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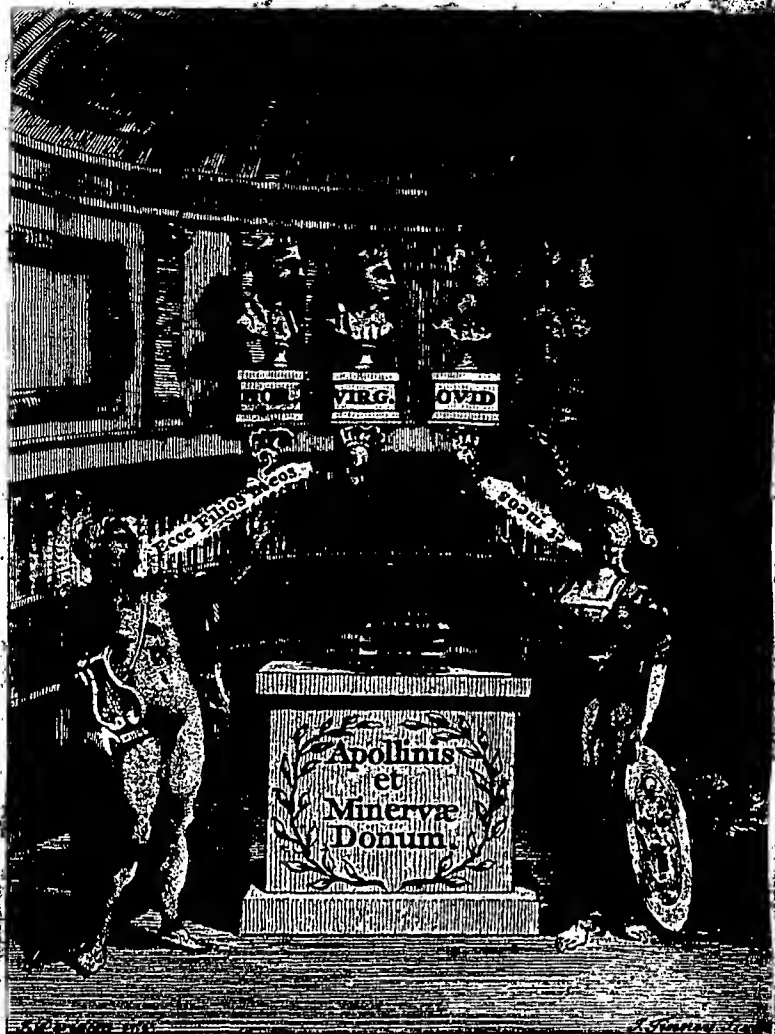
GEORGE R.

GEORGE the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. To all, to whom these Presents shall come, Greeting. Whereas Our trusty and Well-beloved *Joseph Davidson*, of our City of London, Bookseller, hath humbly represented unto Us, That he hath been at a very great Expence to get *The Works of Horace and Virgil translated into English Prose, with Critical, Historical, Geographical, and Classical Notes in English, from the best Commentators, both ancient and modern, Together with the Latin Text put into Order of Construction*; Which Works he is now publishing in Latin and English Prose, with the aforesaid Notes, in Orzawa, and purposes to publish all the other Latin Authors in the same Manner; And hath therefore humbly besought Us to grant him Our Royal Privilege and Licence for the sole printing, publishing, and vending the aforesaid Works of Horace and Virgil, and all the other Latin Authors in the same Manner, for the Term of Fourteen Years; We being willing to give all due Encouragement to Works of this Nature, which tend to the Advancement of Learning, are graciously pleased to condescend to his Request; and do therefore, by these Presents, so far as may be agreeable to the Statute in that Behalf made and provided, grant unto the said *Joseph Davidson*, his Executors, Administrators, and Assigns, Our Royal Licence for the sole printing, publishing, and vending the said Works, for the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding all our Subjects, within Our Kingdoms and Dominions to reprint the same, either in the like, or any other Volume or Volumes whatsoever; or to Import, Buy, Vend, Utter, or Distribute any Copies thereof, Reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said *Joseph Davidson*, his Heirs, Executors, and Assigns, under their Hands and Seals first had and obtained, as they will answer the contrary at their Peril; Whereof the Commissioners and other Officers of our Customs, the Master, Wardens, and Company of Stationers are to take Notice, that due Obedience may be rendered to Our Pleasure therein declared.

Given at Our Court at *St. James's*, the Twenty-fourth Day of February, 1741-2, in the fifteenth Year of Our Reign.

By his Majesty's Command,

HOLLES NEWCASTLE;



The Works of y^e above 4 Authors Horace, Virgil, Ovid, and Phædrus, with a new Translation in English Prose, are all Printed for Joseph Davidson at the Angel in the Poultry London.

Published by Joseph Davidson 1747 according to Act of Parliament

W. J. Hamilton

T H E

W O R K S

O F

V I R G I L

TRANSLATED into

ENGLISH PROSE,

As near the ORIGINAL as the different Idioms of the
LATIN and ENGLISH LANGUAGES will allow.

W I T H

The LATIN TEXT and ORDER of CONSTRUCTION
on the same Page; and CRITICAL, HISTORICAL,
GEOGRAPHICAL, and CLASSICAL NOTES,
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Ancient and Modern, beside a very great Number of
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In Two VOLUMES.

The SECOND EDITION.

V O L. I.

L O N D O N :

Printed for JOSEPH DAVIDSON, at the *Angel* in
the *Poultry, Cheapside*. MDCCLXXIII.

TO THOSE
GENTLEMEN

Who have the immediate Care of

EDUCATION.

GENTLEMEN,

AS the following Work was chiefly designed for the Use of Youth, it naturally claims your Patronage. It is generally allowed, that no *Latin* Author has a juster Title to be read in the Schools than *Virgil*. Other Poets have their Merit, and may be safely studied by Youth while they are under the Care of you, their faithful Guides, who, no doubt, will, in whatever Author you teach, guard your Pupils against the Influence of any Thing that has a Tendency to corrupt their Principles or Morals. But it must be owned, to the immortal Honour of *Virgil*, that his Style is so strictly pure and chaste, that the most raw and unexperienced might be left to steer their Course through the whole of his Works, without meeting with those Rocks and Quicksands, on which unpractis'd Virtue runs no small Hazard of being shipwreck'd. Sure no Poet better deserves a Place than *Virgil* in his own *Elysium*, among the *Pii Vates*, *Phæboque digna locuti* : For at the same time that he is the just Standard for the Purity of the *Latin* Tongue, and universally admired for the sublimest Poetry,

DEDICATION.

he is capable of inspiring the warmest Sentiments of Virtue. There is a peculiar Tenderness and Humanity diffus'd through all his Writings, which never fails to make the Heart better, and sends away every well-dispos'd Mind from the Reading of him, equally pleased and improved. He animates the Soul to the Love of Virtue, by setting before us the most noble Examples; corrects the Passions, by shewing their fatal Effects, when indulg'd to Excess, or when directed to improper Objects; makes us feel the Peace and Serenity they bring, when conducted by Reason, and regulated within the Bounds of Prudence and Moderation. From him we learn the Force of Piety, and what powerful Incentives to Fortitude, and every Heroic Virtue, arise from the Belief of a Deity, and a Providence supremely wise and good. In a Word, every Image, every Description, every Character he exhibits; his Fables, his Allegories, his Episodes, all are calculated not only to please the Fancy, but to instruct the Judgment, and form the Heart. The Perusal of such an Author is like travelling through some delightful Country, not only diversified with a Multiplicity of Scenes and Landscapes, and whatever can charm the Sense and Imagination; but where every Object conspires to nourish Health and exhilarate the Spirits: No Enemies, no Beasts of Prey lurk in secret Ambush to betray; no Fear of Robbers to assault with open Violence: The very Air we breathe in is pure, serene, and healthful; the People hospitable, honest, and humane. 'Tis hoped therefore, that the following Attempt to facilitate the Study of so useful an Author, will be well received, Gentlemen, by you who are Trustees for the Public, in the important, and truly sacred Work of Education.

It was far from being the Intention of this Work to encourage Idleness, or take away from Youth any Spur to their own Industry and Application; but to save them the Trouble of poring on Dictionaries, turning over many a heavy Volume of Commentaries, and wading through thorny unpleasant Tracts to the Knowledge of mere Words. So that if it saves their Time and Pains in one Way, it is only that they may be applied in another, that will be both

both more pleasant and profitable to them. If it gives you some Relief from the more disagreeable and burdensome Part of your Work, it is only to leave you freer and more disengaged in the Execution of what is the principal Business of Education. To teach Boys to understand an Author's Language, is, you know, but the least Part of your Duty. To acquaint them with his Spirit and virtuous Design, to form their Taste aright, that they may be able to correct his Faults and relish his Beauties, feel the Force of his pious or humane Sentiments, and learn to copy out his heroic Characters, and imitate his generous Examples; in a Word, to teach them to be sound Critics on Life and Manners, and to distinguish the True from the False, *quid verum atque decens, quid pulchrum, quid turpe, quid utile, quid non*; this is your honourable Province, and the chief Design of Education. It was so in all the Schools of ancient *Athens*, where *Horace* was accomplished in the Study of that true Philosophy, which is the Soul of all his Writings :

Adjecere bonæ paulo plus artis Athenæ :
Scilicet ut possem curvo discernere rectum,
Atque inter silvas Academi quærere verum.

And it will be so in every well-regulated Seminary of Learning.

I would not willingly give Offence, nor say any Thing but what is agreeable to the Rules of strict Decorum, and what the Occasion itself naturally suggests: But if I should appear animated with a more than ordinary Zeal in the Cause of Virtue, which is so nearly concerned in the right education of Youth, it is what the present melancholly State of this Nation might well justify. I hope I may be allowed to say, without throwing the least Reflection on any Man, far less on that Body of Men, most of whom belong to an Order, for which I have a very sincere Veneration; that there never was more urgent Necessity than at present for you to exert yourselves with the greatest Ardour and Fidelity in the Discharge of your important Trust. You, by your very Profession, are

D E D I C A T I O N.

solemnly engaged to teach and exemplify Goodness to Mankind, at a Time of Life when they are most capable of being taught, when their docile Minds may easily be moulded to every Shape of Goodness, and are susceptible of the most durable Impressions. From you, therefore, it may naturally be expected, that the general Reformation of the Age should begin. Men of mere Speculation may wish well to Virtue, and recommend her Cause by their Writings; the witty Author may ridicule, or point his keen Satyr against the reigning Vices of the Age; the Legislature may enact, and the Magistrate may execute salutary Laws; but what will all avail, unless the Foundations of National Virtue be laid in the right forming of the Heart at first? If the Fountains be foul and impure, all the Art of Man will not make the Streams run pure and unpolluted. The Scripture tells us, that the Tree must first be made good, and then its Fruits will be good also; but if the Tree be corrupt, the Fruit likewise will partake of the Corruption. The Seeds and Principles of Virtue are, by the Author of Nature, implanted in the Mind of every Man, and they only need due Culture to make them take deep Root, spring up and flourish in the Soul, and ripen into all those beautiful Fruits of Action, that are ornamental to human Nature and beneficial to Society. Indeed Experience shews us, that the best Education is not of itself sufficient to establish the Mind in an habitual uniform Course of Integrity; yet the same Experience evinces, that nothing is of so much Importance, towards effecting this great End, as to give the Mind an early Turn and Byass to the right Side; and that, without this, all other Means, humanly speaking, will have but a weak and transient Influence.

I doubt not but you are before hand with me in making Reflexions of this Sort, and that your own Concern for the public Welfare has, long ere now, inspir'd you with noble Resolutions to improve the Opportunity you have of doing so much Good to your native Country. Go on, therefore, Gentlemen, in the Execution of so generous and laudable a Design; nurse up those Plants that are under your immediate Culture; oh! take care their
tender

D E D I C A T I O N.

tender Virtues be not nipt in the Bud. The Frosts of a few Winters will kill those Weeds that poison and oppress the Soil; the barren Trees, that are an Incumbrance to the Ground, will wither with Age and soon be cut down; but on you, in a great Measure, depend our Hopes for many succeeding Years and Generations. If the Buds of the Spring be blasted, or suffered to perish, our joyful Prospects, not only for that Season, but for the whole Year, are lost; and one Year propagates its malignant or happy Influence to another, in a perpetual Succession.

If the following humble Performance be of Use to shorten your Way in the Prosecution of so laudable a Design, particularly, in inspiring young Minds with those pure, refin'd, and heroic Sentiments of Virtue and Honour, with which *Virgil* every where abounds; I shall reckon my Labour richly compensated, and rejoice in your partaking of those Rewards with which Virtue never fails to crown her honest Sons.



T H E

L I F E

O F

V I R G I L.

VIRGIL was born at Mantua, in the first Consulship of Pompey the Great, and Licinius Crassus, in the Year of Rome DCLXXXIV. sixty-nine Years before the Birth of our Saviour, on the fifteenth of October, which the Latin Poets observ'd annually in Commemoration of his Birth. His Father Maro, was but a mean Person of no Extraction; but his Mother, whose Name was Maia, was nearly related to Quintilius Varus, who was of an illustrious Family.

He passed the first seven Years of his Life at Mantua; thence he went to Cremona, where he lived to his seventeenth Year; at which Age, as is usual among the Romans, he put on the Toga Virilis, Pompey and Crassus happening that Year, to be, a second Time, Consuls.

From Cremona he went to Naples, where he studied the Greek and Latin Languages with the utmost Application and Assiduity: After that, he applied himself closely to the Study of Physic and the Mathematics, in which he made a very great Proficiency.

After,

The LIFE of VIRGIL:

After he had spent some Years at Naples, he went from thence to Rome, where he was soon taken Notice of by some of the great Men at Court, who shew'd the high Esteem they had of him by introducing him to Augustus. But whether Virgil did not like the Hurry and Bustle of a Court Life, or the Air of Rome did not agree with his sickly Constitution, is uncertain; however, he retired again to Naples, where he set about writing his Bucolics, chiefly with a Design to celebrate the Praises of Pollio, Varius, and Gallus, who recommended him to Mæcenas, by whose Interest he was particularly exempted from the common Calamity of the poor Mantuans; whose Lands, as a Reward to the Veterans for their Bravery at the Battle of Philippi, were divided among them, Virgil's only excepted, as appears by the first Eclogue, wherein he expresses the utmost Gratitude for so singular a Favour, in such a Manner as ingratiated him more and more to Augustus. It is said he spent three Years in writing his Eclogues; and had he spent as many more, the Time would have been well employed, that produced the finest Pastorals in the Roman, or perhaps any other Language.

Italy being now reduced to the utmost Extremity, the Grounds lying uncultivated, and the People in Want of the very Necessaries of Life, the fatal but natural Consequences of a Civil War, in so much that the State seemed to be in Danger, the People throwing all the Blame on Augustus; Mæcenas, sensible of the great Parts and unbounded Knowledge of Virgil, set him about writing the Georgics for the Improvement of Husbandry, the only Mean left to save Italy from utter Ruin; in which Virgil succeeded so well, that after their Publication, Italy began to put on a new Face, and every Thing went well: For the Georgics are not only the most perfect of all Virgil's Works, but the Rules for the Improvement of Husbandry are so just, and at the same time so general, that they not only suited the Climate for which he wrote them, but have been found of such extensive Use, that the greatest Part of them are put in Practice in most Places of the World at this very Day. Virgil was now thirty-four Years of Age; having spent seven of the prime of his Years in composing this inimitable Poem, which
has

THE LIFE of VIRGIL.

has been, and ever will be, admir'd as the most finish'd and complete Piece that ever Man wrote : For here indeed he shines in his Meridian Glory.

Having now finish'd his Georgics ; after a few Years Respite, he set about the Æneid, when turn'd of forty ; tho' it is generally believed he laid the Foundation of that great and arduous Work more early, to which he seems to allude in his sixth Pastoral ;

*Cum canerem reges & prælia, Cynthia aurem
Vellit, & admonuit, pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.*

But when I try'd her tender Voice, too young,
And fighting Kings and bloody Battles sung,
Apollo check'd my Pride ; and bid me feed
My fat'n'ing Flocks, nor dare beyond the Reed.

Virgil's Design of writing the Æneid, taking Air, the Expectations of the Romans were rais'd so high with the Thoughts of it, that Sextus Propertius did not scruple to prophecy

*Cedite Romani scriptores, cedite Graii,
Nescio quid majus nascitur Iliade !*

• *And had Virgil design'd the Æneid only as an Encomium on Augustus, he might surely have wrote short Panegyrics on his Prince, as Horace has done, at several Times, and on proper Occasions, at a far less Expence of Time and Labour than the Æneid must of Necessity have cost him : For he has not only given Augustus's Character under that of Æneas, but has wrought into his Work the whole Compass of the Roman History, with that of the several Nations from the earliest Times down to his own ; and that with such Exactness as to deserve the Title of The Roman Historian, much better than Homer did that of Writer of the Trojan War : Most Romans, in any controverted Point, submitting rather to his Authority than to the most learned Historian's.*

The LIFE of VIRGIL.

The Æneid is an Epic Poem, which being the noblest Composition in Poetry, requires an exact Judgment, a fruitful Invention, a lively Imagination, and an universal Knowledge, all centering in one and the same Person, as they did in Virgil, whose prodigious Genius has been the Admiraton of all Mankind, and will be so, while Learning and Good-sense have a Place in the World. Virgil spent about seven Years in writing the first six Books of this admirable Poem, some part of which Augustus and Octavia longed to hear him rehearse, and hardly prevailed with him, after many Intreaties. Virgil to this Purpose pitches on the Sixth, which, not without Reason, he thought would affect them most; as in it he had, with his usual Dexterity, inserted the Funeral Panegyric of young Marcellus (who died a little before that) whom Augustus designed for his Successor, and was the Darling of his Mother Octavia, and of all the Romans; and as the Poet imagin'd, so it happened: For after he had rais'd their Passions by reciting these inimitable Lines,

*O nate, ingentem luctum ne quære tuorum :
 Ostendent terris hunc tantum fata, neque ultra
 Esse sinent. Nimum vobis Romana propago
 Visa potens, superi, propria hæc si dona fuissent.
 Quantos ille virum magnam Mævortis ad urbem
 Campus aget gemitus ! vel quæ, Tyberine, videbis
 Funera, cum tumulum præterlabere recentem !
 Nec puer Iliaca quisquam de gente Latinos
 In tantum spe tollet avos : nec Romula quondam
 Ullo se tantum tellus jactabit alumno.
 Heu pietas ! heu prisca fides ! invictaque bello
 Dexterâ ! non illi quisquam se impune tulisset
 Obvius armato : seu cum pedes iret in hostem,
 Seu spumantis equi foderet calcaribus armos.*

He at last surprizes them with

*Heu miserande puer ! si qua fata aspera rumpas,
 Tu Marcellus eris.*

The LIFE of VIRGIL.

At which affecting Words the Emperor and Octavia burst both into Tears, and Octavia fell into a Swoon. Upon her Recovery she ordered the Poet ten Sesterces for every Line, each Sesterce making about seventy eight Pounds in our Money. A round Sum for the whole! but they were Virgil's Verses.

In about four Years more he finished the Æneid, and then set out for Greece, where he designed to revise it as a Bye-work at his Leisure; proposing to devote the chief of the remaining Part of his Days to Philosophy, which had been always his darling Study, as he himself informs us in these charming Lines;

*Me vero primum dulces ante omnia Musæ,
Quarum sacra fero ingenti percussus amore,
Accipiant, cælique vias & sidera monstrent;
Deseētus solis, varios lunæque labores;
Unde tremor terris; qua vi maria alta tumescunt
Obicibus ruptis, rursusque in seipsa residunt.
Quid tantum Oceano properent se tingere solis
Hiberni, vel quæ tardis mora noctibus obstet.*

Ye sacred Muses, with whose Beauty fir'd,
My Soul is ravish'd and my Brain inspir'd,
Whose Priest I am, whose holy Fillets wear,
Wou'd you your Poet's first Petition hear:
Give me the Ways of wand'ring Stars to know,
The Depths of Heaven above and Hell below;
Teach me the various Labours of the Moon,
And whence proceed th' Eclipses of the Sun;
Why flowing Tides prevail upon the Main,
And in what dark Recess they shrink again;
What shakes the solid Earth, what Cause delays
The Summer-Nights, and shortens Winter-Days.

But he had not been long in Greece, before he was seiz'd with a lingering Distemper. Augustus returning about this Time from his Eastern Expedition, Virgil was willing to accompany him home; but

be

THE LIFE OF VIRGIL.

he no sooner reached Brundisium than he died there, in the Year of Rome DCCXXXV. and in the fifty-first Year of his Age, and was buried at Naples, where his Tomb is shewn to this Day.

He was tall and of a swarthy Complexion, very careless of his Dress, extremely temperate, but of a sickly Constitution, being often troubled with a Pain in his Head and Stomach: He was bashful to a Fault, and had a Hesitation in his Speech, as often happens to great Men, it being rarely found that a very fluent Elocution and Depth of Judgment meet in the same Person.

He was one of the best and wisest Men of his Time; and in such popular Esteem, that one hundred thousand Romans rose up when he came into the Theatre, shewing him the same Respect they did Cæsar himself: And as he was beloved in his Life, he was universally lamented at his Death. He went out of the World with that Calmness of Mind that became so great and good a Man, leaving Augustus his Executor, who committed the Care of publishing the Æneid to Tucca and Varius, strictly charging them, neither to cancel, nor add one Word, nor so much as fill up the Breaks or Half Verses.

A little before his Death, it is said, he wrote this Inscription for his Monument, which does him the more Honour, as it savours not in the least of Ostentation.

*Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope: Cecini pascua, rura, duces.*

I sung, Flocks, Tillage, Heroes; Mantua gave
Me Life, Brundisium Death, Naples a Grave.

P R E F A C E

TO THE

P A S T O R A L S.

VIRGIL is universally allow'd to have excell'd all the *Roman* Poets in every kind of Poetry he attempted; and his Poems, which are justly esteem'd the most finish'd Pieces of all Antiquity, show how thoroughly he understood the human Passions, the Laws of Nations, the different Properties of Animals, the Secrets of Arts and Sciences, and of Nature itself. How many Proofs has he given in his *Pastorals*, and other Poems, of his great Skill in the *Epicurean* Philosophy, which he has almost entirely comprehended in his sixth *Eclogue*? What a prodigious Knowledge must he have had of Husbandry and Agriculture to give such exact Precepts for them in his *Georgicks*, as not only suit *Italy*, but most Places in the World? How well was he vers'd in all the Mysteries and Ceremonies of the *Pagan* Religion? What a compleat Master must he have been of the *Roman* History, to interweave the most material Parts of it into his *Æneid*? In short, his Knowledge seems to have had no other Bounds than those of universal Nature. But to be more particular,

Virgil may be said to be the first who introduced PASTORALS among the *Romans*, which he copied after that great Master of
Greece,

Greece, Theocritus. This Kind of Poetry is of very great Antiquity, being practis'd by Men in the first Ages of the World, while they tended their Flocks : Then it was Nature taught them to amuse themselves with Pipes and Songs. They wanted not to hear the chirping of Birds in order to sing ; as the Zephyres whose Breath seems to animate Reeds and make them speak, occasion'd their contriving the like Instruments, which were perfected by Use and Art. For there is no need to fetch from Mythology and uncertain Histories, the Origin of a Thing which may be found in Nature ; and the most learned Writers who look'd for it out of Nature have not been satisfied with their Enquiries. The Pastoral Life of some Nations produc'd Astronomical Observations, and plac'd in the Heavens some of those Animals which graz'd in the Fields. It has also occasion'd the Mysteries of judicial Astrology. But because it generally produc'd Rural Songs, the Poets, who only mind what may please, pitch'd upon those imperfect Essays and improv'd them. They thought, not without Reason, that if they represented plain and harmless Shepherds in some short dramatick Pieces, singing their Happiness, or expressing their Trouble ; such Performances could not fail of having a good Success. And indeed this Sort of Poetry is extremely pleasant and more charming than any other : It does not contain dreadful Images of War and Battles ; it does not stir sad Passions by terrifying Objects, nor excites the natural Malignity of Men by satyrical Expressions or studied Imitation of Ridicule ; but brings into their Thoughts the Happiness of a quiet Life, which they are so far from enjoying. In one Word, nothing can be more proper to remove their Cares and calm the Uneasinesses of their Minds, because nothing can have a greater Affinity with that Condition of Life that can make them Happy.

And if it be ask'd, why *Virgil*, in that remarkable Passage of the *Georgicks*, wherein he describes the Happiness of a Country Life, says nothing of the Songs that take up the idle Hours of Shepherds ; which Question appears the more natural as *Homer* never speaks of the Country without mentioning rural Musick ;
I answer,

I answer, with a great Critick, that if *Homer* acted the Part of a good Poet in this Respect, describing Things that had no Existence but in his Imagination, *Virgil* did wisely avoid a Fault which a mean Poet would have been guilty of; for the *Georgicks* being a Work founded upon Truth, *Virgil* could not praise a Country Life on Account of a Thing whose Charms are only in the Imagination of the Poets. On the Contrary; because he describes that Life such as it really is, attended with good Nature and Innocence: His Description, adorned with all the Graces of Poetry, makes it so charming and agreeable, that those who read his excellent Verses with any Taste, may so far forget themselves as to think *Virgil* is to blame in preferring to it the Happiness of a consummate Philosopher. It had been, therefore, an improper Thing for him to represent that State of Life otherwise. And, since he reckoned the Chastity of married People among the Advantages that attend a Country Life, *Custa Pudicitiam servat Domus*, he was far from finding any Happiness in Love and Jealousy, which afford the most agreeable Songs of Bucolick Poetry. Nor were the ancient Shepherds vulgar illiterate Persons; but, on the contrary, they were rich, powerful, and learned: Even Princes themselves did not think it below them to tend Flocks, and mind Country Affairs; as appears from many Instances in sacred History, as *Jacob*, *David*, &c. and also from several Passages of our Author, as in *Eclogue II.*

*Quem fugis, ah! demens? habitant Dii quoque Sylvas,
Dardaniusque Paris.*

Ah, cruel Creature, whom dost thou despise?
The Gods to live in Woods have left the Skies.
And God-like *Paris*, in th' *Idean* Grove,
To *Priam's* Wealth preferr'd *Oenone's* Love. DRYDEN.

And in *Eclogue X.* beside several other Places:

*Stant & oves circum, nostri nec pœnitet illas;
Nec te pœnitent pecoris, divine poeta;
Et formosus oves ad flumina pavit Adonis.*

The Sheep surround their Shepherd as he lies :
 Blush not, sweet Poet, nor the Name despise :
 Along the Streams his Flocks *Adonis* fed ;
 And yet the Queen of Beauty blest his Bed. DRYDEN.

So that they censure *Virgil* without Ground who blame him for introducing Philosophy, and even something of the sublime into his Pastorals ; a Pastoral being the Imitation of a Shepherd considered in that Character : And it may well be presumed that such Shepherds as have been mentioned, were both great Scholars and Philosophers.

In a true Pastoral, there must be an Air of Piety kept up through the Whole ; the Characters should represent the Innocence and Plainness of the ancient Shepherds : There must be also some little Plot. And the Scene, which is always, or at least generally, a rural Landscape, ought to take in Woods, Meadows, the Banks of Rivers and Fountains, and even sometimes the Sea Shore. And as, in order to form a Landscape to please the Sight, a Painter takes particular Care to chuse the most beautiful Productions of Nature, according to the Character he designs to draw ; so a Pastoral Poet ought to pitch upon a Scene suitable to his Subject ; and what Scene more proper for Shepherds than to be seated on the matted Grass amidst beautiful Trees, blooming Shrubs, and purling Streams ? Every Object so charming, that, when touched by so skilful a Hand as our Author, one is at a loss whether to lay down on the soft Grass, pull the fragrant Blooms of the Shrubs, or quench his Thirst in the clear Stream.

The Scene of a Pastoral may also be characterized and embellished, as our Author has done in these Verses ;

— — — — *Famque Sepulchrum*
Incipit apparere Bianoris — — — —

which offers an ancient Sepulchre to the Sight, and produces a noble Effect in the Landscape. The Sentences must not only be short and lively but the whole Piece so.

v P R E F A C E to the P A S T O R A L S.

And, lastly, there must be a Diversity of Subjects, that the Pastoral, like a beautiful Prospect, may charm by its Variety : But, as in Plays, the Decorations of the Stage ought, in some Measure, to make Part of the Piece that is represented, by its Affinity with the Subject ; so in a Pastoral, the Scene, and what is said by the Shepherds, ought to be united by a Kind of Uniformity, that Chearfulness may not appear in a sad Place, nor Melancholly and Despair in a smiling and pleasant Scene.

Virgil observes all these Rules exactly, and far surpasses *Theocritus*, especially where Judgment and Contrivance have the principal Part. How close he keeps to all these Points, is particularly remarkable in the first *Eclogue*, which, as a modern Author justly observes, is a Standard for all Pastorals. A beautiful Landskip presents itself to our View, a Shepherd, with his Flock around him, resting securely under a spreading Beach, which furnished the first Food to our Ancestors. Another Shepherd in a quite different Situation of Mind and Circumstances, the Sun setting, the Hospitality of the more fortunate Shepherd, &c.

All his Pastorals are indeed admirable ; but the fourth is the most remarkable, as it is a manifest Prophecy of our Blessed Saviour, uttered undesignedly by *Virgil* : For it is evident, that from the *Sibylline* Verses, then in great Repute at *Rome*, our Author applies to the Son of *Pollio* those Predictions which are evidently meant of our Saviour. The sixth is also well worth our particular Notice, in which he introduces *Silenus* singing, but rather too full of Inspiration, which is meant by the Ebriety, who relates the Mythology of near two thousand Years in fifty Lines ; the Brevity of which is no less admirable than the Poet's great Skill in keeping up the Characters with the utmost Decency. The eighth and tenth are also very remarkable for the curious Descriptions the Poet gives of the Passion of Love : For what can be more natural than that in the eighth Pastoral.

*Sepibus in nostris parvam te roscida mala
 (Dux ego vester eram) vidi cum matre legentem :
 Alter ab undecimo tum nec jam ceperat annus,
 Jam fragiles poteram à terra contingere ramos :
 Ut vidi, ut perii, ut me malus abstulit error.*

Thee, with thy Mother, in our Meads I saw
 Gath'ring fresh Apples ; I myself your Guide ;
 Then thou wert little ; I just then advanc'd
 To my Twelfth Year, could barely from the Ground
 Touch with my reaching Hand the tender Boughs ;
 How did I look ! how gaze my Soul away ! TRAPP.

And never sure was sincere Love expressed in such moving Terms
 as those of *Gallus* to *Lycoris* in the Tenth.

*Hic gelidi fontes, hic mollia prata, Lycori,
 Hic nemus, hic ipso tecum consumerer ævo.
 Nunc insanus amor duri me Martis in armis
 Tela inter media, atque adversos detinet hostes.
 Tu procul à patria (nec sit mihi credere) tantum.
 Alpinas, ab dura ! nives, & frigora Rheni
 Me sine sola vides. Ab te ne frigora lædant !
 Ab tibi ne teneras glacies secct aspera plantas !*

Come, see what Pleasures in our Plains abound ;
 The Woods, the Fountains, and the flow'ry Ground.
 As you are beauteous, were you half so true,
 Here could I live and love, and die with only you.
 Now I to fighting Fields am sent afar,
 And strive in Winter Camps with Toils of War ;
 While you, (alas, that I should find it so !)
 To shun my Sight, your native Soil forego,
 And climb the frozen *Alps*, and tread th' eternal Snow. }
 Ye Frosts and Snows her tender Body spare,
 Those are not Limbs for Isicles to tear. DRYDEN.

Nor was a despairing Lover ever painted in such lively Colours as in these beautiful Lines in the same Pastoral.

*Ibo, & Chalcidico quæ sunt mihi condita versu
Carmina, pastoris Siculi modulabor avena.
Certum est in sylvis, inter spelæa ferarum
Malle pati ; tenerisque meos incidere amores
Arboribus : crescent illæ ; crescetis amores.*

For me, the Wilds and Defarts are my Choice ;
The Muses, once my Care ; my once harmonious Voice.
There will I sing, forsaken and alone ;
The Rocks and hollow Caves shall eccho to my Moan.
The Rind of ev'ry Plant her Name shall know ;
And as the Rind extends, the Love shall grow.

And again,

Omnia vincit amor ; & nos cedamus amori.

Love conquers all ; and we must yield to Love. DRYDEN.

These are but a few of the Beauties of these inimitable Pastorals ;
for it would be endless to enumerate all of them.

P R E F A C E

P R E F A C E

T O T H E

G E O R G I C S.

VIRGIL in his *GEORGICS* imitates *Hesiod*; but it is generally agreed that he far exceeds him in every Respect. Some indeed have objected, that the *Georgics* are wrote in too sublime a Style to be of Use to Husbandmen, who are, generally speaking, Men of little or no Literature: But they did not consider, that *Virgil* wrote for a People whose chief Magistrates had been Husbandmen themselves: *Lucius Cincinnatus* was found at the Plough when he was called to be Dictator; and *Fabricius*, *Curius*, and *Camillus*, were no less skilled in the Science of Husbandry than they were in the Art of War.

In such Esteem were Husbandmen among the *Romans*, that they highly resented the least Affront offered to any of them, of which we have an Instance in *Scipio Nasica*, Candidate for the Place of *Curule Edile*, who meeting a plain Countryman, took him by the Hand, and asked him his Vote; but finding his Hand very hard, *Prithee, Friend*, says he, *do you walk upon your Hands?* which so chagrin'd the Countryman, that he complained of the Affront, by which *Scipio* lost the Edileship. *Virgil* could not therefore employ his fine Parts on a Subject more acceptable to the *Romans*, nor

more

more useful to his Country, almost become waste by the Civil Wars; he therefore suits himself to his Readers, instructing them while he entertains them, by making Choice of such Precepts of this extensive Science as give Opportunity for those beautiful Descriptions and Images which are the very Spirit and Life of Poetry. And he shews no less Art in treating of these Precepts; for while we read them, we can scarcely help imagining ourselves among the Fields and Woods, viewing agreeable Landships.

He begins his *First Book* with giving us the Subject of each *Georgic*, which he comprehends in four Lines; and after a solemn Invocation of all the Gods who were any way related to his Subject, he makes this noble Compliment to *Augustus*, whom he addresses as a God,

*Tuque adeo, quem mox quæ sint habitura Deorum
Concilia, incertum est; urbisne invisere Cæsar,
Terrarumque velis curam; Et te maximus orbis
Auctorem frugum, tempestatumque potentem
Accipiat, cingens maternâ tempora myrto:*

*Da facilem cursum, atque audacibus annue cæptis:
Ignarosque viæ mecum miseratus agrestes,
Ingredere, Et votis jam nunc assuesce vocari.*

And chiefly Thou, whose future Seat on high,
In what bright Council of the starry Sky
Uncertain is; whether, great *Cæsar*, Thou
Wilt chuse to watch o'er Cities here below,
Or on the Fields thy gracious Looks bestow:
Parent of Fruits, and pow'rful of the Storm,
Mankind to thee shall sacred Rites perform;
Throughout the mighty Orb the Empire own,
And with thy Mother's Boughs thy Temples crown.

}
}

Thee I invoke : Do thou assist my Course,
 And to the bold Attempt give equal Force ;
 Pity with me th' unskilful Peasant's Cares,
 Begin your Reign, and hear ev'n now our Pray'rs.

Then he enters upon his Work, and shews the several Kinds of Tillage proper for each Soil, gives a Schedule of the Husbandman's Tools, describes the Changes of the Weather, and the Signs that forebode them : Then points out to the Husbandman the Work proper for each Season of the Year ; when mentioning Autumn he takes Occasion to give us that inimitable Description of the Thunder-Storm.

— — — *Ruit arduus æther,
 Et pluviam ingenti sata læta, boumque labores
 Diluit ; implentur fossæ, & cava flumina crescunt
 Cum sonitu, fervetque fretis spirantibus æquor.
 Ipse Pater, media nimborum in nocte, coruscâ
 Fulmina molitur dextrâ : quo maxima motu
 Terra tremit : fugere feræ, & mortalia corda
 Per gentes humilis stravit pavor : ille flagranti
 Aut Atho, aut Rhodopen, aut alta Ceraunia telo
 Dejicit : ingeminant Austri, & densissimus imber :
 Nunc nemora ingenti vento, nunc litora plangunt.*

Down rush the Skies, and with impetuous Rain,
 Wash out the Ox's Toil, and sweep away the Grain :
 The Dikes are fill'd : No Bounds the Torrents keep :
 And with the boiling Surges boils the Deep :
 Amidst a Night of Clouds his glittering Fire,
 And rattling Thunder hurls th' Eternal Sire :
 Far shakes the Earth : Beasts fly and mortal Hearts
 Pale Fear dejects ; he with refulgent Darts,
 Or Rhodope, or Athos' lofty Crown,
 Or steep Ceraunia's Cliffs strikes headlong down :

The

xi. *PREFACE to the GEORGICS.*

The Rains condense: more furious *Auster* roars :
Now with vast Winds the Woods, now lashes he the Shoars.

He then instances many of the Prodigies that happened near the Time of *Julius Cæsar's* Death, and shuts up all with a Supplication to the Gods for the Safety of *Augustus*, and the Preservation of *Rome* in these charming Lines.

*Dî patrii Indigetes, & Romule, Vestaque mater,
Quæ Tuscum Tiberim & Romana palatia servas,
Hunc saltem everso juvenem succurrere seculo
Ne prohibete : satis jam pridem sanguine nostro
Laomedontæ huius perjuria Trojæ.
Jam pridem nobis cæli te regia, Cæsar,
Invidet, atque hominum queritur curare triumphos.
Quippe ubi fas verſum atque nefas, tot bella per orbem ;
Tam multæ scelerum facies : non ullus aratro
Dignus honos : squallent abductis arva colonis,
Et curvæ rigidum falces conflantur in ense.
Hinc movet Euphrates, illinc Germania bellum :
Vicinæ ruptis inter se legibus urbes
Arma ferunt : sævit toto Mars impius orbe.
Ut cum carceribus sese effudere quadrigæ,
Addunt se in spatia ; & frustra retinacula tendens
Fertur equis auriga, neque audit currus habenas.*

Ye home-born Deities, of mortal Birth !
Thou Father *Romulus*, and Mother *Earth*,
Goddeſs unmov'd ! whose Guardian Arms extend
O'er *Tuscan Tiber's* Course, and *Roman Tow'rs* defend ;
With youthful *Cæsar* your joint Pow'rs engage,
Nor hinder him to save the sinking Age.
O ! let the Blood, already spilt, atone
For the past Crimes of curs'd *Laomedon* !
Heav'n wants thee there ; and long the Gods, we know,
Have grudg'd thee, *Cæsar*, to the World below :

Where

Where Fraud and Rapine, Wright and Wrong confound
 Where impious Arms from ev'ry Part resound,
 And monstrous Crimes in ev'ry Shape are crown'd.
 The peaceful Peasant to the War is prest ;
 The Fields lie fallow in inglorious Rest :
 The Plain no Pasture to the Flock affords,
 The crooked Scythes are streighten'd into Swords :
 And there *Euphrates* her soft Offspring arms,
 And here the *Rhine* rebellows with Alarms ;
 The neigh'ring Cities range on sev'ral Sides,
 Perfidious *Mars* long-plighted Leagues divides,
 And o'er the wasted World in Triumph rides.
 So four fierce Coursers starting to the Race,
 Scow'r thro' the Plain, and lengthen ev'ry Pace :
 Nor Reins, nor Curbs, nor threat'ning Cries they fear,
 But force along the trembling Charioteer. DRYDEN.

In the *Second Book* he shows the different Methods of raising Trees, to which he ascribes Oblivion, Ignorance, Wonder, Desire, and the like Human Passions, which makes his Precepts very entertaining : Then he points out the Soils in which the several Plants thrive best : And thence takes occasion to run out into the Praises of *Italy*, in these admirable Words :

*Sed neque Medorum silvæ, ditissima terra,
 Nec pulcher Ganges, atque auro turbidus Hermus,
 Laudibus Italiæ certent : non Bactra, neque Indi,
 Totaque thuriferis Panchaia pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem
 Invertere, satis immanis dentibus hydri :
 Nec galeis, densisque virum seges horruit hastis :
 Sed gravidæ fruges, & Bacchi Massicus humor
 Implevere : tenent oleæque, armentaque læta.
 Hinc bellator equus campo sese arduus infert :
 Hinc albi, Clitumne, greges ; & maxima taurus
 Victima sæpe tuo persusi flumine sacro,*

Romanos ad templa Deūm duxere triumphos.
Hic ver assiduum, atque alienis mensibus æstas :
Bis gravidæ pecudes, bis pomis utilis arbor.
At rabidæ tigres absunt, & seva leonum
Semina : nec miseros fallunt aconita legentes :
Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Addæ tot egregias urbes, operumque laborem :
Tot congesta manu præruptis oppida saxis :
Fluminaque antiquos subter labentia muros.
An mare, quod supra, memorem, quodque alluit infra ?
Anne lacus tantos ? te, Lari maxime ; teque
Fluctibus & fremitu assurgens, Benace, marino ?
An memorem portus, Lucrinoque addita claustra ?
Atque indignatum magnis stridoribus æquor,
Julia qua ponto longe sonat unda refuso,
Tyrrhenusque fretis immittitur æslus Avernis ?
Hæc eadem argenti rivos, ærisque metalla
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virum, Marsos, pubemque Sabellam,
Assuetumque malo Ligurem, Volscoque verutos
Extulit : hæc Decios, Marios, magnosque Camillos,
Scipiadas duos bello ; & te, maxime Cæsar,
Qui nunc extremis Asiæ jam victor in oris,
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus :
Magna virum : tibi res antiquæ laudis & artis
Ingredior, sanctos ausus recludere fontes :
Ascræumque cano Romana per oppida carmen.

But neither Median Woods, nor fertile Soil,
 Nor pleasant Ganges, Hermus' Streams, which toil
 Through Beds of Gold, nor India's fragrant Lands,
 Bactra, nor th' Arab's Incense-bearing Sands ;

All cannot, though all boast of something rare,
 With the just Praise of *Italy* compare.
 Fire-breathing Bulls her Furrows never plough'd,
 Nor sown with Dragon's Teeth, from whence a Brood
 Of Infant Warriors stain'd with Brothers Blood.
 Her Meads fair Cattle, Wheat o'erloads her Soil,
 And ev'ry where she streams with Wine and Oil :
 Her warlike Coursers beat the sounding Earth,
 And tread in Triumph her who gave them Birth :
 Thou, gay *Clitumnus*, where thy Currents glide,
 There bleating Flocks thy flow'ry Borders hide ;
 There Snow-white Bulls, the greatest Sacrifice
 Design'd for *Jove*, who rules the Deities,
 First wash'd and sprinkled with thy sacred Flood,
 Pay for the *Roman* Triumphs with their Blood ;
 Eternal Spring and Summer part her Year,
 Her Ewes lamb twice, her Trees twice Blossom bear :
 No spotted Tygers in her Forests stray,
 Nor roaring Lions on her Cattle prey,
 Nor pois'nous Herbs the Gath'rer's Hand betray :
 No noisome Serpents, with collected Tail,
 Wreath on the Ground, or spiral Volumes trail.
 To works of Nature joins the Works of Man,
 To shew, by Art improv'd, what Nature can ;
 Those stately Towns from Marble Quarries torn,
 Whose ancient Ramparts Chrystal Streams adorn.
 Or shall my Muse the *Adrian's* Praises show,
 Or *Tyrrhene* Seas which round her Harbours flow ?
 Shall I great *Larius* or *Benacus* sing,
 Those Sea-like Lakes from whence great Rivers spring ;
 Or sing the Harbours of the *Locrine* Bay,
 Whose Moles oppose the raging of the Sea ?
 Which from the Waves the *Julian* Port confin'd,
 When *Tyrrhene* Billows Lake *Avernus* join'd.

These Blessings are expos'd to ev'ry Eye ;
 But she has Treasures in her Entrails lie,
 Which Veins of Silver and of Copper hold ;
 Her Hills are fruitful Casks of shining Gold.

She many warlike Nations has brought forth ;
 She gave the *Marsians* and *Sabellians* Birth ;
Ligurians, us'd to toil in Peace and War,
 And the brave *Volsians* arm'd with Dart and Spear.
 From her the *Decii* and *Camilli* came,
 With all the Worthies of the *Marian* Name,
 The *Scipio's* too renown'd for martial Fame.

And last, Great *Cæsar*, great above the rest,
 Who bears victorious Eagles through the East,
 Who all his bold Attempts with Conquest crowns,
 And lazy *Indians* drives from *Roman* Towns !
 Hail Source of Wine and Corn, *Saturnian* Soil !
 For whose dear Sake I undertook this Toil !
 Eternal Lays of hid mysterious Things,
 From ancient Art and Labour's secret Springs,
 My Muse, on *Hesiod's* Lyre, through *Roman* Cities sing.

LAUDERDALE.

This Book is also remarkable for that beautiful Description near the End of it, which the Poet gives us of the Pleasures of a Country Life in these inimitable Lines :

*O fortunatos nimium, sua si bona necint,
 Agricolas ! quibus ipsa, procul discordibus armis,
 Fundit humo facilem victum justissima tellus.
 Si non ingentem foribus decus alta superbis
 Mane salutantum totis vomit ædibus undam ;
 Nec varios inbiant pulchra testudine postes,
 Illusasque auro vestes, Ephyræique æra ;
 Alba neque Assyrio fucatur lana veneno,
 Nec casâ liquidi corrumpitur usus olivi :*

*At secura quies, & nescia fallere vita,
 Dives opum variarum; at latis otia fundis,
 Speluncæ, vivique lacus; at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni
 Non absunt. Illic saltus, ac lustra ferarum,
 Et patiens operum, parvoque assueta juventus,
 Sacra Deum, sanctique patres: extrema per illos
 Iustitia excedens terris vestigia fecit.*

O! happy Swains! did they their Bliss but know!
 To whom the Earth releas'd from all the Woe
 Of civil Broils, gives with a lib'ral Hand
 An easy Plenty at their just Demand.

What if no lofty Pile, with haughty Tow'rs
 A waving Throng through ev'ry Passage pow'rs
 Of humble Waiters in the Morning Hours.
 What if no Tortoise-scales incrusting Wood,
 Nor *Corinth's* Brass amaze the gaping Crowd?
 If no brocaded Hangings dress the Room?
 Nor *Tyrian* Purple stain the Milk-white Loom?
 Nor *Cassia* taint pure Oil with strong Perfume?
 Yet fraudless Innocence, and peaceful Rest,
 Unbounded Plains, with endless Riches blest,
 Yet Caves and living Springs, and airy Glades,
 And the soft Lowe of Kine and sleepy Shades
 Are never wanting: There wild Herds abound,
 And Youth inur'd to Toil and Thrift are found,
 And aged Sires rever'd, and Altars crown'd:
 There Justice left, when she forsook Mankind,
 The last Impressions of her Steps behind. B.

In the *Third Book*, after invoking some rural Deities, he raises a
 TEMPLE to the Honour of *Augustus*, more lasting than the
 Pyramids of *Egypt*.

Primus ego in patriam mecum, modo vita superfit,
 Aonio rediens deducam vertice Musas :
 Primus Idumæas referam tibi, Mantua, palmas :
 Et viridi in campo Templum de marmore ponam
 Propter aquam, tardis ingens ubi flexibus errat
 Mincius, & tenerâ prætexit arundine ripas.
 In medio mihi Cæsar erit, Templumque tenebit.
 Illi victor ego, & Tyrio conspectus in ostro,
 Centum quadrijugos agitabo ad flumina currus.
 Cuncta mihi, Alpheum linquens, lucosque Moliorchi,
 Cursibus, & crudo decernet Græcia cæstu.
 Ipse caput tonsæ foliis ornatus olivæ
 Dona feram. Jam nunc solennes ducere pompas
 Ad delubra juvat, cæsosque videre juvencos :
 Vel scena ut versis discedat frontibus ; utque
 Purpurea intexti tollant aulæa Britanni.
 In foribus pugnam ex auro solidoque elephanto
 Gangaridum faciam, victorisque arma Quirini :
 Atque hic undantem bello, magnumque stuentem
 Nilum, ac navali surgentes ære columnas.
 Addam urbes Asiæ domitas, pulsumque Niphatem,
 Fidentemque fugâ Parthorum, vestisque sagittis ;
 Et duo rapta manu diverso ex hoste trophæa,
 Bisque triumphatas utroque ab littore gentes.
 Stabunt & Parii lapides, spirantia signa,
 Assaraci proles, demissaque ab Jove gentis
 Nomina, Troisque parcos, & Trojæ Cynthius auctor.
 Invidia infelix furias annemque severum
 Cocyti metuet, tortosque Ixionis angues,
 Immanemque rotam, & non exsuperabile saxum.

I first of Romans shall in Triumph come
 From conquer'd Greece, and bring her Trophies home :

With

With foreign Spoils adorn my native Place ;
 And with *Idume's* Palms my *Mantua* grace.
 Of *Parian* Stone a T E M P L E will I raise,
 Where the slow *Mincius* through the Valley strays ;
 Where cooling Streams invite the Flocks to drink ;
 And Reeds defend the winding Water's Brink.
 Full in the Midst shall mighty CÆSAR stand,
 Hold the chief Honours, and the Dome command.
 Then I, conspicuous in my *Tyrian* Gown,
 (Submitting to his Godhead my Renown)
 A hundred Coursers from the Goal will drive ;
 The Rival Chariots in the Race shall strive.
 All *Greece* shall flock from far, my Games to see ;
 The Whorlbat, and the rapid Race shall be
 Reserv'd for *Cæsar*, and ordained by me.
 Myself, with Olive crown'd, the Gifts will bear :
 Ev'n now, methinks the public Shouts I hear ;
 The passing Pageants, and the Poms appear.
 I, to the *Temple* will conduct the Crew ;
 The Sacrifice and Sacrificers view :
 From thence return, attended with my Train,
 Where the proud Theatres disclose the Scene ;
 Which interwoven *Britains* seem to raise,
 And shew the Triumph which their Shame displays.
 High o'er the Gate, in Ivory and Gold,
 The Crowd shall *Cæsar's* *Indian* War behold ;
 The *Nile* shall flow beneath, and on the Side
 His shatter'd Ships on brazen Pillars ride.
 Next him *Niphates* with inverted Urn,
 And dropping Sedge, shall his *Armenia* mourn ;
 And *Asian* Cities in our Triumph born.
 With backward Bows the *Parthians* shall be there,
 And, spurring from the Fight confess their Fear.
 A double Wreath shall crown our *Cæsar's* Brows ;
 Two differing Trophies from two different Foes.

Europe with *Afric* in his Fame shall join ;
 But neither Shoar his Conquest shall confine.
 The *Pariau* Marble, there, shall seem to move
 In breathing Statutes, not unworthy *Jove* ;
 Resembling Heroes, whose *Etherial* Root
 Is *Jove* himself, and *Cæsar* is the Fruit.
Tros and his Race the Sculptor shall employ ;
 And he, the God, who built the Walls of *Troy*.
Emy herself, at last, grown pale and dumb,
 (By *Cæsar* combated and overcome)
 Shall give her Hands ; and Fear the curling Snakes
 Of lashing Furies, and the burning Lakes :
 The Pains of famish'd *Tantalus* shall feel ;
 And *Sisyphus* that labours up the Hill
 The rolling Stone in vain ; and curs'd *Ixion's* Wheel.

DRYDEN.

He then addresses himself to *Mæcenas*, and enters upon his Subject, in which he lays down Rules for the Choice and Breeding of all Sorts of Cattle, Oxen, Horses, &c. whence he takes Occasion to give this inimitable Description of that noble Animal the Horse.

Continuò pecoris generosi pullus in arvis
Altius ingreditur, & mollia crura reponit :
Primus & ire viam, & fluvios tentare minaces
Audet, & ignoto sese committere ponti :
Nec vanos horret strepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obesaque terga :
Luxuriatque toris ammosum pectus : honesti
Spadices, glaucique ; color deterrimus albis,
Et gibbo. tum, siqua sonum procul arma dedere,
Stare loco-nescit ; micat auribus, & tremit artus ;
Colledumque premens volvit sub uaribus ignem :
Densa juba, & dextro jactata recumbit in armo.
At duplex agitur per lumbos spina, cavatque
Tellurem, & solido graviter sonat ungula cornu.

The

The Colt that for a Sire is design'd,
 By sure Prefages shows his generous Kind,
 Of able Body, found of Limb and Wind.
 Upwards he walks, on Pasterns firm and straight ;
 His Motions easy ; prancing in his Gait.
 The first to lead the Way, to tempt the Flood ;
 To pass the Bridge unknown, nor fear the trembling Wood.
 Dauntless at empty Noises ; lofty neck'd ;
 Slender his Head, his Belly round, broad back'd.
 Brawny his Chest and deep, his Colour grey ;
 For Beauty dappled, or the brightest Bay :
 Faint White and Dun will scarce the Rearing pay.

The fiery Courser, when he hears afar,
 The sprightly Trumpets and the Shouts of War,
 Pricks up his Ears ; and trembling with Delight,
 Shifts Place, and paws, and hopes the promis'd Fight.
 On his right Shoulder his thick Main reclin'd,
 Ruffles at Speed, and dances in the Wind.
 His horny Hoofs are jetty black and round ;
 His Chine is double : Starting with a Bound
 He turns the Turf, and shakes the solid Ground.
 Fire from his Eyes, Clouds from his Nostrils flow :
 He bears his Rider headlong on the Foe. DRYDEN.

Nor has the Poet shown less Skill in that curious Description of the Chariot Race.

*Nonne vides ? cum præcipiti certamine campum
 Corripuere, riuuntque effusi carcere currus ;
 Cum spes arreætæ juvenum, exsultantiaque haurit
 Cordâ pavor pulsans : illi instant verberare torto,
 Et proni dant lora : volat vi fervidus axis.
 Jamque humiles, jamque elati sublime videntur
 Aëra per vacuum ferri, atque assurgere in auras.*

*Nec mora, nec requies: at fulvæ nimbus arenæ
Tollitur: humescunt spumis, flatuque sequentum:
Tantus amor laudum, tantæ est victoria curæ.*

Haſt thou beheld, when from the Goal they ſtart,
The youthful Charioteers with heaving Heart
Ruſh to the Race; and panting, ſcarcely bear
Th' Extremes of ſev'riſh Hope, and chilling Fear;
Stoop to the Reins, and laſh with all their Force;
The flying Chariot kindles in the Courſe:
And now a-low; and now aloft they fly,
As born thro' Air, and ſeem to touch the Sky.
No Stop, no Stay, but Clouds of Sand ariſe,
Spurn'd, and caſt backward on the Follower's Eyes;
The hindmoſt blows the Foam upon the firſt:
Such is the Love of Praise, an honourable Thirſt.

DRYDEN.

The Force of Love is repreſented in Words moſt expreſſive, and yet ſo modeſt as not to offend the chaſteſt Ear. The Battle of the Bulls too is painted in moſt lively Colours, in theſe beautiful Lines:

*Illi alternantes multâ vi prælia miſcent 3 2 2 0.
Vulneribus crebris: lavit ater corpora ſanguis,
Verſaque in obnixos urgentur cornua vaſto
Cum gemitu: reboant ſylvæque & magnus Olympus.
Nec mos bellantes una ſtabulare: ſed alter
Victus abit, longeque ignotus exſulat oris:
Multa gemens ignominiam, plagasque ſuperbi
Victoris; tum quos amiſit inultus amores:
Et ſtabula aſpectans regnis exceſſit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox inſtrato ſaxa cubili,
Frondebis hirsutis, & carice paſtus acutâ:*

Et

*Et tentat sese, atque irasci in cornua discit
 Arboris obnixus trunco, ventosque laceffit
 Ictibus, Et sparsâ ad pugnam proludit arenâ,
 Post, ubi collectum robur, viresque receptæ,
 Signa movet, præcepisque oblitum fertur in hostem :
 Fluctus ut, in medio cæpit cum albescere ponto,
 Longius ex altoque sinum trahit : utque volutus
 Ad terras, immane sonat per saxa, nec ipso
 Monte minor procumbit : at ima exæstuat unda
 Vorticibus, nigramque altè subjacet arenam.*

A beauteous Heifer in the Wood is bred ;
 The stooping Warriors, aiming Head to Head,
 Engage their clashing Horns ; with dreadful Sound
 The Forest rattles, and the Rocks rebound.
 They fence, they push, and pushing loudly Roar ;
 Their Dewlaps and their Sides are bath'd in Gore.
 Nor when the War is over, is it Peace ;
 Nor will the vanquish'd Bull his Claim release :
 But feeding in his Breast his ancient Fires,
 And cursing Fate, from his proud Foe retires.
 Driv'n from his native Land, to foreign Grounds,
 He with a gen'rous Rage resents his Wounds :
 His ignominious Flight, the Victor's Boast,
 And more than both, the Loves, which unreveng'd he lost.
 Often he turns his Eyes, and, with a Groan,
 Surveys the pleasing Kingdoms, once his own.
 And therefore, to repair his Strength he tries :
 Hard'ning his Limbs with painful Exercise ;
 And rough upon the flinty Rock he lies.
 On prickly Leaves, and on sharp Herbs he feeds,
 Then to the Prelude of a War proceeds.
 His Horns, yet sore, he tries against a Tree :
 And meditates his absent Enemy.

}

He snuffs the Wind, his Heels the Sand excite :
 But, when he stands collected in his Might,
 He roars, and promises a more successful Fight.
 Then to redeem his Honour at a Blow,
 He moves his Camp, to meet his careless Foe.
 Not with more Madness, rolling from afar,
 The spumy Waves proclaim the war'ry War,
 And mounting upwards with a mighty Roar,
 March onwards, and insult the rocky Shoar.
 They mate the middle Region with their Height ;
 And fall no less, than with a Mountain's Weight :
 The Waters boil, and, belching from below,
 Black Sands, as from a forceful Engine throw. DRYDEN.

But who can read the admirable Description of the *Scythian* Winter Piece without shivering?

*At non, qua Scythiæ gentes, Mæoticaque unda,
 Turbidus & torquens floventes Ister arenas :
 Quaque redit medium Rhodope porrecta sub axem :
 Illic clausa tenent stabulis armenta ; neque ullæ
 Aut herbæ campo apparent, aut arbore frondes :
 Sed jacet aggeribus niveis informis, & alto
 Terra gelu late, septemque assurgit in ulnas.
 Semper hyems, semper spirantes frigora Cauri.
 Tum Sol pallentes hæud unquam discutit umbras :
 Nec cum inuestus equis altum petit æthera ; nec cum
 Præcipitem Oceani rubro læsit æquore currum.
 Concresecunt subitæ currenti in flumine crustæ :
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita plaustis.
 Æraque diffiliunt vulgo, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertere lacunæ,
 Stiriaque impexis induruit horrida barbis.*

Interea toto non secius aëre ningit :
Intereunt pecudes : stant circumfusa pruinis
Corpora magna bouum : confertoque agmine cervi
Torpent mole novâ, & summis vix cornibus exstant.
Hos non inmissis canibus, non cassibus ullis,
Puniceæve agitant pavidos formidine pennæ :
Sed frustra oppositum trudentes pectore montem,
Cominus obtruncant ferro ; graviterque rudentes
Cædunt ; & magno læti clamore reportant.
Ipsi in defossis specubus, secura sub altâ
Otia agunt terrâ, congestaque robora, totaſque
Advokvere focis ulmos, ignique dedere :
Hic noctem ludo ducunt, & pocula læti
Fermento, atque acidis imitantur vitea sorbis.
Talis Hyperboreo septem subiecta trioni
Gens effrena virûm Riphæo tunditur Euro :
Et pecudum fulvis velantur corpora setis.

Not so the *Scythian* Shepherd tends his Fold ;
 Nor he who bears in *Thrace* the bitter cold :
 Nor he who treads the bleak *Meotian* Strand ;
 Or where proud *Ister* rolls his yellow Sand.
 Early they stall their Flocks and Herds ; for there
 No Grass the Fields, no Leaves the Forests wear :
 The frozen Earth lies bury'd there, below
 A hilly Heap, seven Cubits deep in Snow ;
 And all the West Allies of stormy *Boreas* blow :

The Sun from far peeps with a sickly Face ;
 Too weak the Clouds, and mighty Fogs to chace ;
 When up the Skies he shoots his rosy Head ;
 Or in the ruddy Ocean seeks his Bed.
 Swift Rivers are with sudden Ice constrain'd ;
 And studded Wheels are on its Back sustain'd.
 An Hostry now for Waggon, which before
 Tall Ships of Burthen on its Bosom bore.

The brazen Cauldrons, with the Frost are flaw'd ;
 The Garment, stiff with Ice, at Hearths is thaw'd ;
 With Axes first they cleave the Wine, and thence
 By Weight, the solid Portions they dispense.
 From Locks uncomb'd, and from the frozen Beard,
 Long Ificles depend, and crackling Sounds are heard.
 Mean time, perpetual Sleet, and driving Snow,
 Obscure the Skies, and hang on Herds below ;
 The starving Cattle perish in their Stalls,
 Huge Oxen stand inclos'd in wint'ry Walls
 Of Snow congeal'd ; whole Herds are bury'd there
 Of mighty Stags, and scarce their Horns appear.
 The dext'rous Huntsman wounds not these afar,
 With Shafts, or Darts, or makes a distant War
 With Dogs, or pitches Toils to stop their Flight :
 But close engages in unequal Fight.
 And while they strive in vain to make their Way
 Through Hills of Snow, and pitifully bray ;
 Assaults with Dint of Sword, or pointed Spears :
 And homeward on his Back, the joyful Burden bears,
 The Men to subterranean Caves retire ;
 Secure from Cold, and crowd the chearful Fire :
 With Trunks of Elms and Oaks the Hearth they load,
 Nor tempt th' Inclemency of Heaven abroad,
 Their jovial Nights in Frolicks and in Play
 They pass, to drive the tedious Hours away.
 And their cold Stomachs with crown'd Goblets chear,
 Of windy Cyder, and of barmy Beer.
 Such are the cold *Riphean* Race ; and such
 The savage *Scythian*, and unwarlike *Dutch*.
 Where Skins of Beasts, the rude Barbarians wear,
 The Spoils of Foxes, and the Furry Bear.

DRYDEN.

The Murrain that rag'd among the Cattle on the *Alps*, with which he concludes this Book, is likewise represented in most sublime Expressions, and can never be enough admir'd.

But of all the Books of the *Georgics*, *Virgil* seems to have exerted his Skill more especially on the *Fourth*: Nor, had he ransack'd all Nature, could he possibly have made Choice of a Subject more curious, or more adapted to his Purpose than that of the Bees, if, as an ingenious Author observes, he had it in his View to recommend to the *Romans* Obedience to the Prince, and Submission to the Laws both to Prince and People, by the Example of these wonderful Creatures; neither could any Subject promise fairer to have a due Influence on the *Romans*, as they had a religious Veneration for Bees, and look'd upon them as peculiarly consecrated to *Jupiter*. Indeed the Polity and Government of the Bees is vastly surprising, nor are there any other Creatures in the World, Men excepted, that have any such Thing.

*Solæ communes natos, consortia testæ
Urbis habent, magnisque agitant sub legibus ævum :
Et patriam solæ, & certos novere penates.*

Of all the Race of Animals alone,
The Bees have common Cities of their own,
And common Sons, they're rul'd by mighty Laws,
Their Country and their Gods the common Cause.

And what Obedience the *Romans* were to pay to *Augustus*, *Virgil* shews them by that of the Bees to their King, who do not think even their Lives too dear for him.

*Præterea regem non sic Ægyptus, & ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes,
Observant. Rege incolumi, mens omnibus una est ;
Ille operum custos, illum admirantur, & omnes
Circumstant fremitu denso, stipantque frequentes,*

*Et sæpe attollunt humeris, & corpora bello
Objeſtant, pulchramque petunt per vulnera mortem.*

Besides, nor *Egypt*, nor the boundleſs Space
Of *Lydia's* Empire, nor the *Parthian* Race,
Nor whom *Hydaſpes* cools with *Median* Springs,
Pay ſuch ſincere Obedience to their Kings ;
While he is ſafe, in Concord and Content
The Commons live, by no Diviſions rent.
He rules their Works, all him admire alone,
And ſtrut around him with a humming Tone.
They raiſe him on their Shoulders with a Shout :
And when their Sovereign's Quarrel call them out,
His Foes to mortal Combat they deſy,
And think it Honour at his Feet to die.

Nor did ever the Armies of *Æneas* and *Turnus* make a more ſolemn Preparation for Battle than they : For, if a Difference happens between two Kings, they hum a hoarſe Alarm, reſembling the broken Sound of a Trumpet, upon which they aſſemble together, prepare their Wings, whet their Stings and ſharpen their Claws, then repair to their King's Pavilion, and attend him to the Field of Battle. On Sight of their Enemies, they challenge them by making a loud Noiſe, and engage with the greateſt Courage and Bravery, reſolv'd to conquer or die ; of which *Virgil* has given this moſt beautiful Deſcription :

*Sin autem ad pugnam exierint (nam ſæpe auctus
Regibus inceſſit magno diſcordia motu)
Continuoque animos vulgi, & trepidantia bello
Corda licet longe præſciſcere : namque morantes
Martius ille æris rauci canor increpat ; & vox
Auditur, fraëtos ſonitus imitata tubarum.
Tum trepidæ inter ſe cœunt, penniſque coruſcant,
Spiculaque exacunt roſtris, aptantque lacertos ;*

*Et circa regem atque ipsa ad prætoria densæ
 Miscentur, magnisque vocant clamoribus hostem.
 Ergo ubi ver natæ sudum, camposque patentes,
 Erumpunt portis; concurritur: æthere in alto
 Fit sonitus: magnum mistæ glomerantur in orbem,
 Præcipitesque cadunt: non densior aëre grando,
 Nec de concussa tantum pluit ilice glandis:
 Ipsi per medias acies, insignibus alis,
 Ingentes animos angusto in pectore versant:
 Usque adeo obnixi non cedere, dum gravis, aut hos,
 Aut hos, versa fugâ victor dare terga subegit.*

But if to Battle jarring Swarms draw out,
 For oft two mighty Kings their Rights dispute,
 Which soon inflames both Nations to the War,
 You'll hear them chide the lazy from afar;
 And warlike Noises through their Camps rebound,
 Like the hoarse Clangor of the Trumpet's Sound:
 They run to Arms, and rustle with their Wings,
 They ply their nimble Joints, and whet their Stings;
 Their King and royal Tent arm'd Crowds inclose,
 And with loud Cries provoke the ling'ring Foes:
 A Day for Battle when both Armies find,
 Serene from Clouds, and undisturb'd by Wind;
 Then from their Camps they rush high in the Air,
 And the shrill sounding Charge is heard afar;
 They glow with Anger, and with Fury shine,
 They charge, both Bodies in one Cluster join:
 Thick fall the Dead as Acorns, thick as Hail,
 Both Sides each other with such Rage assail;
 The glitt'ring Kings both Armies Courage fire,
 Their little Bodies mighty Minds inspire:
 So bent to conquer, and so loath to yield,
 Till one has beat the other from the Field.

Virgil then lays down two Rules to hinder the Bees from wandering and leaving their Homes. The first is to clip their Kings Wings ; and the next to plant Orchards near them, and Gardens well stock'd with all manner of Herbs and Flowers ; whence he takes Occasion to give us a beautiful Platform of a little Garden, and instances the vast Advantage an old *Corycian's* Bees had over those of his Neighbours, and the great Benefit that accrued to himself, by the singular Care he took of his Garden, whereby his Bees yielded him great Plenty of fine Honey, more early than any in the Country.

*Atque equidem, extremo ni jam sub fine laborum
Vela traham, & terris festinem advertere proram ;
Forſitan & pingues hortos quæ cura colendi
Ornaret, canerem, biſerique roſaria Pæſti :
Quoque modo potis gauderent intyba rivis,
Et virides apio ripæ, tortuſque per herbam
Creſceret in ventrem cucumis : nec ſera comantem
Narciſſum, aut flexi tacuiſſem vimen acanthi,
Pallentesque ederas, & amantes litora myrtos.
Namque ſub Oebaliæ memini me turribus altis,
Qua niger humectat flaventia culta Galeſus,
Corycium vidiffe ſenem : cui pauca reliæ
Fugera ruris erant ; nec fertilis illa juvencis,
Nec pecori opportuna ſeges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum
Lilia, verbenasque premens, veſcumque papaver,
Regum æquabat opes animis : ſerâque revertens
Nocte domum, dapibus menſas onerabat inemptis.
Primus vere roſam, atque autumnio carpere poma ;
Et cum triſtis hyems etiam nunc frigore ſaxa
Rumperet, & glacie curſus frænaret aquarum ;
Ille comavi mollis jam tum tondebat acanthi,*

PREFACE to the GEORGICS.

xxx

*Æstatem increpitans seram, Zephyrosque morantes.
Ergo apibus fætis idem atque examine multo
Primus abundare ; & spumantia cogere pressis
Mella favis : illi tilix, atque uberrima pinus :
Quotque in flore novo pomis se fertilis arbor
Induerat, totidem autumnio matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramque pyrum, & spinos jam pruna ferentes
Jamque ministrantem platanum potantibus umbras.*

But that my rural Labour's near an End,
Since to the Port with falling Sails I tend ;
I would *Pomona* and her Treasure sing,
And how bright *Flora* beautifies the Spring :
How twice a Year the fam'd *Lucanian* Rose,
Near *Pæstum* blooms ; how creeping Parsley grows,
And Succory, which wat'ry Banks inclose.
To raise *Acanthus* and the Daffodil,
How bending Cucumbers their Bellies fill ;
How Ivy-Twigs the Trunks of Trees surround,
And *Venus*' Myrtles on the Shore abound.

}

For once I knew an old *Corycian* Swain,
Where deep *Galesus* wets *Tarentum*'s Plain,
Heir to few Acres of a barren Field,
Which neither Wine, nor Corn, nor Grass did yield ;
He Colworts planted, Vervain, Poppy sow'd ;
Where Thorns once grew, his Beds of Lillies stood :
When he return'd at Night, with Plenty stor'd,
His unbought Dishes heap'd his homely Board,
Nor envy'd he the Wealth which Royal Courts afford.
First in the Spring he blushing Roses sees,
In Autumn first unloads his fruitful Trees ;
When Winter cleaves the Rocks, and Nature pains,
And Rivers languish under Icy Chains,

}

He gathers Cotton from th' *Egyptian* Thorn,
 Chiding the ling'ring Spring, and *Phæbus*' slow Return.
 His Grounds with Pines and fragrant Limes are fill'd,
 His Bees the first of all the flow'ry Field,
 Produce their young, the first their Honey yield.
 And all the Blossoms which his Orchards bear,
 Rip'n into Fruit, when Harvest crowns the Year:
 He plants his Pear-trees and his Elms in Rows;
 The Damask Plum on Thorns ingrafted grows;
 His spreading Planes their pleasant Shade extend,
 Where he enjoys his Bottle and his Friend.

L A U D E R D A L E.

He then proceeds to shew the great Oeconomy of the Bees, their unwearied Industry, and the Way to come at their Honey without destroying them quite: but if they should happen to be all destroy'd, he shows the Method how to restore their Kind, in the charming Episode of *Aristæus* recovering his Bees, with which he concludes these admirable Poems.

These and innumerable other Beauties, obvious to every judicious Reader, have gain'd the G E O R G I C S the Esteem and Admiration of all Ages, as the most finish'd Pieces of all Antiquity: For who can help being charm'd with the agreeable Manner in which the Poet lays down his Precepts, the Justness of his Sentiments, the Delicacy of his Thoughts, the Sublimity of his Expressions, and the inexpressible Beauty of his Descriptions. So that we may well say in the Poet's own Words,

*Tale tuum carmen nobis, divine Poeta,
 Quale super fessis in gramine; quale per æstum
 Dulcis aquæ saliente sitim restinguere rivo.
 Nam neque me tantum venientis sibilus Austri,
 Nec percussa juvant fluctu tam litora, nec quæ
 Saxosas inter decurrunt flumina valles.*

O heav'nly Poet! such thy Verse appears,
 So sweet, so charming to my ravish'd Ears,

As to the weary Swain, with Cares oppress'd,
Beneath the Sylvan Shade, refreshing Rest :
As to the feav'rish Traveller, when, first
He finds a Crystal Stream to quench his Thirst.
' The cool soft Zephyrs don't delight me more,
Nor murm'ring Billows on the sounding Shore ;
Nor winding Streams that through the Valley glide ;
And the scarce cover'd Pebbles gently chide.

Ecl. 5. 47

D R Y D E N.



P R E F A C E

T O T H E

Æ N E I D.

THE ÆNEID, in which *Virgil* imitates *Homer*, is a Poem of a nobler Kind, as it is an *Epic* or *Heroic Poem*, which, as *Mr. Rapin* has observed, is the greatest Work the Soul of Man is capable of performing: For of it may be justly said what *Scaliger* says of *Buchanan*,

*Namque ad supremum perducta poetica culmen
In te stat; nec quo progrediatur habet.*

Nature's great Efforts can no further tend,
Here fix'd her Pillars, all her Labours end.

As, under the Allegory of one Heroic Action, its Design is to form our Morals, and inflame our Mind with the Love of Virtue: And this indeed is the chief and principal Design of all Poetry, as plainly appears by this and every other Species of it. For the *Lyric* celebrates the Virtues of great Men for our Imitation; *Tragedy* regulates our Pity and Fears; *Comedy* and *Satire* correct our Vices; *Elegy* sets bounds to our Sorrow; and the *Eclogue* or *Pastoral* sings the innocent Pleasures of a Country Life: So that
all

all of them have a Tendency to make us Wiser and Better. This was the Design *Homer* and *Virgil* had in View in their Poems, those Master-pieces of human Wit, which have been so justly and highly admir'd in all Ages. This appears by the very Plan of their Works. In the *Iliad*, *Achilles* quarrels with *Agamemnon*, shuts himself up in his Tent, and refuses to fight. Upon which the *Greeks*, who had hitherto been victorious, are beat every Day, and reduc'd to the last Extremity; nor could they recover their former Glory, but by the Reconciliation of these two Princes; by which *Homer* teaches us, *That the Safety and Welfare of a Nation depends on the Harmony of its Rulers*. In the *Odyssey*, *Ulysses* being necessarily absent from his Family, and at a great Distance from his Country, neighbouring Princes take the Advantage of his Absence, make Encroachments on his Estate, lay Snares for his Son, and commit Outrages of all Sorts: But no sooner does *Ulysses* return than he restores his Kingdom and Family to their former Peace and Quiet. By which *Homer* would teach us, *That the Presence and Vigilance of a Master and Prince are absolutely necessary to keep good Order in a Family or Kingdom*. *Homer's* Design in these two Poems, is plainly to establish National and Family Happiness; nor could a more noble Thought enter the Mind of Man.

Virgil again, out of Love to his Country, and Gratitude to his Prince, who had loaded him with Favours, forms the Plan of the *Æneis*, with a View to establish the Authority of *Augustus*, and the Happiness of the *Romans*; and to this End chuses for the Hero of his Poem, a Man whom the Gods order to found a Kingdom in *Italy*; to obstruct which *Juno* uses all her Authority and all her Art, and exerts herself the more to prevent its Accomplishment, that *Æneas* was at the Head of it, to whom she bore an inveterate Enmity, as he was a *Trojan*, and the Son of *Venus*, her great Enemy and Rival. She applies to *Æolus* the God of the Winds to sink his Fleet; uses all the Policy she was Mistress of to detain him at *Carthage*; and destroys Part of his Fleet in *Sicily*: But in spite of all her Opposition, he arrives in *Italy* and founds the *Roman State*. By all which *Virgil* shews us
this

this great Truth, *That when it is the Will of Heaven to set a Prince over a People, their plain Duty is humbly to submit to his Authority.* These are the excellent Morals of those three inestimable Poems. But to confine ourselves to *Virgil* : If from his general Instructions, which is the Structure of his Poem, we descend to particular Lessons, which are of great Use in the Conduct of Life, how innumerable are they! Nor has he delivered these Instructions in dogmatical Precepts and Maxims, but exhibits them to us in the Person of his Hero, to whom he assigns a constant Piety, the Height of filial Affection, in running so many Risks of his Life to save his Parents, and a ready Obedience to the Command of Heaven, in forsaking a Queen for whom he had the greatest Affection wherewith Love and Gratitude could inspire the Heart of Man. Nor does he only take this modest Way of conveying these important Lessons to us by a third Person, but to make us in Love with them, he insinuates himself into our Hearts, by spreading Charms over every Thing he touches, and enriches his Poem with curious Descriptions, fine Episodes, beautiful Allegories, lofty Expressions, and Numbers so very harmonious, as must charm the Ear of every Reader. But, as it would be endless to recite Examples of all the Beauties of this inimitable Poem, I shall instance only a few of them : And first, what a beautiful Description does our Author give us of a *Storm at Sea* in the *First Book* in these expressive Words :

*Hæc ubi dicta, cavum conversâ cuspide montem
Impulit in latus ; ac venti, velut agmine facto,
Quà data porta, ruunt, & terras turbine perflant.
Incubucæ mari, totumque à sedibus imis
Una Eurûsque Notusque ruunt, creberque procellis
Africus, & vastos volvunt ad litora fluctus.
Insequitur clamorque virum, stridorque rudentum.
Eripiunt subito nubes, cælumque, diemque
Teucrorum ex oculis : ponto nox incubat atra.
Intonuere poli, & crebris mirat ignibus æther :*

Præsentemque

*Præsentemque viris intentant omnia mortem.
 Extemplo Æneæ solvuntur frigore membra.
 Ingemit, & duplices tendens ad sidera palmas,
 Talia voce refert : O terque quaterque beati,
 Quæis ante ora patrum, Trojæ sub manibus altis,
 Contigit oppetere ! ô Danaûm fortissime gentis
 Tydide, mene Iliacis occumbere campis
 Non potuisse, tuaque animam hanc effundere dextrâ ?
 Sævus ubi Æacidæ telo jacet Hector, ubi ingens
 Sarpedon : ubi tot Simoïs correpta sub undis
 Scuta virûm, galeasque & fortia corpora volvit.
 Talia jactanti, stridens Aquilone procella
 Velum adversa ferit, fluctusque ad sidera tollit.
 Franguntur remi : tum prora avertit, & undis
 Dat latus : insequitur cumulo præruptus aquæ mons.
 Hi summo in fluctu pendent ; his unda debiscens
 Terram inter fluctus aperit : furit æstus arenis.
 Tres Notus abreptas in saxa latentia torquet ;
 Saxa vocant Itali, mediis quæ in fluctibus, Aras ;
 Dorsum immane mari summo. Tres Eurys ab alto
 In brevia & Syrtes urget, (miserabile visus)
 Illiditquæ vadis, atque aggere cingit arenæ.
 Unam quæ Lycios fidumque vehebat Orontem,
 Ipsius ante oculos ingens à vertice pontus
 In puppim ferit : excutitur pronusque magister
 Volvitur in caput : ast illam ter fluctus ibidem
 Torquet agens circum, & rapidus vorat æquore vortex.
 Apparent rari nantes in gurgite vasto :
 Arma virûm, tabulæque & Troïa gaza per undas.
 Jam validam Ilionei navem, jam fortis Achatæ ;
 Et qua vēstus Abas, & qua grandævus Alethes,
 Vicit bienis : laxis laterum compagibus omnes
 Accipiunt inimicum imbrem, rimisque fatiscunt.*

He laid, and hurl'd against the Mountain Side
 His quiv'ring Spear, and all the God apply'd.
 The raging Winds rush through the hollow Wound,
 And dance aloft in Air, and skim along the Ground :
 Then settling on the Sea, the Surges sweep ;
 Raise liquid Mountains, and disclose the Deep.
 South, East, and West, with mix'd Confusion roar,
 And roll the foaming Billows to the Shore.
 The Cables crack, the Sailors fearful Cries
 Ascend ; and sable Night involves the Skies ;
 And Heaven itself is ravish'd from their Eyes.
 Loud Peals of Thunder from the Poles ensue,
 Then flashing Fires the transient Light renew ;
 The Face of Things a frightful Image bears,
 And present Death in various Forms appears.
 Struck with unusual Fright, the *Trojan* Chief,
 With lifted Hands and Eyes, implores Relief.
 And thrice, and four times happy those, he cry'd,
 That under *Ilian* Walls before their Parents dy'd.
Tydidēs, bravest of the *Græcian* Train,
 Why could not I by that strong Arm be slain,
 And lie by noble *Hektor* on the Plain ;
 Or great *Sarpedon*, in those bloody Fields,
 Where *Simois* rolls the Bodies and the Shields
 Of Heroes, whose dismember'd Hands yet bear
 The Dart aloft, and clench the pointed Spear ?
 Thus while the pious Prince his Fate bewails,
 Fierce *Boreas* drove against his flying Sails,
 And rent the Sheets : The raging Billows rise,
 And mount the tossing Vessel to the Skies :
 Nor can the shiv'ring Oars sustain the Blow :
 The Galley gives her Side, and turns her Prow :
 While those astern descending down the Steep,
 Through gaping Waves behold the boiling Deep.

Three Ships were hurry'd by the southern Blast,
 And on the secret Shelves with Fury cast.
 Those hidden Rocks, th' *Ausonian* Sailors knew,
 They call'd them Altars, when they rose in View,
 And show'd their spacious Backs above the Flood.
 Three more, fierce *Eurus* in his angry Mood
 Dash'd on the Shallows of the moving Sand,
 And in mid Ocean left them moor'd a-land.
Orontes' Bark that bore the *Lycian* Crew,
 (A horrid Sight!) even in the Hero's View,
 From Stem to Stern, by Waves was overborn:
 The trembling Pilot, from his Rudder torn,
 Was headlong hurl'd; thrice round, the Ship was tost,
 Then bulg'd at once, and in the Deep was lost.
 And here and there above the Waves were seen,
 Arms, Pictures, precious Goods, and floating Men.
 The stoutest Vessel to the Storm gave Way,
 And suck'd thro' loosen'd Planks the rushing Sea,
Ilioneus was her Chief: *Alethes* old,
Achates faithful, *Abas* young and bold
 Endur'd not less: Their Ships, with gaping Seams,
 Admit the Deluge of the briny Streams. DRYDEN.

What a moving Scene is that in the *Second Book*, where *Æneas*, after going through Fire and Sword to look after the Safety of his Father and Family, finds the old Gentleman resolute on continuing in *Troy*, and sharing the same Fate with it, maugre all the Arguments he could use to the contrary, nay, tho' he, *Creusa*, and *Ascanius*, with Tears in their Eyes, begg'd of him to consult his own Safety by leaving *Troy*. What filial Affection and Duty does *Æneas* express in that moving Speech.

*Mene efferre pedem, genitor, te posse relicto
 Sperasti? tantumque nefas patrio excidit ore?
 Si nihil ex tanta Superis placet urbe relinqui,*

*Et sedet hoc animo, perituræque addere Trojæ
 Teque tuosque juvat : patet isti janua letbo.
 Jamque aderit multo Priami de sanguine Pyrrhus,
 Natum ante ora patris, patrem qui obtruncat ad aras.
 Hoc erat, alma parens, quod me, per tela, per ignes,
 Eripis ? ut mediis hostem in penetralibus, utque
 Ascaniumque, patremque meum, juxtaque Creûsam,
 Alterum in altèrius mactatos sanguine cernam ?
 Arma, viri, ferte arma : vocat lux ultimà viçtos.
 Reddite me Danais : finite instaurata revifam
 Prælia : nunquam omnes hodie moriemur inulti.*

To fly the Foe, and leave your Age alone,
 Could fuch a Sire propose to fuch a Son ?
 If 'tis by yours and Heav'n's high Will decreed
 That you and all with haplefs Troy muft bleed ;
 If not her leaft Remains you deign to fave ;
 Behold ! the Door lies open to the Grave.
Pyrrhus will foon be here, all cover'd o'er,
 And red from *Priam's* venerable Gore ;
 Who ftabb'd the Son before the Father's View,
 Then at the Shrine the royal Father flew.
 Why ! heav'nly Mother, did thy guardian Care
 Snatch me from Fire's, and fhield me in the War ?
 Within thefe Walls to fee the *Grecians* roam,
 And purple Slaughter ftride around the Dome ;
 To fee my murder'd Confort, Son, and Sire,
 Steep'd in each other's Blood, on Heaps expire !
 Arms ! Arms ! my Friends, with Speed my Arms fupply,
 'Tis our laft Hour, and fummons us to die ;
 My Arms !—in vain you hold me,—let me go !
 Give, give me back this Moment to the Foe.
 'Tis well,—we will not tamely perifh all,
 But die reveng'd, and triumph in our Fall.

PITT.

P R E F A C E to the Æ N E I D.

But when *Æneas* (finding his Father still obstinate) put on his Armour, and offers to rush out at the Door, chusing rather to die by the Hand of the Enemy, than see his Father, Wife and Son butcher'd before his Eyes, who can read what follows without falling into Tears.

*Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat lulum.
Si periturus abis, & nos rape in omnia tecum :
Sin aliquam expertus sumtis spem ponis in armis,
Hanc primum tutare domum : cui parvus Iulus,
Cui pater, & conjux quondam tua dicta relinquer ?*

When, at the Door, my weeping Spouse I meet,
The fair *Creusa*, who embrac'd my Feet,
And clinging round them, with Distraction wild,
Reach'd to my Arms my dear unhappy Child :
And oh ! she cries, if bent on Death thou run,
Take, take with thee, thy wretched Wife and Son ;
Or, if on glimmering Hope from Arms appear,
Defend these Walls, and try thy Valour here :
Ah, who shall guard thy Sire, when thou art slain,
Thy Child, or me thy Comfort once in vain !
Thus while she raves, the vaulted Dome replies
To her loud Shrieks, and agonizing Cries.

PITT.

And when the good old Man was at last perswaded there was no Way to save himself and Family but by leaving his beloved *Troy*, what Compassion and Tenderness does *Æneas* show to his aged helpless Father ? How soft are these Words ?

*Ergo age, chare pater, cervici imponere nostræ :
Ipse subibo humeris : nec me labor iste gravabit.
Quo res cunque cadent, unum & commune periculum,
Una salus ambobus erit : mihi parvus Iulus,*

*Sit comes, & longe servet vestigia conjux.
 Vos famuli, quæ dicam, animis advertite vestris.
 Est urbe egressis tumulus, templumque vetustum
 Desertæ Cereris : juxtaque antiqua cupressus,
 Religione patrum multos servata per annos.
 Hanc ex diverso sedem veniemus in unam.
 Tu, genitor, cape sacra manu, patriosque Penates.
 Me, bello è tanto digressum & cæde recenti,
 Attrectare nefas ; donec me flumine virvo
 Abluero.*

Haste, my dear Father, ('tis no Time to wait)
 And load my Shoulders with a willing Freight.
 Whate'er befalls, your Life shall be my Care ;
 One Death, and one Deliv'rance we will share.
 My Hand shall lead our little Son ; and you,
 My faithful Consort shall our Steps pursue.
 Next, you my Servants, heed my strict Commands :
 Without the Walls a ruin'd Temple stands,
 To Ceres, hallow'd once ; a Cypress nigh,
 Shoots up her venerable Head on high ;
 By long Religion kept : There tend your Feet ;
 And in divided Parties let us meet.
 Our Country Gods, the Relicks, and the Bands,
 Hold you, my Father, in your guiltless Hands :
 In me 'tis impious holy Things to bear,
 Red as I am with Slaughter, new from War :
 'Till in some living Stream I cleanse the Guilt
 Of dire Debate, and Blood in Battle spilt. DRYDEN.

Virgil, in all his Poems, shows he thoroughly understood the human Passions ; but he has painted none of them in such strong and lively Colours, as that of Love in the Passion of *Dido* for *Æneas* in his *Fourth Book* : But to point out all the Beauties of this Book would be to transcribe almost the whole of it : Wherefore, I shall

shall mention only two; the one is that beautiful Description the Poet gives of *Dido* and *Æneas* going a hunting, in which how charming is the Comparison of *Æneas* to *Apollo*?

Oceanum interea surgens Aurora reliquit. l. 4. 129
It portis jubare exsorto deleta juvenus :
Retia rara, plagæ, lato venabula ferro,
Massylque ruunt equites, & odora canum vis.
Reginam thalamo cunctantem ad limina primi
Pænorum exspectant : ostroque insignis & auro
Stat sonipes, ac frena ferox spumantia mandit.
Tandem progreditur, magnâ stipante catervâ,
Sidoniam picto chlamydem circumdata limbo :
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem.
Necnon & Phrygii comites, & lætus Iulus,
Incedunt : ipse ante alios pulcherrimus omnes
Insert se socium Æneas, atque agmina jungit.
Qualis, ubi hybernâ Lyciam, Xanthique fluenta
Deserit, ac Delum maternam invisit Apollo,
Instauratque choros : mistique altaria circum
Creteque Dryopesque fremunt, pictique Agathyrsi :
Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro :
Tela sonant humeris. Haud illo segnier ibat
Æneas : tantum egregio decus enitet ore.

Scarce had *Aurora* left her Orient Bed,
 And rear'd above the Waves her radiant Head,
 When, pouring through the Gates, the Train appear,
Massylian Hunters with the steely Spear,
 Sagacious Hounds, and Toils, and all the sylvan War.
 The Queen engag'd in Dress, with Reverence wait
 The *Tyrian* Peers before the Regal Gate.

Her Steed, with Gold and Purple cover'd round,
 Neighs, champs the Bit, and foaming paws the Ground.
 At length she comes, magnificently drest,
 (Her Guards attending) in a *Tyrian* Vest.
 Back in a golden Caul her Locks are ty'd ;
 A golden Quiver rattles at her Side ;
 A golden Clasp her purple Garment binds,
 And Robes, that flew redundant in the Winds.
 Next, with the youthful *Trojans*, to the Sport,
 The fair *Ascanius* issues from the Court.
 But far the fairest, and supremely tall,
 Tow'rs great *Æneas*, and outshines them all.
 As when from *Lycia* bound in wintry Frost,
 Where *Xanthus*' Streams enrich the smiling Coast ;
 The beauteous *Phæbus* in high Pomp retires,
 And hears in *Delos* the triumphant Quires ;
 The *Cretan* Crowds and *Dryopes* advance,
 And painted *Scythians* round his Altar dance ;
 Fair Wreaths of vivid Bays his Head infold,
 His Locks bound backward, and adorn'd with Gold ;
 The God majestic moves o'er *Cynthus*' Brows,
 His golden Quiver rattling as it goes :
 So mov'd *Æneas* ; such his charming Grace ;
 So glow'd the purple Bloom, that flush'd his godlike Face.

PITT.

The other is that inimitable Description of Fame, which a great Critic says ought to be consider'd as one of the greatest Ornaments of the *Æneid*,

Exemplo Libyæ magnas it Fama per urbes : (4. p. 173)
Fama, malum quo non aliud velocius ullum :
Mobilitate viget, viresque acquirit eundo :
Parva metu primo ; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.

*Illam Terra parens, irâ irritata Deorum,
 Extremam (ut perhibent) Cæo Enceladoque sororem
 Progeniuit, pedibus celerem & pernicious alis :
 Monstrum horrendum, ingens : cui quot sunt corpore plumæ,
 Tot vigiles oculi subter (mirabile dictu !)
 Tot lingue, totidem ora sonant, tot subrigit aures.
 Nocte volat cæli medio, terræque per umbram
 Stridens, nec dulci declinat lumina somno :
 Luce sedet custos, aut summi culmine tecti,
 Turribus aut altis, & magnas territat urbes :
 Tam fidei praviq; tenax, quam nuncia veri.*

Now Fame, tremendous Fiend ! without Delay,
 Through *Lybian* Cities took her rapid Way.
 Fame, the swift Plague, that every Moment grows,
 And gains new Strength and Vigor as she goes.
 First small with Fear, she swells to wond'rous Size,
 And stalks on Earth, and tow'rs above the Skies ;
 Whom, in her Wrath to Heav'n, the teeming Earth,
 Produc'd the last of her gigantic Birth ;
 A Monster huge, and dreadful to the Eye,
 With rapid Feet to run, or Wings to fly.
 Beneath her Plumes the various Fury bears
 A thousand piercing Eyes and listning Ears ;
 And with a thousand Mouths and babbling Tongues appears. }
 Thund'ring by Night, through Heav'n and Earth she flies,
 No golden Slumbers seal her watchful Eyes ;
 On Tow'rs or Battlements she sits by Day,
 And shakes whole Towns with Terror and Dismay,
 Alarms the World around, and, perch'd on high,
 Reports a Truth, or publishes a Lie.

P R T T.

How remarkably curious is the Description in the *Sixth Book*,
 of *Æneas's* Descent into Hell, where the Sybil, after explaining to
 him the various Scenes of the infernal Regions, conducts him to
Anchises,

Anchises, who instructs him in those sublime Subjects, the Immortality of the Soul, and the Happiness and Misery of a future State, and shows him the glorious Race of Heroes that were to descend from him and his Posterity, and closes this noble Account with the Character of their Genius, then concludes all with the Character of the elder *Marcellus*, in order to introduce that noble heroic Elegy on the Death of the younger *Marcellus*, who was the Darling of *Augustus*, *Octavia*, and of all the Romans.

*Atque hic Æneas (una namque ire videbat
Egregium formâ. juvenem & fulgentibus armis ;
Sed frons læta parum, & dejecto lumina vultu)
Quis, pater, ille virum qui sic comitatur euntem ?
Filius ? ane aliquis magna de stirpe nepotum ?
Quis strepitus circa comitum ? quantum instar in ipso est !
Sed nox atra caput tristi circumvolat umbra.
Tum pater Anchises lacrymis ingressus obortis :
O nate, ingentem luctum ne quere tuorum :
Ostendunt terris hunc tantum fata, neque ultra
Esse sinent. Nimmium vobis Romana propago.
Visa potens, superi, propria hæc si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus ! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem !
Nec puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos : nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas ! heu prisca fides ! invictaque bello
Dextera ! non illi quisquam se impune tulisset
Obvius armato : seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu, miserande puer : si qua fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis :
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, & fungar inani
Munere.*

Say, who that Youth (he cries) o'ercaſt with Grief;
The Youth who follows that victorious Chief;
His Son? or one of his victorious Line?
What Numbers crowd, and ſhout around the Form divine!
His Port how noble! how auguſt his Fame!
How like the former! and how near the ſame!
But gloomy Shades his penſive Brows o'erſpread,
And a dark Cloud involves his beauteous Head.
Seek not, my Son, replies the Sire, to know
(And, as he ſpoke, the guſhing Sorrows flow)
What Woes the Gods to thy Deſcendants doom;
What endleſs Grief to every Son of *Rome*!
This Youth on Earth the Fates but juſt diſplay,
And ſoon, too ſoon, they ſnatch the Gift away!
Had *Rome* for ever held the glorious Prize,
Her Blifs had rais'd the Envy of the Skies!
Oh! from the martial Field what Cries ſhall come!
What Groans ſhall echo thro' the Streets of *Rome*!
How ſhall old *Tyber*, from his oozy Bed,
In that ſad Moment rear his reverend Head,
The length'ning Pomp, and Fun'ral to ſurvey,
When by the mighty Tomb he takes his mournful Way!
A Youth of nobler Hopes ſhall never riſe,
Nor glad, like him, the *Latian* Fathers Eyes:
And *Rome*, proud *Rome* ſhall boaſt, ſhe never bore;
From Age to Age, ſo brave a Son before!
Honour and Fame, alas! and antient Truth
Revive and die with that illuſtrious Youth!
In vain embattled Troops his Arms oppoſe:
In every Field he tames his Country's Foes,
Whether on Foot he marches in his Might,
Or ſpurs his fiery Courſer to the Fight.
Poor pitied Youth! the Glory of the State!
Oh! could'ſt thou ſhun the dreadful Stroke of Fate,

Rome shou'd in thee behold, with ravish'd Eyes,
 Her Pride, her Darling, her *Marcellus* rise!
 Bring fragrant Flow'rs, the whitest Lillies bring,
 With all the purple Beauties of the Spring;
 These Gifts at least, these Honours shall be paid
 To the dear Youth, to please his pensive Shade. PRR.

In the *Ninth Book*, what a noble Description does the Poet give of True Friendship in that famous Episode of *Nisus* and *Euryalus*, which consisting of 474 Lines, is of too great a Length to insert here, I shall therefore only take Notice of some of the principal Parts of it. However, it will be necessary to premise what gave Occasion to this noble Episode, which was this: *Æneas* having gone in Person to beg Auxiliaries of *Evander* against *Turnus*, who was at War with him on account of *Lavinia*; *Turnus* takes the Advantage of his Absence, and besieges the City in which his Troops were garrison'd. The *Trojans*, in the utmost Distress for want of *Æneas*, and *Nisus* and *Euryalus*, two dear Friends, then standing Centinels in their Turn, and observing the *Rutulians* sunk in Wine and Sleep, persuaded themselves they could make their Way to *Æneas*, *Nisus* makes the Proposal to *Euryalus*.

*Nisus ait : Dine hunc ardorem mentibus addunt,
 Euryale ? an sua cuique Deus fit dira cupido ?
 Aut pugnam, aut aliquid jamdudum invadere magnum,
 Mens agitat mihi ; nec placidâ contenta quiete est.
 Cernis, quæ Rutulos habeat fiducia rerum :
 Lumina rara micant : somno vinoque soluti
 Procubuerunt : silent late loca. Percipe porro
 Quid dubitem, & quæ nunc animo sententia surgat.
 Ænean acciri omnes, populusque, patresque,
 Exposcunt : mittique viros, qui certa reportent.
 Si tibi, quæ posco, promittunt (nam mihi facti
 Fama sat est) tumulto videor reperire sub illo
 Posse viam ad muros & mœnia Pallantea.*

Has Heav'n (cry'd *Nisus* first) this Warmth bestow'd ?
 Heav'n ? or a Thought that prompts me like a God ?

This glorious Warmth, my Friend, that breaks my Rest?
 Some high Exploit lies throbbing at my Breast.
 My glowing Mind, what generous Ardors raise,
 And set my mounting Spirits on a Blaze!
 See the loose Discipline of yonder Train,
 The Lights, grown thin, scarce glimmer from the Plain:
 The Guards in Slumber and Debauch are drown'd;
 And mark!—a general Silence reigns around:
 Then take my Thought; the People, Fathers, all,
 Join in one Wish, our Leader to recall.
 Now, would they give to thee the Prize I claim,
 (For I cou'd rest contented with the Fame—)
 An easy Road, methinks, I can survey
 Beneath yon' Summit to direct my Way. PITT.

To whom young *Euryalus* makes this charming Answer, in which he shows he's resolv'd to run all Risques with his Friend, and takes it amiss he should once think of leaving him behind.

*Obstupuit magno laudum percussus amore
 Euryalus: simul his ardentem affatur amicum:
 Mene igitur socium summis adjungere rebus,
 Nise, fugis? solum te in tanta pericula mittam?
 Non ita me genitor bellis assuetus Opheltes
 Argolicum terrorem inter Trojæque labores
 Sublatum erudiit: nec tecum talia gessi,
 Magnanimum Ænean & fata extrema secutus.
 Est hic, est animus lucis contemptor; & istum
 Qui vitâ bene credat emi, quo tendis, honorem.*

The brave *Euryalus*, with impartial Pride,
 Fir'd with the Charms of Glory, thus reply'd:
 And will my *Nisus* then his Friend disclaim?
 Deny'd his Share of Glory and of Fame?
 And can thy dear *Euryalus* expose
 Thy Life, alone, unguarded to the Foes?
 Not so my Father taught his generous Boy,
 Born, train'd and season'd in the Wars of Troy.

And where the great *Æneas* led the Way,
 I brav'd all Dangers of the Land and Sea.
 Thou too canst witness that my Worth is try'd ;
 We march'd, we fought, we conquer'd Side by Side.
 Like thine, this Bosom glows with martial Flame,
 Burns with a Scorn of Life, and Love of Fame,
 And thinks, if endless Glory can be sought
 On such low Terms, the Prize is cheaply bought. PITT.

To which *Nisus* makes this moving and affectionate Reply :

*Nisus ad hæc : Equidem de te nil tale verbar,
 Nec fas : non : ita me referat tibi magnus orantem
 Jupiter, aut quicumque oculis hæc aspicit æquis.
 Sed si quis (quæ multa vides discrimine tali)
 Si quis in adversum rapiat casusve Deusve,
 Te superesse velim : tua vitâ dignior ætas.
 Sit, qui me raptum pugnâ, prætiore redemptum,
 Mandet humo solita ; aut, si qua id fortuna vetabit,
 Absenti ferat inferias, decoretque sepulcro.
 Neu matri miseræ tanti sim causa doloris :
 Quæ te sola, puer, multis è matribus ausa
 Prosequitur ; magni nec mænia curat Aestæ.*

Let no such jealous Fears alarm thy Breast,
 Thy Worth and Valour stand to all confest ;
 But let the Danger fall, (he cries) on me ;
 For this Exploit, I durst not think on thee !
 No—as I hope the blest Etherial Train
 May bring me glorious to thy Arms again !
 But should the Gods deny me to succeed,
 Should I—(which Heav'n avert !) but should I bleed ;
 Live thou ;—in Death some Pleasure that will give ;
 Live for thy *Nisus*' Sake ; I charge thee, live.
 Thy blooming Youth a longer Term demands ;—
 Live, to redeem my Corse from hostile Hands ;
 And decent to the silent Grave commend
 The poor Remains of him who was thy Friend :

Or raise at least, by kind Remembrance led,
A vacant Tomb in Honour of the Dead.

Why should I cause thy Mother's Soul to know
Such Heart-felt Pangs? unutterable Woe!

Thy dear, fond Mother, who, for Love of thee,
Dar'd every Danger of the Land and Sea!

She left *Acestes's* Walls, and she alone,

To follow thee, her only, darling Son! PITT.

But all *Nisus's* Reasons and Remonstrances are in vain; wherefore they wait on their Generals, who were then holding a Council of War, and having receiv'd their Instructions they set out. Having past the Enemy's Trenches safely, they find them fast asleep after a Debauch of Wine, among whom they made great Slaughter; but Day approaching, they resolve to retire. *Euryalus*, like most young Warriors, taken with the glittering Spoils of the kill'd and wounded, seizes, among other Things, *Messapus's* crested Helmet, and puts it on his own Head; which inconsiderate Action prov'd fatal to both him and his Friend *Nisus*; for by it *Volscens*, at the Head of a Party of Horse, espies them in their Retreat, upon which they fly to a neighbouring Wood for Safety, where *Euryalus* loses his Way, nor does *Nisus* miss him till he was got a great Way off; but how great is his Surprize, when, boldly returning in quest of him, he sees him in the Hands of the Enemy? Resolv'd to rescue his Friend, he throws two Lances unobserv'd, and kills two of their Men, which so enraged *Volscens*, that he resolves to revenge their Deaths on *Euryalus*, and drawing his Sword makes up to him; then cries out *Nisus* in these beautiful Words, which admirably express the Confusion he was in, and at the same time the great Power of true Friendship.

Me, me; adsum qui fecti; in me convertite ferrum,

O Rutuli: mea fraus omnis: nihil iste, nec ausus,

Nec potuit: cælum hoc, & conscia sidera testor:

Tantum infelicem nimium dilexit amicum.

Me, me, to me alone, your Rage confine;

Here sheath your Javelins; all the Guilt was mine.

By yon' bright Stars, by each immortal God,
 His Hands, his Thoughts are innocent of Blood !
 Nor cou'd nor durst the Boy the Deed intend ;
 His only Crime (and oh ! can that offend ?
 Was too much Love to his unhappy Friend !

PITT.

This did not hinder *Volscens* from giving the fatal Wound to *Euryalus*, whose Death, and *Nisus*'s brave Revenge of it on *Volscens* are painted to Admiration in the following Words :

*Talia dicta dabat : sed viribus ensis adactus
 Transiit costas, & pectora candida rumpit.
 Volvitur Euryalus letho, pulchrosque per artus
 It cruor, inque humeros cervix collapsa recumbit.
 Purpureus veluti cum flos succisus aratro
 Languescit moriens ; lassove papavera collo
 Demisere caput, pluvia cum forte gravantur.
 At Nisus ruit in medios, solumque per omnes
 Volcentem petit ; in solo Volcente moratur :
 Quem circum glomerati hostes, hinc cominus atque hinc
 Proturbant : instat non secius, ac rotat ensen
 Fulmineum : donec Rutuli clamantis in ore
 Condidit adverso, & moriens animam abstulit hosti.
 Tum super exanimum sese projecit amicum
 Confossus, placidâque ibi demum morte quievit.*

In vain he spoke, for ah ! the Sword, address'd
 With ruthless Rage had pierc'd his lovely Breast.
 With Blood his snowy Limbs are purpled o'er,
 And, pale in Death, he welters in his Gore.
 As a gay Flow'r, with blooming Beauties crown'd,
 Cut by the Share, lies languid on the Ground ;
 Or some tall Poppy, that o'ercharg'd with Rain,
 Bends the faint Head, and sinks upon the Plain ;
 So fair, so languishingly sweet he lies,
 His Head declin'd and drooping, as he dies !
 Now midst the Foe distracted *Nisus* flew ;
Volscens, and him alone he kept in View.

The gathering Train the furious Youth surround ;
 Dart follows Dart, and Wound succeeds to Wound ;
 All, all, unfelt, he seeks their guilty Lord ;
 In fiery Circles flies his thundering Sword ;
 Nor ceas'd, but found at length the distant Way ;
 And, buried in his Mouth, the Faulchion lay.
 Thus, cover'd o'er with Wounds on every Side,
 Brave *Nisus* slew the Murtherer as he dy'd ;
 Then, on the dear *Euryalus's* Breast,
 Sunk down and slumber'd in eternal Rest. PITT.

Thus even Death itself could not separate these two sincere Friends, to whom *Virgil* gives this noble Elogy.

*Fortunati ambo ! si quid mea carmina possunt,
 Nulla dies unquam memori vos eximet ævo ;
 Dum domus Æneæ Capitoli immobile saxum
 Accolet, imperiumque Pater Romanus habebit.*

Hail happy Pair ! if Fame our Verse can give,
 From Age to Age, your Memory shall live ;
 Long as th' Imperial Capitol shall stand,
 Or *Rome's* majestic Lord the conquer'd World command.

PITT.

It would be endless to point out all the Beauties of the *Æneid*, but there is one Thing so very remarkable, not only in this, but in all *Virgil's* Poems, that it would be unpardonable to omit it, I mean the great Art and Dexterity *Virgil* shows in making the Sound of his Verse expressive of its Sense ; of which I shall give a few Instances from each of his Poems.

How admirably does the Sound of this Line express the warbling of the Pipe,

Formosam resonare doces Amaryllida sylvas. Ecl. i. 5.

And the Sound of this, a sorrowful Parting,

Et, longum formosæ vale, vale, inquit, Iola. Ecl. iii. 79.

How

How slow does the Waggon move in this Line,

Tardaquæ Ælenſinæ matris volventia plaſtra. G. i. 163.

One can ſcarcely help thinking he hears the Sheep bleating while he reads this Verſe,

Balantumque grægem fluvio merſare ſalubri. G. i. 272.

Theſe Lines ſeem to heave in which *Virgil* deſcribes the Giants laying Mountain upon Mountain,

*Ter ſunt conati imponere Pelio Offam
Scilicet, atque Offæ frondofam involvere Olympum.* G. i. 281.

There never was a Crab-tree rougher than this Verſe deſcribing the ingrafting a Filberd on a Crab-ftock.

Inſeritur vero ex ſætu nucis arbutus horrida. G. ii. 69.

How expreſſive is this Line of the ſwiftness of Time,

Sed fugit interea, fugit irreparabile tempus. G. iii. 284.

And this, of the Fury of the Storm?

Una Eurufque Notufque ruunt, creberque procellis. Æ. i. 89.

How ſoft and expreſſive of filial Love and Affection are theſe Words of *Æneas* to his Father,

Ergo, age, care Pater, cervici imponere noſtræ. Æ. ii. 707.

And how harſh does this Line read, expreſſing the frightful Figure *Polyphemus* made,

Monſtrum horrendum, informe, ingens, cui lumen ademtum.
Æ. iii. 658.

In reading the following Verse one would think he hears the Bound the bulky Body of the Ox makes when it falls on the Ground,

Sternitur, exanimisque tremens procumbit humi bos. Æ. v. 481.

How admirably does this Line express not only the swiftness of the Horse, but the Sound of his Feet,

Quadrupedante purpurem sonitu quatit ungula campum.

Æ. viii. 596.

Nor is the Sound of the Trumpet itself more shrill than the Sound of this Verse.

At Tuba terribilem sonitum procul ære canoro. Æ. ix. 503.

With such Charms does *Virgil's* Poetry every where abound, more than that of any Poet whatever. Who therefore, as the learned Dr. *Trapp* observes, can help being enamoured with the unaffected Beauty of his *Pastorals*, the finish'd and chaste Elegance of his *Georgics*, their entertaining Descriptions, their useful Precepts in Husbandry, and their noble Excursions upon every proper Occasion, into Subjects of a more sublime Nature?

But who can read the divine *Æneid*, without being transported, and as it were lost in a Mixture of Pleasure and Admiration? Who can help being astonished at that Force of Imagination, tempered with so cool a Judgment? In what human Composition is there so exact a Harmony, and so much Beauty in all its Parts? It would be endless to enumerate the many different Images of Heroes, and the Variety of Manners that appear up and down in it; the Conflict of Passions and almost every Object of the Imagination beautifully describ'd, all Nature unfolded, the great Events, the surprizing Revolutions, the Incentives to Virtue, the most finish'd Eloquence in the several Speeches, the sublimest Majesty in the Thoughts and Expressions, in short, the most con-

summate Art by which all these Things are brought into one uniform and perfect Piece.

Wherefore we may justly say of the Poet what his great Modesty would not allow him to say of himself,

*Exegit monumentum ære perennius,
Regalique sibi Pyramidum altius ;
Quod non Imber Edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Amorum series, & fuga temporum.*

He has rais'd a Monument will surpass
The Age of those that stand in solid Brass ;
That eminently tow'ring to the Skies
In Height the Royal Pyramids outvies :
The Force of boist'rous Winds and mould'ring Rain,
Years after Years an everlasting Train,
Shall ne'er destroy the Glory of his Name,
Still shall he shine in Verse and live in Fame.

AS TO THIS TRANSLATION OF VIRGIL, tho' there have been many in Verse, some of which are of great Merit ; yet as the Translators have confin'd themselves to Measure and Numbers, none of them have express'd the Author's Meaning so fully and exactly as may be done by a Translator in Prose. For the Poet is often necessitated, for the Sake of his Measures, to add, retrench, or otherwise deviate from the precise Meaning of his Author, especially if he be shackled and hemm'd in by Rhymes. Besides, as this Work was chiefly intended for the Use of Schools, and of those who have made but small Proficiency in the Knowledge of the *Latin* Tongue, it was judg'd necessary to be much more literal and exact than a Poetical Translation can well bear.

When I call this Translation literal, I don't mean, that I have render'd *Virgil's* Latin Word for Word into *English* ; for this the different Idioms of the two Languages will not admit of ; but, that
Care

Care has been taken all along, to preserve the full Sense of the Author, and to adhere as closely to the Letter as was consistent with Spirit, Elegance, and Propriety of Style; above all, to present to the Reader the same Ideas in *English*, which the Author does in *Latin*, and carefully to affix the precise determinate Meaning to every one of his Words, distinguishing them from others commonly reckon'd synonymous, or that nearly resemble them in Sense, however different in Sound. And herein, if I am not mistaken, will be found to lie the precise Difference between this and the Interpretation of *Ruæus* and others, which, in Numbers of Places, have not so much given the strict and proper Sense of their Author, as something like it; that is, they substitute one Idea for another, which is the more apt to mislead the Reader, as it bears a near Resemblance to that of the Author, without being exactly the same. And tho' this might happen in translating some Authors without doing them much Injury, yet in so judicious and correct an Author as *Virgil*, whose Sentiments on every Subject are so just, every little Deviation from the Ideas of the Original becomes considerable; for if we alter them at all it must be for the worse.

I have only this further to add with regard to the Translation, that tho' Prose seem'd better adapted than Verse to my Design of being almost quite literal; yet the nervous comprehensive Style of the Original oblig'd me frequently to adopt the Language of Poetry, setting aside the Numbers. For which Purpose, I not only consulted the best of our poetical Versions, but borrow'd Aid from the Works of our celebrated Poets, who have made *Virgil* their Standard, and happily imitated his Manner.

Nor will this Work be useful only to Boys at School, or mere Novices in the *Latin*, but may without Vanity promise to be of some Service even to greater Proficients. Many, even of those who think themselves pretty much Masters of *Virgil*, will find, upon Reflection, that they have but a confus'd, or at best, but a very superficial and general Knowledge of his Meaning. To such it may possibly be no unprofitable Labour to bestow some Time and

and Attention, even on studying the Words of an Author, whose Choice is so nice and delicate. Especially, if they will take the Trouble to consult the Notes subjoin'd to the Translation, which are extracted from the best Commentators ancient and modern, interspersed with several that occur'd to the Translator himself, and which seem'd necessary, either to supply the Defects of others, or to support the Sense of the Translation, where it differs from the commonly received Explication. As these Notes are not calculated to make a vain Parade and Ostentation of Learning, but merely to explain and illustrate the Author, they are generally short and concise, except where the clearing up of more remarkable Difficulties, or the solving some curious Questions, requir'd a longer Discussion. What I found of chief Use in compiling them, was to make *Virgil* his own Interpreter, and illustrate one Passage by comparing it with others that are parallel. This often prov'd the only Resource in Difficulties which were either intirely overlook'd by Commentators, or where they disagreed among themselves.

As to the *Latin* Text, no Pains has been spared to present it to the Reader in its genuine Purity and Correctness: For I all along compar'd the most celebrated Editions, namely, those of *H. Stephen*, *Heinsius*, *Emmenessius*, *Masvicius*, *Servius*, and *La Cerda*. And for the Satisfaction of the Curious, I have also taken Notice of the most material of the various Readings from *Pierius*, *Servius*, *Stephen*, and others.

And that nothing might be wanting to render this Work complete, the Pointing, which in most Editions is exceeding erroneous, I have alter'd throughout, and endeavour'd to set it to rights: Considerable Instances of this the Reader will find in *Geor.* iv. 241. *Æn.* vii. 390. and *Æn.* ix. 140.

P. VIRGILII MARONIS BUCOLICA.

ECLOGA I.

MELIBŒUS, TITYRUS.

MEL. **T**ITYRE, tu, patulæ recubans
sub tegmine fagi,
Silvestrem tenui Musam medi-
tariſ avenâ :

Nos patriæ fines, et dulciâ linquimus arva ;
Nos patriam fugimus: tu, Tityre, lentus in umbrâ,
Formoſam reſonare doces Amaryllida ſilvas.

ORDO.

Mel. Tityre, tu, recubans ſub
tegmine patulæ fagi, meditariſ
ſilveſtrem Muſam tenui avenâ:
Nos linquimus fines patriæ, et
dulciâ arva; nos fugimus pa-
triam: tu, Tityre, lentus in
umbrâ, doces ſilvas reſonare for-
moſam Amaryllida.

TRANSLATION.

MEL. **Y**OU, Tityrus, lying all along under the Covert of that full-ſpread
Beech, praſtiſe your woodland Lays on a ſlender oaten Pipe: We
are forced to leave the Bounds of our Country, and our pleaſant
Fields; we fly our Country, while you, Tityrus, in the Shade at
Eaſe teach the Woods to re-echo ſair Amaryllis.

NOTES.

The Occaſion of the fiſt Paſtoral was this: When *Auguſtus* had ſettled himſelf in the Ro-
man Empire, that he might reward his veter-
an Troops for their paſt Service, he diſtributed
among them all the Lands that lay about *Man-
tua* and *Cremona*, turning out the right Owners
for having ſided with his Enemies. *Virgil*, or
his Father, was a Sufferer among the reſt; but
afterwards recovered his Eſtate by the Interceſſion
of *Mæcenas*, *Pellio*, and *Varus*. *Virgil*, as an
Inſtance of his Gratitude, compoſed the follow-
ing Paſtoral; where he ſets out his Father's
good Fortune in the Perſon of *Tityrus*, and the
Calamities of his *Mantuan* Neighbours in the
Character of *Melibæus*. To this Piece of Hiſ-
tory *Martial* refers in the following Lines:

*Sint Mæcenas, non deerunt, Flacce, Marones,
Virgiliumpue tibi vel tua rura dabunt.*

*Jugera perdidit miſeræ vicina Cremonæ,
Flebat et abduſtas Tityrus æger oves.*

*Riſit Theſeus eques, paupertutemque malignam
Reppulit, ut ceteri juſſit abire jugæ.*

*Accipe divitias, et vatum maximus eſſo,
Tu licet, et noſtrum dixit Alexin aves.*

1. *Fagi*. We commonly make the *Fagus*
the ſame Tree as the *Eſculus*: But *Ovid* plainly
diſtinguiſhes them. *Metam.* Book 10. Lines
91 and 92.

2. *Silveſtrem Muſam*. i. e. *Ruſſicum carmen*,
Lucretius, Lib. 11.

Fiſtula ſilveſtrem ne ceſſet ſindere Muſam.

2. *Meditariſ*. i. e. *Exerceſ*, as in *Plautus*.
Stich. 11. 1. 34. *Ad curſum meditabor me.* And
Cic. 1 de *Orat.* 62. *Demoſthenes perfecti medi-
tando, ut nemo plariuſ eo leſutus putaretur.*

2. *Avenâ*. For *fiſtula avenacea*.

3. *Amaryllida*. By *Amaryllis* ſome under-
ſtand *Rome*, and *Virgil*'s Friends at *Rome*: But
there is no Occaſion for ſuch Reſinement: The
Paſtoral will appear more beautiful by conſider-
ing *Amaryllis* ſimply as the Shepherd's Miſtreſs,
whoſe Praises he ſings at his Eaſe. See *Theo-
critus*, 1dyl. 111.

TIT. O Melibœe, Deus fecit hæc otia nobis ; namque ille erit semper Deus mihi : sæpe tener agnus, ab nostris ovilibus, imbuet aram illius. Ille permisit meas boves errare, ut cernis, et me ipsum ludere quæ carmina vellem, agresti calamo. MEL. Equidem non invidéo tibi ; miror magis : surbatur usque aded totis agris undique. En ego ipse æger ago meas capellas protendus : Tityre, etiam vix duco hanc : namque modò connixa gemellos, spem gregis, hic inter densas corylos, ab! reliquit eos in nudâ silice. Memini quercus, tactas de cælo, sæpe prædicere hoc malum nobis, si mens non fuisset læva : sæpe sinistra cornix prædixit hoc ab cavâ ilice. Sed tamen, Tityre, da nobis, qui iste Deus sit. TIT. Melibœe, ego stultus putavi urbem, quam dicunt Romam, similem huic nostræ Mantuæ, quò nos pastores sæpe solemus depellere teneros fetus ovium. Sic nostram catulos similes canibus, sic nostram hædos similes matribus ; sic solebam componere magna parvis. Verùm hæc Roma extulit caput inter alias urbes, tantum quantum

TIT. O Melibœe, Deus nobis hæc otia fecit ; Namque erit ille mihi semper Deus : illius aram Sæpe tener nostris ab ovilibus imbuet agnus. Ille meas errare boves, ut cernis, et ipsum Ludere, quæ vellem, calamo permisit agresti. 10 MEL. Non equidem invidéo ; miror magis ; undique totis

Usque aded turbatur agris. En ipse capellas Protenus æger ago : hanc etiam vix, Tityre, duco : Hic inter densas corylos modò namque gemellos, Spem gregis, ah ! silice in nudâ connixa reliquit. 15 Sæpe malum hoc nobis, si mens non læva fuisset, De cælo tactas memini prædicere quercus : Sæpe sinistra cavâ prædixit ab ilice cornix. Sed tamen, iste Deus qui sit, da, Tityre, nobis.

TIT. Urbem, quam dicunt Romam, Melibœe, putavi 20

Stultus ego huic nostræ similem, quò sæpe solemus Pastores ovium teneros depellere fetus. Sic canibus catulos similes, sic matribus hædos Nostram ; sic parvis componere magna solebam. Verùm hæc tantum alias inter caput extulit urbes, Quantum lenta solent inter viburna cupressi. 26

TRANSLATION.

TIT. A God, O Melibœus, hath vouchsafed us this Tranquillity ; for to me he shall always be a God : A tender Lambkin from our Folds shall often stain his Altar with its Blood. 'Tis he hath licensed my Heifers to feed at large, as you see, and myself to play what Tunes I pleased on my rural Reed.

MEL. Truly I envy you not ; but rather am amaz'd at your good Fortune ; now that all around there are such Confusions in the Country. Lo myself, sick as I am, drive far hence my tender Goats : This too, O Tityrus, I drag along with much ado : For here just now among the thick Hazles having yeaned Twins, the Hope of my Flock, she left them, alas ! on the naked flinty Rock. This Calamity, I remember, my Oaks struck with Lightning from Heaven often presaged to me, had not my Mind been under Infatuation : Often the ill-boding Crow from an old hollow Oak presaged it. But tell me, Tityrus, who is this God of yours.

TIT. The City, Melibœus, which they call Rome, I foolishly imagined to be like this our Mantua, whither we Shepherds oft-times are wont to drive the tender Offspring of our Ewes. So I had known Whelps like Dogs, so Kids like their Dams ; thus was I wont to compare great Things with small. But that City hath raised its Head as far above others as the Cypressess use to do above the limber Shrubs.

NOTES

19. *Iste*. Is the true Reading: *Hic, iste*, and *ille*, being thus distinguished: *Hic Deus*, is this God of mine, or whom I mentioned; *iste Deus*, is that God of yours; and *ille Deus*, that God of his, of theirs, or of any third Person.

23. *Sic*. He thought it only different in

Magnitude, not in Kind. But, when he came to see Rome, he then not only found it distinguished in Degree, but even in Species: It was a quite other sort of City, just as the Cypress differs in Species from a Shrub.

MEL. Et quæ tanta fuit Romam tibi causa videndi?

TIT. Libertas, quæ sera, tamen respexit inertem; Candidior postquam tondenti barba cadebat: Respexit tamen, et longo post tempore venit: 30 Postquam nos Amaryllis habet, Galatea reliquit. Namque (fatebor enim) dum me Galatea tenebat, Nec spes libertatis erat, nec cura peculî. Quamvis multa meis exiret victima septs, Pinguis et ingrata premeretur caseus urbi; 35 Non unquam gravis ære domum mihi dextra redibat.

MEL. Mirabar, quid mœsta Deos, Amarylli, vocares;

Cui pendere suâ patereris in arbore poma. Tityrus hinc aberat: ipsæ te, Tityre, pinus, Ipsi te fontes, ipsa hæc arbuta vocabant. 40

TIT. Quid facerem? neque servitio me exire licebat,

Nec tam præsentibus alibi cognoscere Divos. Hic illum vidi juvenem, Melibœus, quotannis Bis fenos cui nostra diæ altaria sumant. Hic mihi responsum primus dedit ille petenti: 45

Mel. Et quæ fuit tibi tanta causa videndi Romam? Tit. Libertas: quæ licet sera, tamen respexit me inertem; postquam candidior barba cadebat mihi tondenti: tamen respexit, et venit longo tempore post; postquam Amaryllis habet nos, et Galatea reliquit nos. Namque, dum Galatea tenebat me (enim fatebor) erat mihi nec spes libertatis, nec cura peculî. Quamvis multa victima exiret meis septs, et pinguis caseus premeretur nostræ ingratae urbi Mantuæ; dextra non unquam redibat mihi domum gravis ære. Mel. Amarylli, mirabar quid tu mœsta vocares Deos; cui patereris poma pendere in suâ arbore. Tityrus aberat hinc: Tityre, pinus ipsa vocabant te, fontes ipsi, hæc arbuta ipsa vocabant te. Tit. Quid facerem? neque licebat me exire servitio, nec cognoscere tam præsentibus Divos alibi. Melibœus, hic vidi illum juvenem, cui nostra altaria sumant bis fenos diæ quotannis. Hic ille primus dedit responsum, mihi petenti ab illo; ait, Pueri,

TRANSLATION.

MEL. And what important Cause had you to visit Rome?

TIT. Liberty, which, tho' late, yet cast an Eye upon me in my inactive Time of Life; after that my Beard began to fall of a grizzled Colour when I shaved: Yet on me she cast her Eye, and after a long Period of Slavery came at last: Ever since that Amaryllis sways me, and Galatea hath cast me off. For, I will not disown it, while Galatea ruled me, I had neither Hopes of Liberty, nor Concern about my Stock. 'Tho' many a Victim went from my Folds, and many a fat Cheese was pressed by me for the ungrateful City, I never returned Home with my Hands full of Money.

MEL. I admired, Amaryllis, why disconsolate you was still invoking the Gods; for whom you suffered the Apples to hang on their native Tree. Now I see the Cause. Your Tityrus from hence was absent: The very Pines, O Tityrus, the Fountains, these very Groves invited thee to return.

TIT. What could I do? It was neither in my Power, while here I staid, to rid me of my Thralldom, nor elsewhere could I experience Gods so propitious. Here, Melibœus, I saw that divine Youth, to whom for twice six Days our Altars yearly smoke with Incense. Here first he gave this gracious Answer to me

NOTES.

28. *Libertas*. Not that *Virgil* or his Father were really Slaves: But he speaks of the Oppressions he sustained at home in his own Country as a kind of Slavery.

33. *Peculi*. Peculium is properly the private

Stock of a Slave; in which Sense it is fitly applied to *Tityrus*, who personates the Character of a Slave.

36. *Non unquam*, &c. Literally, *My Right-hand never returns. I Home loaded with Money.*

pascite boves ut antè, et submittite tauros jugo. Mel. Fortunatus senex, ergo tua rura manebunt, et magna satis tibi: quamvis nudus lapis, palusque obducatur omnia tua pascua limoso junco: insueta pabula non tentabunt tuas graves fetas oves: nec mala contagia vicini pecoris lædent eas. Fortunatus senex, hic inter nota flumina, et sacros fontes, captabis opacum frigus. Hinc sepes, quæ, ab vicino limite, semper depasta quoad florem sulisti ab Hyblæis apibus, sæpe suadebit tibi inire somnum levi susurro. Hinc frondator canet ad auras sub altâ rupe. Tamen interea nec raucae palumbes, tua cura, nec turtur cessabit gemere ab aëriâ ulmo. Tit. Antè, ergo leves cervi pascentur in æthere, et freta destituent pisces nudos in litore; antè, aut Par-

“Pascite, ut antè, boves, pueri, submittite tauros.”
 MEL. Fortunate senex, ergo tua rara manebunt;
 Et tibi magna satis: quamvis lapis omnia nudus,
 Limosque palus obducatur pascua junco;
 Non insueta graves tentabunt pabula fetas; 50
 Nec mala vicini pecoris contagia lædent.
 Fortunatus senex, hic inter flumina nota,
 Et fontes sacros, frigus captabis opacum.
 Hinc tibi, quæ semper vicino ab limite sepes
 Hyblæis apibus florem depasta salicti, 55
 Sæpe levi somnum suadebit inire susurro.
 Hinc altâ sub rupe canet frondator ad auras:
 Nec tamen interea raucae, tua cura, palumbes,
 Nec gemere aëriâ cessabit turtur ab ulmo.

TIT. Antè leves ergo pascentur in æthere cervi,
 Et freta destituent nudos in litore pisces; 61
 Ante, pererratis amborum finibus, exsul

TRANSLATION.

his Suppliant: “Swains, feed your Heifers as formerly, yoke your Steers.”

MEL. Happy old Man, your Lands shall then remain *still in your Possession*, and large enough for you: Tho’ naked Stones and Marsh with slimy Rushes overspread all the Pasture-grounds; yet no unaccustomed Fodder shall taint thy pregnant Ewes; nor noxious Diseases of the neighbouring Flocks shall hurt them. Happy old Man, here between the well known Streams, and sacred Fountains, you shall enjoy the cool Shades. On the one Hand a Hedge planted on the neighbouring Marsh, whose fallow Blooms are ever fed on by Hyblæan Bees, shall of en court you by its gentle Hummings to indulge Repose. On the other Hand the Wood-lopper beneath a lofty Rock shall sing aloud to Heaven: Nor mean while shall either the hoarse Wood-pigeons, thy Delight, or the Turtle from his airy Elm cease to cooe.

TIT. Sooner therefore shall fleet Stags feed in the Air, and the Seas leave Fishes naked on the Shore; sooner, each others Bounds being *mutually* traversed,

NOTES.

46. Pueri. Puer has three Significations. 1. A Slave. 2. A Boy in Opposition to a Girl. 3. Puerilis ætas.

50. Grævis fetas, i. e. Pregnantes: Nam freta sine addito, et de gravida, et de puerpera dicuntur. In the first Sense it occurs, Æn. VIII. 650.

Frondator et viridi setam Mæortis in antro
 Procubuit lapæm.

52. Inter flumina. The Mirror and the Po.

53. Frigus opacum. Literally, the shady Coolness.

54. Ab vicino limite. The same as in, &c.

55. Florem depasta salicti. A Grecism, the

same as *habens florem salicti depastum*.

55. Hyblæis apibus, i. e. Bees such as those of Hybla, a Mountain in Sicily, productive of the finest Honey.

57. Frondator. Servius gives it three Significations. 1. The Woodman in general. 2. The Vine-dresser, who clears away the Vine-leaves when they are too thick, and lays the Grapes more open to the Sun. 3. Any Bird that sings among the Boughs; whence some render it the Nightingale.

57. Ad auras. In die, says Servius: But I rather think it means *aloud*, so as to pierce the Skies, as the Phrase is used elsewhere.

Aut Ararim Parthus bibet, aut Germania Tigrim,
Quàm nostro illius labatur pectore vultus.

MEL. At nos hinc, alii sitientes ibimus Afros: 65
Pars Scythiam, et rapidum Cretæ veniemus
Oaxem,

Et penitus toto divisos orbe Britannos.

En unquam patrios longo post tempore fines,
Pauperis et tugurii congestum cespitem culmen,
Post aliquot, mea regna, videns mirabor aristas? 70
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? en quod discordia cives
Perduxit miseros! en quis consecvimus agros!

Infer, nunc, Melibœe, pyros: pone ordine vites.

Ite meæ, felix quondam pecus, ite capellæ: 75

Non ego vos posthæc, viridi projectus in antro,

Dumosa pendere procul de rupe videbo.

Carmina nulla canam; non, me pascente, capellæ,

Florentem cytisum, et salices carpentis amaras.

TIT. Hic tamen hanc mecum poteris requiescere noctem 80

Fronde super viridi. Sunt nobis mitia poma,

effere hanc noctem mecum super viridi fronde. Sunt nobis mitia poma,

TRANSLATION.

shall the Parthian Exile drink the Soane, or Germany the Tigris, than his *lovely* Image be effaced from my Breast.

MEL. But we must go hence, some to the parched Africans; some of us shall visit Scythia, and Oaxes the rapid River of Crete, and the Britons quite di-joined from all the World *besides*. Say, shall I ever, after a Length of Time, with Wonder see my native Territories, and the Roof of my poor Cot covered over with Turf, *standing* behind some Ears of Corn, my Kingdom, *my All*? Shall then a Russian Soldier possess these so well cultivated Lands *of mine*? A Barbarian these my Fields of standing Corn? See to what Extremity *civil* Discord hath reduced us, wretched Citizens! See for whom we have sowed our Fields! Now, Melibæus, graft your Pear-trees, in order range your Vines. Begone, my Goats, begone, once a happy Flock: No more shall I, extended in my verdant Grot, henceforth behold you hanging far above me from a Rock with Bushes overgrown. No Carols shall I sing; no more, my Goats, tended by me, shall you browse the flowery Cytisus and bitter Sallows.

TIT. Yet here this Night you may take up your Rest with me on a *Bed* of green Leaves. We have mellow Apples, Chestnuts soft *and ripe*, and Plenty of

NOTES.

63. *Parthus*. Is not here to be taken for a particular Native of *Parthia*, but for the *Parthian* Nation in general; as *Germania* in the other Part of the Verse signifies *the Germans all in a Body*. So that the Meaning is, *That these two Nations shall sooner exchange Countries with one another than, &c.* Had the Critics attended

to this, it might have saved them a great deal of needless Trouble.

70. *Aliquot aristas*. Some Years, according to some, as *Claudian* says, *decimas mensuris aristas*. But this agrees not with *longo post tempore*; the one implying a long, and the other a short Duration; or at best it would be an idle Repetition.

*molles castaneæ, et copia pressi
lactis. Et jam summa culmina
villarum procul fumant, majoresque
umbræ cadunt de altis
montibus.*

Castaneæ molles, et pressi copia lactis.
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

TRANSLATION.

Curds and Cream. And now the high Tops of the Villages at Distance smoke,
and larger Shadows fall from the lofty Mountains.

NOTES.

tion of the same Idea. Therefore by *aristas* it seems better to understand *thin Fields of Corn*, where are but a few Ears to be seen; which also suits best with *mea regna*, which in the natural Order of Construction must refer to *aliquot aristas*, not to *culmen pauperis tigurî*.

82. *Castaneæ molles*. Molles either signifies *ripe*, or *such Chestnuts as were called soft*, in *Opposition to the hirsutæ*, Ecl. VII. 53. the one being smooth in the Husk, the other rough and jagged.

E C L O G A II.

ALEXIS.

O R D O.

*Passtor Corydon ardebat formosum
Alexin, delicias domini; nec
habebat quid speraret. Tandem
veniebat assidue inter densas
fagos habentes umbrosa cacumina:
ibi solus jactabat hæc
incondita carmina montibus et
silvis inani studio.*

Formosum pastor Corydon ardebat Alexin,
Delicias domini; nec, quid speraret, habebat.
Tantum inter densas, umbrosa cacumina,
fagos

Assidue veniebat: ibi hæc incondita solus
Montibus, et silvis studio jactabat inani.

5

TRANSLATION.

THE Shepherd Corydon burned for fair Alexis, the Darling of his Master; nor had he any Hope of Success. Only among the thick Beeches, with high embowering Tops, he continually resorted: There all alone with unavailing fondness he threw away to the Mountains and the Woods these indigested Complaints.

NOTES.

By *Corydon* here some would have us to understand *Virgil* himself, and by *Alexis* a young Slave of *Mecænas*, for whom *Virgil* had conceived a violent Affection, and solicited his Patron to make him a Present of the Boy: To which *Martial* is thought to allude in the Verses above quoted, Ecl. I. Be that as it will, *Corydon* is here represented making Love to this beautiful Youth. His Way of Courtship is wholly pastoral: He complains of the Boy's Coyness; recommends himself for his Beauty and

Skill in Piping; invites the Youth into the Country, where he promises him the Diversions of the Place, with a suitable Present of Nuts and Apples: But, when he finds nothing will prevail, he resolves to quit his troublesome Amour, and betake himself again to his former Business.

There is certainly something more intended in this Pastoral than a Description of Friendship or Platonic Love; the Sentiments, tho' chaste, are too warm and passionate for a mere Platonic

O crudelis Alexi, nihil mea carmina curas ;
 Nil nostri miserere ; mori me denique coges.
 Nunc etiam pecudes umbras et frigora captant ;
 Nunc virides etiam occultant spineta lacertos ;
 Thestylis et rapido fessis messoribus æstu
 Allia serpyllumque herbas contundit olentes :
 At mecum raucis, tua dum vestigia lustro,
 Sole sub ardenti resonant arbuta cicadis.
 Nonne fuit satiùs, tristes Amaryllidis iras,
 Atque superba pati fastidia ? nonne Menalcas ? 15
 Quamvis ille niger, quamvis tu candidus esses.
 O formose puer, nimium ne crede colori.
 Alba ligustra cadunt, vaccinia nigra leguntur.
 Despectus tibi sum, nec qui sim quæris, Alexi ;
 Quàm dives pecoris nivei, quàm lactis abundans. 20
 Mille meæ Siculis errant in montibus agnæ.
 Iac mihi non æstate, novum non frigore desit.
 Canto, quæ solitus ; si quando armenta vocabat,
 æst mihi non æstate, non frigore hyemis. Canto hæc carmina,

O crudelis Alexi, curas mea
 carmina nihil ; miserere nostræ
 nil ; denique coges me mori.
 Nunc etiam pecudes captant um-
 bras et frigora ; nunc etiam spi-
 neta occultant virides lacertos ;
 et famula Thestylis contundit al-
 lia serpyllumque, olentes herbas,
 messoribus fessis rapido æstu. At,
 dum lustro tua vestigia, 6 A-
 lexi, arbuta resonant raucis ci-
 cadis mecum sub ardenti sole.
 Nonne fuit satiùs pati tristes iras
 Amaryllidis, atque ejus superba
 fastidia ? nonne fuit satiùs pati
 Menalcas ? quamvis ille esset
 niger, quamvis tu esses candidus.
 O formose puer, ne crede ni-
 mium tuo colori. Alba ligustra
 cadunt, nigra vaccinia leguntur.
 Sum despectus tibi, Alexi, nec
 quæris qui sim ; quàm dives ni-
 vei pecoris, quàm abundans la-
 ctis. Meæ mille agnæ errant
 in Siculis montibus. Novum lac

TRANSLATION.

Ah cruel Alexis, to my Songs thou hast no Regard ; on me thou hast no Pity ; thou wilt surely be my Death at last. Even the Cattle now in this Noon-tide Heat pant after Shades and cool Retreats ; now the thorny Brakes shelter the vilest Reptiles even the green Lizards ; and Thestylis pounds the Garlic and wild Thyme, strong-scented Herbs, for the Reapers spent with violent Heat. But to the hoarse Grasshoppers and me the Groves resound, while under the scorching Sun I trace thy Steps. Was it not better to endure the rueful Spite and proud Disdain of Amaryllis ? Had it not been better to endure Menalcas, tho' he was black, tho' thou art fair ? Ah comely Boy, trust not too much to a Complexion. White Privets fall neglected, the purple Hyacinths are gathered. By thee, Alexis, I am neglected ; nor once enquire you who I am ; how rich in snowy Flocks, how abounding in Milk. A thousand Ewes of mine stray on the Mountains of Sicily. I want not New-milk in Summer, nor in the Cold of Winter. I warble the same Airs which Theban Amphion was wont to practise, what time

NOTES.

nic Lover. But there is no Reason to charge Virgil on that Account with the unnatural Love of Boys ; a Poet may shew his Talent in describing a Passion which he by no Means approves. " The Passion for Boys, Mr. Bayle observes, was as common in Pagan Times as that for Girls ; a Writer of Eclogues therefore might make his Shepherds talk according to that abominable Passion, as we at present make the Heroes and Heroines of Romances talk, without approving the Passions therein mentioned."

18. *Vaccinia*. Some will have this to be Bilberries ; *Servius* makes it the Violet ; but from that *Virgil* himself plainly distinguishes it, Ecl. X. 39.

Et nigra viola, sunt et vaccinia nigra. *Salmasius* and others explain it of the Hyacinth, chiefly because *vaccinium* answers to *ιακινθος* in that Line of *Theocritus*, which *Virgil* here not only imitates, but almost literally translates :

Και το τον μελαν ειτι και η ραπτα
 ιακινθος.

*quæ Dirceus Amphion erat sol-
lius cantare in Aethæo Aracyn-
tho, si quando vocabat armenta.
Nec sum adeò informis: nuper
stans in litore vidi me, cum
mare staret placidum ventis. Ego
non metuam Daphnin, te iudice,
si imago nunquam fallat. O
tantum libeat tibi habitare, me-
cum, rura sordida, atque humi-
les casae, et figere cervos, com-
pelleque gregem hædorum cum
viridi bibisco! Imitabere Pana
canendo unâ necum in silvis.
Pan primus instituit conjungere
plures calamos cerâ: Pau curat
ovis, magistrosque ovium. Nec
pœniteat te, Alexi, trivisse la-
bellum calamo. Quid Amyntas
non faciebat, ut sciret hæc ea-
dem a me? Est mihi fistula,
compacta septem disparibus cicu-
tis, quam fistulam Damœtas o-
lim dedit mihi dono, et moriens
dixit mihi: Nunc ista fistula
habet te secundum dominum.
Damœtas dixit hoc: stultus Amyntas invidit mihi. Præterea duo capreoli reperti mihi nec tui
wallæ,*

Amphion Dirceus in Aethæo Aracyntho.
Nec sum adeò informis: nuper me in litore vidi, 25
Cum placidum ventis staret mare. Non ego
Daphnin,
Judice te, metuam, si nunquam fallat imago.
O tantum libeat mecum tibi sordida rura,
Atque humiles habitare casae, et figere cervos,
Hædorumque gregem viridi compellere hibisco!
Mecum unâ in silvis imitabere Pana canendo. 31
Pan primus calamos cerâ conjungere plures
Instituit: Pan curat oves, oviumque magistros.
Nec te pœniteat calamo trivisse labellum.
Hæc eadem ut sciret, quid non faciebat Amyntas?
Est mihi disparibus septem compacta cicutis 36
Fistula: Damœtas dono mihi quam dedit olim;
Et dixit moriens: Te nunc habet ista secundum.
Dixit Damœtas: Invidit stultus Amyntas.
Præterea duo, nec tutâ mihi valle reperti 40

TRANSLATION.

on Attic Aracynthus he called his Herds together, Nor am I so deformed as to
be the Object of your Disdain: Upon the Shore I lately viewed myself, when the
Sea stood unruffled by the Winds. I will not fear to compare even with Daphnis,
thyself being Judge, if the Image does not deceive me. O wouldst thou
but vouchsafe to inhabit with me our mean rural Retreats, and humble Cots, to
pierce the Deer, and with a Bundle of green Twigs to drive together a Flock of
Kids! In the Woods along with me thou shalt rival even Pan himself in Singing.
Pan first taught us to join together several Reeds with Wax: Pan guards the
Sheep and Shepherds both. Nor be thou averse to wear thy Lip with a Shep-
herd's Reed. What Pains did not Amyntas take to learn this same Art of mine?
A Pipe I have of seven unequal Reeds compactly joined, of which Damœtas some
time ago made me a Present; and in his dying Moments said: Thou art now its
second Master. Damœtas said: Me the foolish Amyntas envied. Besides, I have

NOTES.

24. *Amphion.* The famous King of Thebes, who built the Walls of that City: The Stones whereof he is said to have made to dance into their Places by the Music of his Lyre. He is called *Dirceus*, either from *Dirce* his Stepmother, whom he put to Death for the Injuries she had done to his Mother *Antiope*; or from a Fountain in *Beotia* of that Name.

24. *Aracyntho.* Aracynthus was a Town on the Confines of *Attica* and *Beotia*, where was the Fountain *Dirce*: It is called *Aethæo*, *Attice*, from *Aetha* or *Aethi*, the Country about *Attica*, Ovid. Met. Lib. 11. 720. Sic super *Aethæas* agilis *Cyllenius* arces inclinat cursus.

28. *Tibi sordida rura.* Servius, and all the Commentators after him, join *tibi* with *sordida*,

the Country which gives you such Disgust. But that Construction seems not so natural; and therefore we have joined *tibi* with *libeat*. As for *sordida*, it is a proper enough Epithet to Cottages and rural Villages, which are but mean and poorly furnished. Or he speaks in the Character of a Lover, who thinks nothing good enough for his beloved Object.

30. *Hibisco.* A slender Twig or Rush; as appears from Ecl. X. 71.

Dum sedet, et gracili fissellam texit bibisco.

36. *Cicuri.* Flemluck, here used for any hollow Reeds.

38. *Te nunc, &c.* Literally, Now it has you its second Master.

Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant Jovis ubera : quos tibi servo.
Jampridem à me illos abducere Thestylis orat :
Et faciat : quoniam fordent tibi munera nostra.

Huc ades, ô formose puer : tibi lilia plenis
Ecce ferunt nymphæ calathis : tibi candida Nais,
Pallentes violas et summa papavera carpens,
Narcissum et florem jungit benè olentis anethi.
Tum casîâ, atque aliis intexens suavis herbis,
Mollia luteolâ pingit vaccinia calthâ.

Ipse ego cana legam tenerâ lanugine mala,
Castaneasque nuces, mea quas Amaryllis amabat.
Addam cerea pruriâ : hortos erit huic quoque pomò :
Et vos, ô lauri, carpam, et te, proximâ myrte :
Sic positæ quoniam suaves miscetis odores.

Rusticus es, Corydôn ; nec munera curat Alexis :
Nec, si muneribus certës, concedat Iolas.
Eheu, quid volui misero mihi ? floribus Austrum
Perditus, et liquidis immisi fontibus apros.

ditus immisi Austrum floribus, et apros liquidis fontibus.

TRANSLATION.

two young He-goats, which I found in a Valley not without Danger, whose Skins even now are fleeced with white, each Day they drain both the Udders of a Ewe : These I reserve for thee. Long Thestylis has begged to have them from me ; and let her have them ; since my Presents are disdained by you.

Come hither, O lovely Boy : Behold the Nymphs bring thee Lilies in full Baskets : For thee, fair Nais, cropping the pale Violets and Heads of Poppies, joins the Narcissus and Flower of sweet-smelling Anise. Then, interweaving them with Cassia and other fragrant Herbs, sets off the soft Hyacinths with Saffron Marygold. Myself will gather for thee Quinces whitening with tender Down, and Chestnuts which my Amaryllis loved. Plums I will add of waxen Hue : On this Fruit too shall Honour be conferred : And you, ye Laurels, I will crop, and thee, O Myrtle, next in Dignity to the Laurel : For thus arranged you mingle sweet Perfumes.

Ab Corydon, thou art a silly Clown *thus to flatter thyself*. Alexis neither minds thy Presents : Nor, if by Presents thou shouldst strive to win him, would Iolas, thy richer Rival, yield. Alas, what was in my wretched Mind ? Undone, undone, I have let the Southwind loose among my Flowers, and the Boars to pollute

NOTES.

51. *Mala*. We have translated it *Quinces*, with *Servius*, and all the Commentators ; where- of the white are the best and most fragrant. See *Pliny* XXI. 6. But the Description here given seems rather to agree to the Peach, as Mr. *Dryden* renders it.

53. *Cerea*. Of a beautiful Colour as Wax. See *La Cerda*. The *et* is wanting in all the an- cient Manuscripts : It seems to have been added

by some Transcriber, who had fancied the Verse would be deficient without it ; but the Aspiration *b* coming after the *a* supports it.

57. *Iolas*. Those who think *Corydon* personates *Virgil*, and *Alexis* the Slave of *Mecænas* whom he loved, by *Iolas* here of Course understand *Mecænas*.

58. *Floribus Austrum immisi*. A proverbial Expression, applicable to those who wish for Things

Ab, demens! quem fugis? Di quoque Dardaniusque Paris habitârunt silvas. Pallas ipsa colat arces quas condidit: silvæ placeant nobis ante omnia. Torva lææna sequitur lupum, lupus ipse sequitur capellam; lasciva capella sequitur florentem cytisum; Corydon sequitur te, ô Alexi. Sua voluptas trahit quemque. Aspice, juveni referunt aratra suspensa iugo, et sol decedens duplicat crescentes umbras: tamen amor urit me. Enim quis modus adsit amori? Ab, Corydon, Corydon, quæ dementia cepit te! Est tibi semiputata vitis in frondosa ulmo. Quin tu potius paras detexere aliquid saltem, quorum usus indiget, viminibus mollique junco? invenies alium, si hic Alexi fastidit te.

Quem fugis, ah, demens! habitârunt Di quoque silvas, 60
Dardaniusque Paris. Pallas, quas condidit, arces Ipsa colat: nobis placeant ante omnia silvæ.
Torva lææna lupum sequitur, lupus ipse capellam; Florentem cytisum sequitur lasciva capella;
Te, Corydon, ô Alexi. Trahit sua quemque voluptas. 65

Aspice, aratra iugo referunt suspensa juveni; Et sol crescentes decedens duplicat umbras:
Me tamen urit amor. Quis enim modus adsit amori?
Ah, Corydon, Corydon; quæ te dementia cepit!
Semiputata tibi frondosa vitis in ulmo est. 70
Quin tu aliquid saltem, potius quorum indiget usus, Viminibus, mollique paras detexere junco?
Invenies alium, si te hic fastidit, Alexin.

TRANSLATION.

my crystal Springs. Ah, witlefs Boy, whom dost thou fly? The Gods themselves have dwelt in Woods, and there the Trojan Paris dwelt. Let Pallas inhabit Palaces of which she is the Foundress: Let us in Woods above all Things delight. The grim Lioness pursues the Wolf, the Wolf himself the Goat; the wanton Goat pursues the flowery Cytisus; and Corydon thee, O Alexis. Each is drawn away by some peculiar Pleasure.

See, the labouring Steers bring home the Plough borne lightly on the Yoke, and the retreating Sun doubles the growing Shadows: But me Love *still* consumes. For what Bounds can be set to Love? Ah, Corydon, Corydon; what Frenzy hath possessed thee? Half-pruned is thy Vine *propped* on the leafy Elm. Why rather triest thou not to weave, of Osiers and pliant Rushes, some one or other at least of those Implements which thy Work requires? Thou wilt find another Alexis, if this dissuades thee.

NOTES.

Things that prove destructive to them; the Southwind by its hot sultry Quality being noxious to Flowers. Hence *Papin*. Lib. III. *Sylva*.

Pubentesque rosæ primos moriuntur ad austros.

61. *Dardaniusque Paris*. Paris was exposed by his Father in a Wood, in order to elude the

Oracle, which foretold that he was to be the Destruction of Troy.

65. *Pallas condidit*. Meaning, that she first invented and taught to build stately Structures.

66. *Suspensa*. Moving lightly, as Things that are suspended in a Balance.

E C L O G A. III.

MENALCAS, DAMOETAS, PALÆMON.

M. **D**IC mihi, Damœta, cujum pecus?
an Melibœi?

D. Non; verum Ægonis. Nuper
mihi tradidit Ægon.

M. Infelix ô semper oves pecus! ipse Næaræ
Dum fovet, ac, ne me sibi præferat illa, veretur;
Hic alienus oves custos bis mulget in horâ, 5
Et succus pecori, et lac subducitur agnis.

D. Parcius ista viris tamen objicienda memento.
Novimus et qui te, transversa tuentibus hircis,
Et quo, sed faciles nymphæ risere, facello.

M. Tum, credo, cum me arbuſtum videre
Myconis, 10

Atque malâ vites incidere falce novellas.

D. Aut hîc ad veteres fagos, cum Daphnidis
arcum

O R D O.

M. Damœta, dic mihi cujum
pecus est? an est Melibœi?
D. Non; verum est Ægonis.
Ægon tradidit illud mihi nuper.
M. O oves, semper infelix pecus!
dum Ægon ipse fovet Næaræ,
ac veretur ne illa præferat me sibi;
hic alienus custos mulget oves bis in horâ:
et succus subducitur pecori, et lac subducitur agnis.
D. Tamen memento ista objicienda esse viris
parcius. Et novimus qui corripuit te,
hircis tuentibus transversa, et quo facello,
sed faciles nymphæ risere.
M. Credo tu-
isse tum, cum illæ videre me
incidere arbuſtum Myconis, atque
ejus novellas vites malâ falce.
D. Aut hîc ad veteres fagos,
quum fregisti arcum et calamos
Daphnidis, quæ tu,

T R A N S L A T I O N.

M. **T**ELL me, Damœtas, whose is that Flock? Is it *that* of Melibœus?

D. No; but Ægon's. Ægon lately gave it to my Care.

M. Ah Sheep, still a luckless Flock! while the Master himself caresses Næara, and fears that she prefer me to him; this hireling Shepherd milks his Ewes twice in an Hour; and by him the Juice from the Flock, and the Milk from the Lambs is filched away.

D. Remember, however, that these Scandals should with more Reserve be charged on Men. We know both who seduced you, and in what sacred Cave, while the Goats looked askance; but the good-natured Nymphs winked thereat, and smiled.

M. Then, I suppose, when they saw me with a felonious Bill cut down Mycon's Grove and tender Vines.

D. Or here by these old Beeches, when for Spite you broke the Bow and Arrows of Daphnis: Which when you, cross-grained Menalcas, saw given to the

N O T E S.

Damœtas and Menalcas, after some smart Strokes of Country Raillery, resolve to try who has the most Skill at a Song; and accordingly make their Neighbour Palæmon Judge of their Performance: Who, after a full Hearing of both Parties, declares himself unfit for the Decision of so weighty a Controversy, and leaves the Victory undetermined.

7. Viris. There is a particular Emphasis lies on *viris*: As much as to say, Such Indignities may be borne by such Parties as you, but not by Men of Honour.

10. Tum credo, &c. Menalcas here slyly accuses Damœtas of what he charges himself with.

perverse Menalca, cum vidisti donata puero, et dolebas, et esses mortuus, si non nocuisses ei aliqua. M. Quid domini ipse faciant, cum servi fures audent talia? an non ego vidi te, pessime, accipere caprum Damonis insidiis, Lyciscâ latrante mul-
tum? et cum ego clamarem: quò nunc ille fur proripit se? Tityre, coge tuum pecus: tu latebas post caretâ. D. An non ille, victus cantando, red-
deret mihi caprum, quem mea fistula meruisset carminibus? si nescis, ille caper fuit meus; et Damon ipse fatebatur id, sed negabat se posse reddere eum. M. Tu videris illum cantando? aut unquam fuit tibi fistula jun-
cta cerâ? an non tu, indecens, solebas disperdere miserum car-
men stridenti stipulâ in triviis? D. Vis ergo ut vicissim expe-
riamur inter nos, quid uterque possit? ego depono hanc vitulam (ne forte recuses eam, bis die venit ad mulctram, alit binos fetus ubere) tu dic, quo pignore certes mecum.

Fregisti et calamos: quæ tu, perverse Menalca, Et, cum vidisti puero donata, dolebas; Et, si non aliqua nocuisses, mortuus esses. 15
M. Quid domini faciant, audent cum talia fures? Non ego te vidi Damonis, pessime, caprum Excipere insidiis, multum latrante Lyciscâ? Et, cum clamarem: Quò nunc se proripit ille? Tityre, coge pecus: tu post caretâ latebas. 20
D. An mihi cantando victus non redderet ille, Quem mea carminibus meruisset fistula, caprum? Si nescis, meus ille caper fuit; et mihi Damon Ipse fatebatur: sed reddere posse negabat. M. Cantando tu illum? aut unquam tibi fis-
tula cerâ? 25
Juncta fuit? non tu in triviis, indocte, solebas stridenti miserum stipulâ disperdere carmen? D. Vis ergo inter nos, quid possit uterque, vicissim Experiamur? ego hanc vitulam (ne fortè recuses, Bis venit ad mulctram, binos alit ubere fetus) 30
Depono: tu dic, mecum quo pignore certes,

TRANSLATION.

Boy, you both repined; and, hadst thou not by some Means or other done him a Mischief, thou hadst burst for Envy.

M. What may not Masters do, when pilsering Slaves are so audacious? Miscreant! did not I see thee insidiously snap the Goat of Damon, while his Mongrel barked with Fury? And when I cried out, Whither is he now sneaking off? Tityrus, gather your Flock together: You skulked away behind the Sedges.

D. Ought he not when vanquished in piping to give me the Goat which my Flute by its Music won? If you know not, I will let you know, that Goat was my own; and Damon himself owned to me the Debt, but alledged he was not able to pay.

M. You vanquish him in piping? Or was there ever a Wax-jointed Pipe in your Possession? Wait thou not wont, thou Dunce, in the Crossways to murder a pitiful Tune on a squeaking Straw?

D. Are you willing then that we shall each of us try by Turns what we can do? This young Heifer I stake, and, lest you should possibly reject it, she comes twice a Day to the Milking-Pail, two Calves she suckles with her Udder: Say you what Stake you will lay against me.

NOTES.

16. Fures. i. e. Slaves; because Slaves were much addicted to Pilsering: Hence Plautus, speaking to a Slave, says: Tu triumpharum habeo, vituperas me? i. e. tu fur.

18. Lyciscâ. The Mongrel Breed of a Wolf

and a Bitch, from *λύκος*, *lupus*, and *κυων*, *canis*.

20. Coge. i. e. Examine that none of them be wanting.

31. Metum quo pignore certes. Literally, With what Stake you will contend with me.

M. De grege non ausim quicquam deponere tecum :

Est mihi namque domi pater, est injusta noverca:
Bisque die numerant ambo pecus, alter et hædos.
Verùm, id quod multò tute ipse fatebere majus, 35
Insanire libet quoniam tibi, pocula ponam
Fagina, cœlatum divini opus Alcimedontis:
Lenta quibus torno facili superaddita vitis
Diffusus ederâ vestit pallente corymbos.
In medio duo signa, Conon : et, quis fuit alter, 40
Descripsit radio totum qui gentibus orbem ;
Tempora quæ messor, quæ curvus arator haberet ?
Necdum illis labra admovi, sed condita servo.

D. Et nobis idem Alcimedon duo pocula fecit :
Et molli circum est ansas amplexus acantho : 45
Orpheaque in medio posuit, silvasque sequentes.
Necdum illis labra admovi, sed condita servo.
Si ad vitulam spectas, nihil est quod pocula laudes.

M. Nunquam hodiè effugies : veniam quocunque vocâris.

est nihil propter quod laudes pocula. M. Nunquam effugies certamen hodiè : veniam quocunque vocâris me.

TRANSLATION.

M. I dare not take any thing from the Flock : For I have a Sire at home, I have a harsh Step-dame : And twice a Day they number the Cattle both, and one the Kids. But, what thyself shalt own of far greater Value, since thou choosest to be mad, I will pawn my beechen Bowls, the carved Work of divine Alcimedon : Round which a curling Vine, superadded by the easy skilful Carver's Art, mantles the clustering Berries diffusely spread from a pale Ivy-bough. In the midst two Figures are embossed, Conon the one : And, who was the other, he who with his Wand distributed among the Nations the whole Globe ; Who taught what Seasons the Reaper, what the bending Ploughman should observe ? Nor have I yet applied my Lips to them, but keep them carefully laid up.

D. For me too the same Alcimedon made two Bowls, and with soft Foliage wreathed their Handles round : Orpheus in the midst he placed, and the Woods following. Nor have I yet applied my Lips to them, but keep them carefully laid up. If you consider the Heifer, you have no Reason to praise so much your Bowls.

M. By no Means shalt thou this Day escape : I will descend to any Terms you

NOTES.

38. *Lenta quibus, &c.* These two Verses are somewhat intricate, and the Commentators have made them much more so by their Glosses. *Ru-*
cus takes *vitis* for *vimen*, but quotes no Authority : And the whole of his Interpretation appears harder than the Original. *Vitis* I take in the usual Sense : By *torno facili*, the easy carving Tool, understand the ingenious Carver, who handles the graving Tool with Ease and Address : And by *diffusus edera pallente corymbos*, the Ber-

ries diffused on the Ivy-boughs. So that the plain Meaning will be, that each of these Cups was engraved with Vine and Ivy-branches interwoven, in such sort, that the Ivy-berries were shaded by the mantling Vine.

40. *Quis fuit alter ?* Supposed to mean either *Aratus* or *Alcimedon*.

45. *Acantho*. *Acanthus* is properly the Plant called *Bear's-foot*, or *Bear's-breach*.

49. *Nunquam hodiè effugies*. *Damocles* seem-

M. Non ausim deponere quicquam de grege tecum : namque est mihi pater domi, est injusta noverca : bisque die ambo numerant pecus, et alter numerat hædos. Verùm, quoniam libet tibi insanire, ponam id, quod tute ipse fatebere esse majus pignus, scilicet, duo fagina pocula, cœlatum opus divini Alcimedontis : quibus poculis lenta vitis, superaddita facili torno, vestit corymbos diffusos pallente bederâ. In medio sunt duo signa, Conon : et, quis fuit alter, ille qui descripsit totum orbem gentibus radio, quæ tempora messor, quæ tempora curvus arator haberet ? necdum admovi mea labra illis, sed servo illa condita. D. Et idem Alcimedon fecit duo pocula nobis, et est circum amplexus ansas eorum molli acantho : posuitque Orpheia in medio, silvasque sequentes eum. Necdum admovi mea labra illis, sed servo illa condita. Si spectes ad vitulam,

Tantum vel ille qui venit audiat hæc, ecce, Palæmon: Efficiam, ne laceffas quemquam voce post-hæc. D. Quin age, si babes quid; non erit ulla mora in me: nec fugio quemquam. Tantum, vicine Palæmon, reponas hæc imis sensibus mentis, res non est parva. P. Dicite; quandoquidem confedimus in molli herbâ: et nunc omnis ager, nunc omnis arbos parturit: nunc silvæ frondent, nunc annus est formosissimus. Incipe, Damœta, tu deinde sequere, Menalca: Dicetis alternis carminibus: Camenæ amant alterna carmina. D. Musæ, principium sit ab Jovis: omnia sunt plena Jovis: ille colit terras, mea carmina sunt illi curæ. M. Et Phœbus amat me: sunt Phœbo semper apud me sua munera, lauri, et suave rubens hyacinthus. D. Galatea, lasciva puella, petit me malo, et fugit ad salices, et cupit se videri à me antè quam fugiat. M. At meus ignis Amyntas offert sese mihi ultro; ut non Delia sit notior nostris canibus.

Audiat hæc tantum vel qui venit, ecce, Palæmon: Efficiam posthæc ne quemquam voce laceffas. 51
D. Quin age, si quid habes; in me mora non erit ulla:

Nec quemquam fugio. Tantum, vicine Palæmon, Sensibus hæc imis, res est non parva, reponas.

P. Dicite; quandoquidem in molli confedimus herbâ: 55

Et nunc omnis ager, nunc omnis parturit arbos: Nunc frondent silvæ, nunc formosissimus annus. Incipe Damœta: tu deinde sequere, Menalca.

Alternis dicetis: amant alterna Camenæ.

D. Ab Jove principium, Musæ: Jovis omnia plena: 60

Ille colit terras, illi mea carmina curæ.

M. Et me Phœbus amat: Phœbo sua semper apud me

Munera sunt, lauri, et suave rubens hyacinthus.

D. Malo me Galatea petit, lasciva puella;

Et fugit ad salices, et se cupit ante videri. 65

M. At mihi sese offert ultro meus ignis Amyntas: Notior ut jam sit canibus non Delia nostris.

TRANSLATION.

name. Let but that very Person who comes (lo, it is Palæmon) listen to this Debate: I'll take care you shall not challenge any henceforth at Singing.

D. Come on then, if thou hast any *Manhood*; in me there shall be no Delay: Nor do I decline any *Judge*. Only, good Neighbour Palæmon, weigh this Debate with the deepest Attention, it is a Matter of no small Importance.

P. Sing *then*; since we are seated on the soft Grass: And now every Field, now every Tree is budding forth: Now the Woods look green, now the Year is in its highest Beauty. Begin Damœtas: Then you. Menalcas follow. Ye shall sing in alternate Measures: Alternate Measures please the Muses.

D. From Jove, ye Muses, let us begin: All Things are full of Jove: He cherishes the Earth, my Songs are his Regard.

M. And me Phœbus loves: For Phœbus are still with me his *sacred* Gifts, the Laurel, and sweet-blushing Hyacinth.

D. Galatea, a wanton Girl, pelts me with Apples; *then* to the Sallows flies, but wishes first to be seen.

M. But my Darling Amyntas voluntarily offers himself to me; that now not Delia's self is more familiar to our Dogs.

NOTES.

ed to construe Menalcas's Backwardness to stake a Heifer as an Attempt to evade the Combate, and still insisted on that Condition: Upon which Menalcas turns short upon him, retorts the Charge of Faintheartedness, and takes him on his own Terms: *Nunguam bodiè*, &c. Think not that any of your evasive Arts will serve your Turn; *veniam quocunque vocaris*; I will defend

to any Terms you name; if you insist on my staking a Heifer, be it so; I agree to that, or any other Condition you name.

54. *Sensibus imis*. Literally, *Lay up these Matters in your deepest Thoughts*.

63. *Lauri—hyacinthus*. The Laurel and Hyacinth were sacred to Apollo; the one on account of *Daphne*, Apollo's Mistress, who was transformed

D. Parta meæ Veneri sunt munera : namque notavi

Ipse locum, æriæ quo congefseri palumbes.

M. Quod potui, puero silvestri ex arbore lecta 70
Aurea mala decem misi ; cras altera mittam.

D. O quoties, et quæ nobis Galatea locuta est !

Partem aliquam, venti, Divûm referatis ad aures.

M. Quid prodest, quod me ipso animo non spernis, Amynta,

Si, dum tu scëtaris apros, ego retia servo ? 75

D. Phyllida mitte mihi : meus est natalis, Iola.

Cum faciam vitulâ pro frugibus, ipse venito.

M. Phyllida amo ante alias, nam me discedere flevit ;

Et, longum formose vale, vale, inquit, Iola.

D. Triste lupus stabulis ; maturis frugibus imbres ; 80

Arboribus venti : nobis Amaryllidis iræ.

M. Dulce satis humor ; depulsis arbutus hædis ;
Lenta salix feto pecori ; mihi solus Amyntas.

butus est depulsis hædis ; lenta salix est feto pecori ; Amyntas solus est dulce mihi,

D. Munera sunt parta meæ Veneri : namque ego ipse notavi locum, in quo æriæ palumbes congefseri nidamenta. M.

Ego misi decem aurea mala puero Amyntæ, lecta ex silvestri arbore, quod unum potui facere : cras mittam altera. D. O

quoties, et quæ verba Galatea est locuta nobis ! vos venti referatis aliquam partem eorum ad aures Divûm. M. Quid

prodest mihi, Amynta, quod tu ipse non spernis me animo, si ego servo retia, dum tu scëtaris apros ? D. Iola, mitte Phyllida mihi, est meus natalis dies.

Cum faciam sacra vitulâ pro frugibus, tu ipse venito. M. Iola, amo Phyllida ante alias

feminas, nam flevit me discedere ; et inquit, formose Menalca, vale longum tempus, vale.

D. Lupus est triste stabulis ; imbres sunt maturis frugibus ; venti sunt arboribus ; iræ Amaryllidis sunt triste nobis.

M. Humor est dulce satis ; ar-

TRANSLATION.

D. I have a Present provided for my Love : For I myself marked the Place where the airy Ring-doves have built *their Nest*.

M. What I could I sent to my Boy, ten golden Apples gathered from a Tree in the Wood : To-Morrow I will send him other *ten*.

D. Oh how often, and what *charming* Things Galatea spoke to me ! Some Part, ye Winds, waft to the Ears of the Gods.

M. What avails it, O Amyntas, that you despise me not in your Heart, if, while you hunt the Boars, I watch the Toils, and *share not with you the Danger* ?

D. Iolas, send *home* to me *the charming* Phyllis : It is my Birth-day. When for the Fruits I sacrifice a Heifer, come thyself.

M. Iolas, I love Phyllis above others, for at my Departure she wept ; and said, Adieu, fair Youth, a long Adieu.

D. The Wolf is † fatal to the Flocks ; Showers of Rain to ripened Corn ; *flaking* Winds to Trees ; to me the Wrath of Amaryllis.

M. Moisture is grateful to the springing Corn ; the Arbutus to weaned Kids ; limber Willows to the teeming Cattle ; to me Amyntas only.

† *A sad Thing.*

NOTES.

transformed into the Laurel ; and the other of *Hyacinthus* his favourite Boy, whom he accidentally killed with a Quoit, and from whose Blood sprung the Flower of his Name. See *Banier's Mythology*.

74. *Quid prodest, &c.* Damætas mentions the Happiness he had enjoyed in his Mistress's Presence and Converse ; and in her Absence so-laces himself with the delightful Remembrance thereof : *Menalcas* here strives to go beyond him

in Sentiments of Love and Tenderness, and shews that it is impossible for him to have any Enjoyment of himself while *Amyntas* is absent, nay, unless he share with him every Danger.

77. *Faciam vitulâ*, i. e. *Faciam sacra ex vitulâ*.

80. *Stabulis* Stalls, here put for Herds or Flocks of Cattle.

82. *Arbutus*. The Strawberry-tree, so called from the Resemblance of its Fruit to a Strawberry.

D. Pollio amat nostram Musam,
quamvis sit rustica : Pierides,
pascite vitulam vestro lectori.
M. Et Pollio ipse facit nova
carmina : pascite illi taurum,
qui jam petat cornu, et qui spar-
gat arenam pedibus. D. Qui
amat te, Pollio, veniat, quò
gaudet se quoque venisse : mella
fluant illi, et asper rubus fe-
rat amomum. M. Qui non odit
Bavium poetam, amet tua car-
mina, Mævi : atque idem jungat
vulpes iugo, et mulgeat hircos.
D. O pueri, qui legitis flores,
et fraga nascentia humi, fugite
hinc, frigidus anguis latet in
herbâ. M. Oves, pascite pro-
cedere nimum ; non creditur bene
ripæ : etiam aries ipse nunc sic-
cat vellera. D. Tityre, reice
pascentes capellas à flumine :
ego ipse lavabo omnes in fonte,
ubi erit tempus. M. Pueri,
cogite oves in ovile : si æstus
præceperit lac, ut nuper, frustra
pressabimus ubera earum pal-
mis.

D. Pollio amat nostram, quamvis est rustica,
Musam :

Pierides, vitulam lectori pascite vestro. 85

M. Pollio et ipse facit nova carmina : pascite
taurum,

Jam cornu petat, et pedibus qui spargat arenam.

D. Qui te, Pollio, amat, veniat, quò te quo-
que gaudet :

Mella fluant illi, ferat et rubus asper amomum.

M. Qui Bavium non odit, amet tua carmina,
Mævi : 90

Atque idem jungat vulpes, et mulgeat hircos.

D. Qui legitis flores, et humi nascentia fraga,
Frigidus, ô pueri, fugite hinc, latet anguis in herbâ.

M. Pascite oves nimum procedere ; non be-
ne ripæ

Creditur : Ipse aries etiam nunc vellera ficcet. 95

D. Tityre, pascentes à flumine reice capellas :
Ipse, ubi tempus erit, omnes in fonte lavabo.

M. Cogite oves, pueri : si lac præceperit æstus,
Ut nuper, frustra pressabimus ubera palmis.

TRANSLATION.

D. Pollio loves my Muse, tho' rustic : Ye Pierian Sisters, feed a Heifer for your Reader.

M. Pollio himself too composes noble Verses : Feed for him the Bull which al-
ready butts with the Horn, and spurns the Sand with his Feet.

D. Let him who loves thee, Pollio, rise to those Honours to which he joys that
thou hast risen : For him let Honey flow, and the prickly Bramble bring forth
Amomum.

M. Who hates not Bavius's Verse, may he love thine, O Mævius : And the
same Fool may join Foxes in the Yoke, and milk He-goats.

D. Ye Swains who gather Flowers, and Strawberries that grow lowly on the
Ground, oh fly hence, a cold deadly Snake lurks in the Grass.

M. Forbear my Sheep to advance too far ; 'tis not safe Trusting to the Bank :
The Ram himself is but now drying his Fleece.

D. Tityrus, from the River remove your browsing Goats : I myself, when it
is time, will wash them all in the Pool.

M. Pen up the Sheep, ye Swains : If the Heat shall dry up the Milk, as of late,
in vain shall we squeeze the Teats with our Hands.

N O T E S.

36. *Nova*. i. e. *Magna*, miranda, such as
are rare and unmatched.

38. *Veniat quò*. May he arrive at the Con-
sultship, and all those Honours which you have
attained.

39. *Amomum*. What is commonly called a-

momum Plinii, or *Berry-bearing Nightshade* :
But *Salmasius* thinks the Ancients called every
sweet Odour *amomum*.

98. *Præceperit*. Shall take it before us, or
prevent us of it.

D. Eheu, quam pingui macer est mihi taurus
in arvo ! 100

Idem amor exitium pecori est, pecorisque magistro.

M. His certè neque amor causa est : vix ossibus hærent :

Nescio quis teneros oculus mihi fascinat agnos.

D. Dic, quibus in terris, et eris mihi magnus
Apollo,

Tres pateat cæli spatium non amplius ulnas. 105

M. Dic, quibus in terris inscripti nomina Regum
Nascentur flores ; et Phyllida solus habeto.

P. Non nostrum inter vos tantas componere lites :

Et vitulâ tu dignus, et hic ; et quisquis amores

Aut metuet dulces, aut experietur amaros. 110

Claudite jam rivos, pueri : sat prata biberunt.

D. Eheu, quam macer taurus est mihi in pingui arvo ! idem amor est exitium pecori, magistroque pecoris. M. Certè neque amor est causa his meis ovibus cur sunt macræ : vix hærent ossibus : nescio quis oculus fascinat teneros agnos mihi. D. Dic in quibus terris, spatium cæli pateat tres ulnas, et non amplius, et eris magnus Apollo mihi. M. Tu dic, in quibus terris flores nascentur, inscripti quoad nomina regum, et tu solus habeto Phyllida. P. Non est nostrum componere tantas lites inter vos : et tu es dignus vitulâ, et hic ; et quisquis aut metuet dulces, aut experietur amaros amores. Jam, pueri, claudite rivos : prata biberunt sat.

TRANSLATION.

D. Alas, how lean is my Bullock in a fertile Field ! the same Love is the Bane of the Herd, and of the Herdsman.

M. Surely Love is not the Cause why these *too are so lean* : They scarce stick to their Bones : I know not what *malignant* Eye bewitches my tender Lambs.

D. Tell me, and you shall be my great Apollo, where Heaven's Circuit extends not farther than three Ells.

M. Tell me where Flowers grow, inscribed with the Names of Kings ; and have Phyllis to thyself alone.

P. 'Tis not in me to determine this weighty Controversy between you : Both you and he deserve the Heifer ; and whoever *so well* shall sing the Fears of sweet *successful* Love, and experimentally describe the Bitterness of *Disappointment*. Now, Swains, shut up your Streams : The Meads have drunk enough.

NOTES.

105. *Tres pateat, &c.* May mean, *In the Bottom of a Well.*

106. *Inscripti nomina regum, &c.* The Flower here meant is probably the Hyacinth, of which *Pliny* says: *Hyacinthum comitatur fabula duplex, luctum præferens ejus quem Apollo dilexerat, aut ex Ajacis cruore editi, ita discurrentibus venis, ut figura literarum Græcarum Ai, legatur inscripta*, Lib. XXI. Cap. 2. This Account, I doubt, is like many others in *Pliny*, built but on a slight Foundation : But it is sufficient for *Virgil* if there was such a Tradition.

110. *Metuet dulces, &c.* Literally, *Shall either fear sweet Amours, or experience the bit-*

ter ; i. e. shall sing the Fears and Jealousies that mingle with sweet successful Love, and from Experience describe the Pangs and Bitterness of Disappointment. The one was the Case of *Menalcas*, *Dulce satis humor, &c.* the other that of *Dametas*, *Triste lupus stabulis, &c.* In the Language of Poetry Persons are said to do what they naturally describe. So Ecl. VI. 62.

Tum Phaetontiadas musco circumdat amara Corticis, &c.

111. *Claudite, &c.* An allegorical Expression, denoting that it was time to give over their Songs, now that they had given sufficient Proof of their Talent.

E C L O G A IV.

P O L L I O.

O R D O.

*Musæ Sicelides, canamus paulò
majora carmina. Arbuta,
humilesque myricæ, non juvant
omnes. Si canimus silvas, silvæ
sint dignæ consule. Jam ulti-
ma ætas Cumæi carminis venit :
jam magnus ordo seculorum nas-
citur ab integro. Et jam Virgo
Astræa redit, Saturnia regna
redeunt : jam nova progenies de-
mittitur alto cælo. Tu modò,
casta Juno Lucina, fave nas-
centi puero, sub quo ferrea gens
primùm desinet, ac aurea gens
surget in toto mundo : jam tuus
Apollo regnat. Adcòque hoc
decus ævi inibit, te, Pollio, te
consule : et magni menses incipient procedere.*

Sicelides Musæ, paulò majora canamus.
Non omnes arbuta juvant, humilesque my-
ricæ.

Si canimus silvas, silvæ sint Consule dignæ.

Ultima Cumæi venit jam carminis ætas :

Magnus ab integro seclorum nascitur ordo.

Jam redit et Virgo, redeunt Saturnia regna :

Jam nova progenies cælo demittitur alto.

Tu modò nascenti puero, quo ferrea primùm

Desinet, ac toto surget gens aurea mundo,

Castà fave Lucina : tuus jam regnat Apollo.

Teque adcò decus hoc ævi, te consule, inibit

Pollio : et incipient magni procedere menses.

T R A N S L A T I O N.

YE Sicilian Muses, let us sing somewhat higher Strains. The Groves and lowly Tamarisks delight not all. If rural Lays we sing, let those Lays be worthy a Consul's Ear. The last Æra, the Subject of Cumæan Song, is now arrived : The great Series of revolving Ages begins anew. Now too returns the Virgin Astræa, returns the Reign of Saturn : Now a new Progeny from high Heaven descends. Be thou but propitious to the Infant Boy, by whom first the Iron Age shall cease, and the golden Age over all the World arise. O chaste Lucina ; now thy own Apollo reigns. While thou too, Pollio, while thou art Consul, this Glory of our Age shall make his Entrance ; and the

N O T E S.

Among the various Conjectures about the Design of this Pastoral, the most probable is, that Virgil therein celebrates the Birth of the famous Marcellus, the Nephew of Augustus by Octavia ; the same who died in the Flower of his Age, and whose Memory the same Poet has perpetuated by that celebrated Funeral Elogy in the sixth Æneid. The Time of his Birth agrees to the Year of Pollio's Consulship, A. U. C. 714, when the Child here described is said to have come into the World. This Event fell out in a happy Conjunction, just after Augustus and Antony had ratified a League of Peace, and Octavia by marrying Antony sealed that Peace ; which restored Plenty to Rome, re-established the Tranquillity of the Empire, as in the Times of the golden Age. Yet many not without Ground think this Pastoral a Prophecy of Our Blessed Saviour, there being several remarkable Passages in it applicable to Him.

1. *Sicelides Musæ.* Sicilian or pastoral Muses, because Theocritus, the original pastoral Poet, was a Native of Sicily.

3. *Silvæ.* Woods, here put for pastoral rural Subjects.

5. *Magnus ordo.* Thought to refer to the great Platonic Year which Cicero says, *cum efficitur, cum Solis, et Luna, et quinque errantium ad eandem inter se comparationem confectis omnium spatii, est facta conversio*, 2 de Nat. Deor. And Clavius, C. 1. *Sphæra quo tempore quidam volunt omnia, quæcunque in mundo sunt, eodem ordine esse reditura, quo nunc cernuntur.*

11. *Inibit.* Is a much finer Word, and more emphatic, than any of those the Commentators substitute in the room of it : It implies, he shall enter on the Happiness of his Life, and Glories of his Reign.

Te duce, si qua manent sceleris vestigia nostri,
 Irrita perpetuâ solvent formidine terras.
 Ille Deum vitam accipiet, Divisque videbit
 Permissos heroas, et ipse videbitur illis :
 Pacatumque reget patriis virtutibus orbem.
 At tibi prima, puer, nullo munuscula cultu,
 Errantes hederas passim cum baccare tellus,
 Mistaque ridenti colocasia fundet acantho.
 Ipsæ lacte domum referent distenta capellæ
 Ubera : nec magnos metuent armenta leones.
 Ipsa tibi blandos fundent cunabula flores.
 Occidet et serpens, et fallax herba veneni
 Occidet : Assyrium vulgò nascetur amomum. 25
 At simul heroum laudes, et facta parentis
 Jam legere, et quæ sit poteris cognoscere virtus :
 Molli paulatim flavescent campus arista,
 Incultisque rubens pendebit sentibus uva :
 Et duræ quercus sudabunt roscida mella. 30
 Pauca tamen suberunt priscae vestigia fraudis,
 Quæ tentare Thetin ratibus, quæ cingere muris
 Oppida, quæ jubeant telluri insfindere sulcos.
 Alter erit tum Tiphys, et altera quæ vehat Argo
 Delectos heroas ; erunt etiam altera bella ; 35

bernator, et altera navis Argo, quæ vehat delectos heroas : etiam altera bella erunt ;

Te duce, si qua vestigia nostri
 sceleris manent, illa irrita sol-
 vent terras perpetuâ formidine.
 Ille puer accipiet vitam Deorum,
 videbitque heroas permisos Di-
 vis, et ipse videbitur illis : re-
 getque pacatum orbem patriis vir-
 tutibus. At tellus fundet prima
 munuscula tibi, puer, nullo cultu,
 errantes hederas passim cum bac-
 care, fundetque colocasia mista
 ridenti acantho. Capellæ ipsæ
 referent ubera domum, distenta
 lacte : nec armenta metuent mag-
 nos leones. Cunabula ipsa fun-
 dent blandos flores tibi. Et ser-
 pens occidet, et fallax herba ven-
 eni occidet : Assyrium amomum
 nascecur vulgò. At simul poteris
 jam legere laudes heroum, et fac-
 ta tui parentis, et cognoscere quæ
 virtus sit : tunc campus flaves-
 cent paulatim molli arista, rubens-
 que uva pendebit incultis senti-
 bus ; et duræ quercus sudabunt
 roscida mella. Tamen pauca
 vestigia priscae fraudis suberunt,
 quæ jubeant homines tentare
 Thetin ratibus, quæ jubeant
 cingere oppida muris, quæ ju-
 beant insfindere sulcos telluri.
 Tum erit alter Tiphys gu-

TRANSLATION.

great Month's begin to roll. Under thy Conduct, whatever Vestiges of our Guilt remain, shall by being done away release the Earth from Fear for ever. He shall partake the Life of Gods, shall see Heroes mingled in Society with Gods, himself be seen by them, and rule the peaceful World with his Father's Virtues. Mean while the Earth, sweet Boy, as her first Offerings, shall pour thee forth every where without Culture creeping Ivy with Ladies-glove, and Egyptian Beans with smiling Acanthus intermixed. The Goats of themselves shall home-ward convey their Udders distended with Milk : Nor shall the Herds dread huge overgrown Lions. The very Cradle shall pour thee forth fair attractive Flowers. The Serpent shall die, and the Poison's fallacious Plant shall die : The Assyrian Spikenard shall grow in every Soil. But soon as thou shalt be able to read the Praises of Heroes, and the Atchievements of thy Sire, and to understand what Virtue is ; the Field shall by Degrees grow yellow with soft Ears of Corn, blushing Grapes shall hang on the rude Brambles, and hard Oaks shall distil the dewy Honey. Yet some few Footsteps of ancient Vice shall still remain, to prompt Men to tempt the Sea in Ships, to inclose Cities with Walls, and cleave Furrows in the Earth. Another Tiphys then shall be, and another Argo to waft chosen Heroes over the Main : There shall be likewise other Wars, and

NOTES.

19. *Hederas*. He promises him Ivy as a su-
 ture Poet, Ecl. VII. 25.

Passores hederæ crescentem ornate poccam.

19. *Baccare*. The Herb *Baccar*, or *Ladies Glove*,
 thought to have Virtue against Fascination.

26. *At simul*. i. e. *At soon as you shall arrive
 at Yourb.*

26. *Facta parentis*. This is referred to *Au-
 gustus*, the adoptive Father of *Marcellus*.

atque magnus Achilles mittetur
iterum ad Trojam. Hinc, ubi
jam firmata ætas fecerit te vi-
rum, et vector ipse cedit mari;
nec nautica pinus mutabit merces:
omnis tellus feret omnia. Non
humus patietur rastris, non vi-
nea patietur falcem: jam quo-
que robustus arator solvet juga
auris. Nec lana discet mentiri
varios colores: sed aries ipse,
in pratis, mutabit sua vellera,
jam suave rubenti murice, jam
croceo luto. Sandyx vestiet pas-
centes agnos sua sponte. Sorores
Parcæ, concordæ stabili numine
fatorum, dixerunt suis fufis, ô
talìa secla. O clara so-
boles Deûm, magnum incremen-
tum Jovis, aggredere magnos
honores, jam tempus aderit. As-
pice mundum convexo pondere nu-
tantem, terrasque, tractusque
maris, profundumque cœlum:
aspice, ut omnia lætentur hoc
aureo seculo venturo.

Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit ætas,
Cedet et ipse mari vector; nec nautica pinus
Mutabit merces: omnis feret omnia tellus.
Non rastris patietur humus, non vinea falcem: 40
Robustus quoque jam tauris juga solvet arator.
Nec varios discet mentiri lana colores:
Ipse sed in pratis aries jam suave rubenti
Murice, jam croceo mutabit vellera luto.
Sponte sua sandyx pascentes vestiet agnos. 45
Talìa secla, suis dixerunt, currite, fufis
Concordes stabili fatorum numine Parcæ.
Aggredere ô magnos (aderit jam tempus) honores,
Clara Deûm soboles, magnum Jovis incrementum.
Aspice, convexo nutantem pondere mundum, 50
Terrasque, tractusque maris, cœlumque profun-
dum:
Aspice, venturo lætentur ut omnia seculo.

TRANSLATION.

great Achilles shall once more be sent to Troy. After this, when confirmed Age shall now have ripened thee into Man, the Sailor shall of himself renounce the Sea: Nor shall the naval Pine barter Commodities: All Lands shall all Things produce. The Ground shall not endure the Harrow, nor the Vineyard the Pruning-hook: Now the sturdy Ploughman too shall release his Bullocks from the Yoke. Nor shall the Wool learn to counterfeit various Colours: But the Ram himself shall in the Meadows tinge his Fleece, now with sweet-blushing Purple, now with Saffron-dye. Scarlet shall spontaneous cloath the Lambs as they feed. The Destinies harmonious in the established Order of the Fates sung to their Spindles: "Ye so happy Ages run, *haste forward to the Birth.*" Bright Offspring of the Gods, illustrious Progeny of Jove, set forward in thy Way to signal Honours, the Time is now at hand. See the World with its conglobed ponderous Frame nodding to thee *in sign of Gratulation*, the Earth, the Regions of the Sea, and Heaven sublime: See how all Things rejoice at the Approach of this happy

NOTES.

37. *Firmata virum, &c.* Literally, *When confirmed Age shall now have made thee a Man*, i. e. *When thou art now arrived at the Years of full Maturity.*

44. *Luto.* Lutum is an Herb with which they dyed yellow.

46. *Talìa secla currite.* Some make the Construction to be, *currite talìa secla*, or *per talìa secla*; i. e. *interrupt not the Course of such happy Ages.* The Expression seems borrowed from *Catullus*, who has, *currite cunctas sublimina, currere fusi.* I have given what I take to be the Sense of *currite*: The Poet represents the Destinies well pleased in spinning such happy Events,

and hastening to bring forth the glorious Schemes of Fate.

48. *Aggredere.* Expresses the Greatness of Mind with which he was to rise to Honour, and surmount all Difficulties that opposed his Advancement; the assuming that Power to himself with which he was to subdue Vice and establish Virtue.

49. *Clara.* Others read *chæra*.

50. *Aspice convexo nutantem pondere.* Some explain it thus: *Look with Compassion on a World nutantem mole vitiorym, labouring and oppressed with Guilt and Misery.*

O mihi tam longæ maneat pars ultima vitæ,
Spiritus et quantum fat erit tua dicere facta!
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus; huic mater quamvis, atque huic pa-
ter adsit,

Orphei Calliopea, Lino formosus Apollo.
Pan etiam Arcadiâ mecum si iudice certet,
Pan etiam Arcadiâ dicat se iudice victum.
Incipe, parve puer, risu cognoscere matrem :
Matri longa decem tulerunt fastidia menses :
Incipe, parve puer : cui non risere parentes,
Nec Deus hunc mensâ, Dea nec dignata cubili est.

hunc cubili.

TRANSLATION.

Age. O that my last Stage of Life may continue so long, and so much Breath as shall suffice to sing thy Deeds! Neither Thracian Orpheus, nor Linus shall surpass me in Song, tho' his Mother aid the one, and his Sire the other, Calliopea Orpheus, and fair Apollo Linus. Should even Pan with me contend, Arcadia's self being Judge; even Pan should own himself o'ercome, Arcadia's self being Judge. Begin, sweet Babe, to distinguish thy Mother by her Smiles: Ten Months did bring thy Mother tedious Qualms. Begin, sweet Babe: That Child on whom his Parents never smiled, nor God e'er honoured with his Table, nor Goddess with her Bed.

NOTES.

60. *Risu cognoscere.* Some explain it: *Begin to distinguish thy Mother by smiling on her;* but the Sense we have given agrees better with the following, *cui non risere parentes.*

62. *Cui non risere parentes.* No less a Man than Quintilian explains it: *Those who have not smiled on their Parents;* and, which is exceeding harsh, alleges *bunc* in the following Verse is for *hos*, *Inst. Lib. IX. 3.*

63. *Nec Deus, &c.* The Meaning seems to be this: *Begin, sweet Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be advanced to that Life of*

O utinam ultima pars tam longæ vitæ maneat mihi, et tantum spiritus, quantum erit fat dicere tua facta! non quisvis vincet me carminibus, nec Thracius Orpheus, nec Linus; quamvis mater Calliopea adsit huic Orphei, atque pater formosus. Apollo adsit huic Lino. Si etiam Deus Pan ipse certet mecum, Arcadiâ iudice, etiam Pan ipse dicat se esse victum, Arcadiâ iudice. Parve puer, incipe cognoscere matrem risu: decem menses tulerunt longa fastidia tuæ matri. Incipe, parve puer: cui puero parentes non risere, nec Deus est dignatus bene mensâ, nec Dea est dignata

the Gods mentioned, Verse 15. Ille Deum vitam accipiet, &c. For no God nor Goddess ever promoted any to their Society on whom their Parents did not smile.

Or it may be interpreted thus: *Begin, sweet Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be honoured with the Table of a God, viz. Augustus, or Bed of a Goddess, viz. Julia. Both which Honours Marcellus arrived to by Augustus adopting him for his Son, and giving him Julia his Daughter in Marriage.*

E C L O G A V.

M E N A L C A S, M O P S U S.

O R D O.

Me. Mopse, quoniam nos convenimus, ambo boni, tu inflare leves calamos, ego dicere versus, car non confidimus hic inter ulmos: mistas corylis? Mo. Tu es major: est æquum me parere tibi, Menalca: siue sub incertas umbras Zephyris motantibus eas, siue potius succedimus antro: aspice, ut silvestris labrusca sparsit antrum variis racemis. Me. In nostris montibus Amyntas solus certet tibi. Mo. Quid si idem Amyntas certet superare Phœbum canendo? Me. Mopse, tu prior incipe, si habes: aut quos ignes Phyllidis,

ME. C U T non, Mopse, boni quoniam convenimus ambo, [versus,

Tu calamos inflare leves, ego dicere Hic corylis mistas inter confidimus ulmos?

Mo. Tu major: tibi me est æquum parere, Menalca:

Sive sub incertas Zephyris motantibus umbras, 5

Sive antro potius succedimus: aspice, ut antrum

Silvestris raris sparsit labrusca racemis. [myntas.

ME. Montibus in nostris solus tibi certet A-

Mo. Quid si idem certet Phœbum superare

canendo?

ME. Incipe, Mopse, prior; si quos aut Phyllidis ignes, 10

T R A N S L A T I O N.

ME. S Ince, Mopsus, we are happily met, both skilful Swains, you in piping on the slender Reed, I in singing Verses, why have we not sat down here among the Elms intermixed with Hazles?

Mo. You, Menalcas, are my Superior: 'Tis just that I be ruled by you: Whether under the Shades that waver by the fanning Zephyrs, or rather into this Grotto we repair: See how the wild Vine with Clusters here and there hath mantled over the Grotto.

ME. Amyntas alone in our Mountains may vie with thee.

Mo. What if the same presumptuous Touch should vie with Phœbus self in Song?

ME. Begin you, Mopsus, first; whether you are disposed to sing the Passion of

N O T E S.

Two Shepherds, *Menalcas* and *Mopsus*, celebrate the Funeral Elogy of *Daphnis*. Virgil himself is *Menalcas*, as appears from Verse 85, &c. *Mopsus*, some other Poet of Reputation in Rome, but young, and who had probably been Virgil's Disciple. *Daphnis*, some suppose to have been a Brother of his, who died in the Prime of his Age; others *Quintilius Varus*, of whom Horace says, *nulli scilicet quam tibi Virgili*: But here the Chronology does not agree; for *Quintilius Varus* died A. U. C. 730. and Virgil wrote this Eclogue fifteen Years be-

fore: Others therefore with more Probability refer it to the Death and Deification of *Julus Cæsar*.

10. *Phyllidis ignes*. *Phyllis*, Queen of *Thrace*, fell in Love with *Demophoon*, the Son of *Thescus*, and married him. Some time after *Demophoon* having gone to *Athens*, and being detained there beyond the Time when he had promised to return, *Phyllis*, tortured with the Pangs of a jealous Lover, grew impatient under his Absence, and at last hanged herself in Despair.

Aut Alconis habes laudes, aut jurgia Codri;

Incipe: pascentes fervabit Tityrus hædos.

Mo. Imò hæc, in viridi nuper quæ cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar: tu deinde jubeto certet Amyntas. 15

ME. Lenta salix quantum pallenti cedit olivæ,

Puniceis humilis quantum saliuca rosetis;

Judicio nostro tantum tibi cedit Amyntas.

Mo. Sed tu desine plura, puer: successimus
antro.

Exstinctum nymphæ crudeli funere Daphnin 20

Fiebant, vos coryli testes, et flumina nymphis:

Cum, complexa sui corpus miserabile nati,

Atque Deos atque astra vocat crudelia mater.

Non ulli pastos illis egere diebus

Frigida, Daphni, boves ad flumina: nulla neque
annem 25

Libavit quadrupes, nec graminis attigit herbam.

Daphni, tuum Pænos etiam ingemuisse leones

Interitum, montesque feri silvæque loquuntur.

aut laudes Alconis, aut jurgia
Codri; incipe: Tityrus fervabit
pascentes hædos. Mo. Imò po-
tius experiar hæc carmina, quæ
carmina descripsi nuper in vi-
ridi cortice fagi, et modulans no-
tavi ea alterna: deinde tu jube-
to ut Amyntas certet mecum.
Me. Quantum lenta salix cedit
pallenti olivæ, quantum humilis
saliuca cedit puniceis rosetis;
tantum Amyntas cedit tibi nostro
judicio. Mo. Sed, puer, tu
desine loqui plura verba: suc-
cessimus antro. Nymphæ fe-
bant Daphnin exstinctum crudeli
funere: vos coryli et flumina
estis testes nymphis, cum mater
complexa miserabile corpus sui
nati, vocat atque Deos atque
astra crudelia. Daphni, non
ulli pastores egere pastos boves
ad frigida flumina illis diebus:
nulla quadrupes neque libavis
annem, nec attigit herbam gra-
minis. Daphni, ferique montes
silvæque loquuntur, etiam Pæ-
nos leones ingemuisse tuum inte-
ritum.

TRANSLATION.

Phyllis, or the Praises of Alcon, or the glorious Strife of Codrus; Begin: Tityrus will tend the browsing Kids.

Mo. Nay. I'll rather try those Strains, which lately I inscribed on the green Bark of the Beech-tree, and sung and noted them by Turns: Then bid Amyntas vie with me.

ME. As far as the limber Willow is inferior to the pale Olive, and humble Lavender to crimson Beds of Roses; so far is Amyntas, in my Judgment, inferior to you.

Mo. But, Shepherd. no more: Now we have reached the Grotto. The Nymphs deplored Daphnis cut off by cruel Death: Ye Hazles and ye Streams witnessed the Mourning of the Nymphs: When the Mother, embracing the lamented Corpse of her Son, reproaches both Gods and Stars of Cruelty. The mourning Swains, O Daphnis, then forgot to drive their fed Cattle to the cooling streams: No Quadruped or tasted of the Brook, or touched a Blade of Grass. The savage Mountains, Daphnis, and the Woods, can tell that the very Lions

NOTES.

11. *Alconis*. A famous Cretan Archer, who aimed an Arrow so dextrously at a Serpent wreathed about the Body of his Son, as to kill the Animal without touching the Boy.

11. *Jurgia Codri*. Codrus was King of the Athenians, and signalized himself by dying for his People. For in a War between them and the Lacedæmonians, hearing that an Oracle had promised the Victory to that People whose King should die, and the Enemy being strictly enjoined not to kill the Athenian King; he dis-

guised himself in the Habit of a Peasant, went in among the Enemy, picked a Quarrel with some of them, and was slain in the Scuffle. The Enemy no sooner found out who he was than they threw down their Swords.

24. *Non ulle*. To this Ruam refers these Words of Suetonius in *Jul. C. 81*. Proximis diebus equorum greges, qui in transiundo flumine Rubicone congreverant, ac vagos ac sine custode dimiserant, comperit pertinacissime a stabulo abstinere, ubi utique flet.

Daphnis et instituit subungere Armenias tigres curruis, Daphnis instituit inducere thiafos Baccho, et intexere lentas hastas mollihus foliis. Ut vitis est decori arboribus, ut uvæ vitibus, ut tauri gregibus, ut segetes pinguibus arvis; tu es omne decus tuis. Postquam fata abstulerunt te, Dea Pales ipsa, atque Apollo ipse reliquit agros. Sæpe, quibus sulcis mandavimus grandia bordca, infelix lolium, et steriles avenæ dominantur his. Pro molli violâ, pro purpureo narcisso, carduus et paliurus surgit acutis spinis. Pastores, spargite humum foliis, et inducite umbras fontibus: Daphnis mandat talia fieri sibi. Et facite tumulum illi, et superadde hoc carmen tumulo: ego Daphnis jaceo hic, notus in silvis, hinc usque ad sidera, custos formosi pecoris, ipse formosior. Me. Divine poeta, tuum carmen est tale nobis, quale sopor est sessis in gramine, quale restinguere sitim saliente rivo dulcis aqua. Nec æquiparas magistram calamis solùm, sed etiam vocem. Fortunate puer, nunc tu eris alter ab illo. Tamen nos dicemus hæc nostra carmina tibi vicissim, tollemusque tuum Daphnin ad astra:

Daphnis et Armenias curru subungere tigres Instituit, Daphnis thiafos inducere Baccho, 30
Et foliis lentas intexere mollihus hastas.
Vitis ut arboribus decori est, ut vitibus uvæ,
Ut gregibus tauri, segetes ut pinguibus arvis;
Tu decus omne tuis. Postquam te fata tulerunt,
Ipsa Pales agros, atque ipse reliquit Apollo. 35
Grandia sæpe quibus mandavimus hordea fulcis,
Infelix lolium, et steriles dominantur avenæ.
Pro molli violâ, pro purpureo narcisso,
Carduus, et spinis surgit paliurus acutis.
Spargite humum foliis, inducite fontibus umbras,
Pastores: mandat fieri sibi talia Daphnis. 41
Et tumulum facite, et tumulo superadde carmen:
Daphnis ego in silvis, hinc usque ad sidera notus,
Formosi pecoris custos, formosior ipse.

ME. Tale tuum carmen nobis, divine poeta, 45
Quale sopor sessis in gramine; quale per æstum
Dulcis aquæ saliente sitim restinguere rivo.
Nec calamis solùm æquiparas, sed voce magistrum.
Fortunate puer, tu nunc eris alter ab illo.
Nos tamen hæc quocunque modo tibi nostra vi-
cissim 50
Dicemus, Daphninque tuum tollemus ad astra:

TRANSLATION.

in the Wilds of Afric mourned thy Death. Daphnis taught to yoke Armenian Tygers in the Chariot; Daphnis taught to lead up the Dances in Honour of Bacchus, and wreath the pliant Spears with soft Leaves. As the Vine is the Glory of the Trees, as Grapes are of the Vine, as the Bull is of the Flock, as standing Corn of fertile Fields; so thou wast all the Glory of thy Fellow-swains. E'er since the Fates snatched thee away, Pales herself, and Apollo too, have left the Plains. Luckless Darnel, and the barren Oats prevail in these Furrows where we were wont to sow the plump Barley. In lieu of the soft Violet, in lieu of the empurpled Narcissus, the Thistle springs up, and the Thorn with its sharp Prickles. Strow the Ground with Leaves, ye Shepherds, cover the Fountains with shady Boughs: These Rites Daphnis for himself ordains. And raise a Tomb, and on that Tomb inscribe this Epitaph: *Here I Daphnis of the Groves repose, from hence even to the Stars renowned, the Shepherd of a fair Flock, fairer myself than they.*

ME. Such, matchless Poet, is thy Song to me, as Slumbers to the weary on the Grass; as in scorching Heat to quench Thirst from a salient Rivulet of fresh Water. Nor equal you your Master in the Pipe only, but also in the Voice. Happy Swain, you shall now be the next to him. Yet, as I can, I'll sing in my

NOTES

38. *Purpureo narcisso.* There are a great dil; *Dioxorides* particularly mentions one that is many different Kinds of the Narcissus or Daffo- *πυρροπορείδης, of a purple Hue.*

Daphnin ad astra feremus : amavit nos quoque
Daphnis.

Mo. An quicquam nobis tali sit munere majus?
Et puer ipse fuit cantari dignus : et ista
Jampridem Stimichon laudavit carmina nobis. 55

ME. Candidus insuetum miratur limen Olympi,
Sub pedibusque videt nubes, et sidera Daphnis.
Ergo alacris silvas, et cætera rura voluptas,
Panaque, pastoresque tenet, Dryadasque puellas.
Nec lupus insidias pecori, nec retia cervis 60
Ulla dolum meditantur : amat bonus otia Daphnis.

Ipsi lætitiæ voces ad sidera jactant
Intonsi montes : ipsæ jam carmina rupes.
Ipsa sonant arbusa : Deus, Deus ille, Menalca.
Sis bonus ô felixque tuis ! en quatuor aras ; 65
Ecce duas tibi, Daphni, duoque altaria Phœbo.
Pocula bina novo spumantia lacte quotannis,
Craterasque duos statuam tibi pinguis olivi :

novo lacte quotannis, duosque crateras pinguis olivi tibi.

Daphnis amavit nos quoque.
Mo. An quicquam sit majus nobis tali munere ? et puer ipse fuit dignus cantari : et jampridem Stimichon laudavit ista tua carmina nobis. Me. Nunc Daphnis, candidus, miratur insuetum limen Olympi, videtque nubes et sidera sub pedibus. Ergo alacris voluptas tenet silvas, et cætera rura, Panaque, pastoresque, puellasque Dryadas. Nec lupus meditatur insidias pecori, nec ulla retia meditantur dolum cervis : bonus Daphnis amat otia. Intonsi montes ipsi jactant voces ad sidera lætitiæ : jam rupes ipsæ modulantur carmina. Jam arbusa ipsa sonant hoc : Menalca, ille est Deus, ille est Deus. Daphni, ô sis bonus felixque tuis ! en quatuor aras ; ecce duas tibi, Daphni, duoque altaria Phæbo. Statuam bina pocula spumantia

TRANSLATION.

Turn these Verses of mine, and exalt your Daphnis to the Stars : Daphnis I'll raise to the Stars : Me too Daphnis loved.

Mo. Can aught be more acceptable to me than such a Present ? The Swain was both worthy himself to be celebrated, and Stimichon hath long since praised to me that Song of yours.

ME. Daphnis robed in white admires the Courts of Heaven, to which he is a Stranger, and underneath his Feet beholds the Clouds and Stars. Hence mirthful Pleasure fills the Woods and every Field, Pan, and the Shepherds, and Virgin Dryads. The Wolf does neither meditate mischievous Plots against the Sheep, nor are any Toils set to ensnare the Deer : Good Daphnis delights in Peace. For Joy, even the unshorn Mountains raise their Voices to the Stars : Now the very Rocks, the very Groves resound these Notes : A God, a God he is, Menalcas. Oh be propitious and indulgent to thy own ! See here four Altars ; lo, Daphnis, two for thee, and two for Phœbus. Two Bowls foaming with new Milk, and two Goblets of fat Oil will I present to thee each Year : And chiefly,

NOTES.

52. *Amavit nos quoque Daphnis.* Virgil was obscure and little known in *Julius Cæsar's* Time ; but *Ruæus* thinks it may be explained of the *Mantuanis* in general, who with the other People of *Cisalpine Gaul* were cherished and protected by *Cæsar*.

54. *Et puer ipse.* Hence *Servius* infers that the *Daphnis* here celebrated cannot be *Julius Cæsar*, since *puer* ill agrees to a Man of fifty-six Years. *Ruæus* contends that he may be called *puer*, as being now a God, whose Privilege is to preserve immortal Youth. But these refined Criticisms are very superfluous ; *Virgil* in the Style of pastoral Poetry represents *Daphnis*, who-

ever he was, as a Swain, and *puer* is the Word he uses all along in that Sense, *Ecl. III. ult. VI. 24, &c.*

56. *Candidus.* *Servius* makes this an Emblem of his Divinity, white being the Colour of the celestial Gods. *Tibull. L. III. 6. Can-dide Liber, ades, Ov. Trist. V. 514. Candidus buc onias.*

66. *Altaria.* *Aræ* were Altars consecrated indifferently either to the celestial or infernal Deities ; but the *altaria* only to the former, and were of a larger Form : Hence *Servius* derives the Word from *altus*, high.

*Et inprimis hilarans convivio
multo Baccho, ante focum, si
erit frigus, si erit messis, in um-
brâ, fundam Arvisia vina, no-
vum nectâr è calatibz. Damœ-
tas et Lyctius Ægon cantabunt
mibi: Alphefibiœus imitabitur
saltantes Satyros. Hæc sacra
semper erunt tibi, et cum red-
demus solennia vota Nymphis,
et cum lustrabimus agros. Dum
aper amabit juga montis, dum
piscis amabit fluvios, dumque
apes pascuntur thymo, dum cica-
dæ pascuntur rore; semper tuus
bonos, tuumque nomen, laudes-
que manebunt. Agricola fac-
cient vota tibi quotannis sic, ut
Baccho Cererique; tu quoque
damnabis eos votis solvendis.
Mo. Quæ, quæ dona reddam
tibi pro tali carmine? nam ne-
que sibilus venientis Austri ju-
vat me tantum, nec litora per-
cussa fluctu tam juvant me, nec
flumina, quæ decurrunt inter
saxosas valles. Mc. Nos do-
nabimus te ante hæc fragili ci-
cutâ. Hæc cicuta docuit nos canere; Corydon ardebat formosum Alexin:*

*Et, multo inprimis hilarans convivio Baccho,
Ante focum, si frigus erit, si messis, in umbrâ, 70
Vina novum fundam calathis Arvisia nectâr.
Cantabunt mihi Damœtas, et Lyctius Ægon:
Saltantes satyros imitabitur Alphefibiœus.
Hæc tibi semper erunt, et cum solennia vota
Reddemus Nymphis, et cum lustrabimus agros. 75
Dum juga montis aper, fluvios dum piscis amabit,
Dumque thymo pascuntur apes, dum rore cicadæ;
Semper honos, nomenque tuum, laudesque ma-
nebunt.*

*Ut Baccho Cererique, tibi sic vota quotannis
Agricolæ facient: damnabis tu quoque votis. 80
Mo. Quæ tibi, quæ tali reddam pro carmine
dona?*

*Nam neque me tantum venientis sibilus Austri,
Nec percussa juvant fluctu tam litora, nec quæ
Saxosas inter decurrunt flumina valles. 84*

*ME. Hæc te nos fragili donabimus ante cicutâ.
Hæc nos, Formosum Corydon ardebat Alexin:*

TRANSLATION.

enlivening the Feast with Plenty of the Joys of Bacchus, before the Fire if it be Winter, if Harvest in the Shade, I will pour thee forth Chian Wines rich as Nectar. Damœtas and Lyctian Ægon shall sing to me: Alphefibiœus shall mimic the frisking Satyrs. These Rites shall be ever thine, both when we pay our solemn anniversary Vows to the Nymphs, and when we make the Circuit of the Fields. While the Boar shall love the Tops of Mountains, while Fishes in the Floods delight, while Bees on Thyme shall feed, and Grasshoppers on Dew; thy Honour, Name, and Praise, shall still remain. As to Bacchus and Ceres, so to thee the Swains shall yearly perform their Vows: Thou too shalt bind them to their Vows.

Mo. What just, what grateful Returns shall I make thee for so excellent a Song: For neither the Whispers of the rising Southwind, nor Shores lashed by the Wave, nor Rivers that glide down among the stony Vales, please me so much.

ME. First will I present you with this brittle Reed. This taught me, "Cory-

NOTES.

71. *Arvisia.* From *Arvisus*, a Promontory in the Island of Chios, famous for excellent Wines. *Novum nectâr*, i.e. *quæ sunt novum nectâr*; Wines which are excellent as Nectar, the Drink of the Gods. *Novus* here signifies excellent, as above, Ecl. III. 86.

80. *Damnabis tu quoque votis.* Literally,

Thou shalt condemn them to their Vows. When the Object of the Vow or Prayer was granted, then the Person was *reus voti*, or *damnatus voti*: So that *damnare votis* is a Phrase equivalent to that of granting their Vows, or hearing their Prayers as a God.

Hæc eadem docuit, cujum pecus? an Melibœi?

Mo. At tu fume pedum, quod, me cum sæpe rogaret,

Non tulit Antigenes, (et erat tum dignus amari)

Formosum paribus nodis atque ære, Menalca. 90

hæc eadem cicuta docuit nos, cujum est pecus? an est Melibœi? Mo. At, Menalca, tu fume pedum, formosum paribus nodis atque ære, quod Antigenes non tulit, cum sæpe rogaret me (et tum ille erat dignus amari.)

TRANSLATION.

"don for fair Alexis burned:" This same hath taught me, "Whose is this
"Flock? Is it that of Melibœus?"

Mo. But do you, Menalcas, accept this Sheep-hook adorned with uniform Knobs, and Rings of Brass, which Antigenes never could obtain, tho' he often begged it of me, and at that time he was worthy to be loved.

E C L O G A. VI.

S I L E N U S.

Prima Siracosis dignata est ludere versu,
Nostra nec erubuit silvas habitare Thalia.
Cum canerem reges et prælia, Cynthius aurem
Vellit, et admonuit: pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen. 5

pingues oves, et dicere deductum carmen.

O R D O.

Nostra musa Thalia prima est dignata ludere Siracosis versu, nec erubuit habitare silvas. Cum canerem reges et prælia, Cynthius Apollo velle meam aures, et admonuit me sic: Tityre, oportet pastorem pascere

TRANSLATION.

MY Thalia is the first who deigned to sport in Sicilian Verse, nor blushed to be an Inhabitant of the Woods. When I offered to sing of Kings and Battles, Apollo twitched my Ear, and warned me thus: A Shepherd, Tityrus, should feed his fattening Sheep, and sing in humble Strain. Now then will I,

N O T E S.

Silenus surprised in a Grotto by two Shepherds, Chromis and Mnasilus, and by the Nymph Egla, is solicited to perform the Promise he had long given them of a Song. Upon which he explains to them the Origin of the World according to the Doctrine of the Epicureans; and then, to gratify their Curiosity, entertains them with several Fables agreeable to the Simplicity of Pastoral. This Eclogue is supposed to have been designed as a Compliment to Syro the Epicurean, who instructed Virgil and Varus in the Principles of that Philosophy.

1. *Siracosis versa.* In Syracusan Verse, i. e. in pastoral Poetry, such as Theocritus the Syracusan wrote.

4. *Pingues pascere oves,* i. e. *Pascere ut pinguescant.*

5. *Deductum dicere carmen.* A humble or slender Song; a Metaphor taken from Wool spun out till it becomes fine and slender. So Hor. Lib. II. r. 225. *Tenui deducta poemata filo.* And Tibul. Lib. I. 3. 86. *Deducat pœna flamina longa colo.*

Nunc ego meditabor agrestem
 musam tenui arundine (namque
 super erunt tibi, Vare, qui cupiant
 dicere tuas laudes, et condere
 tristia bella carminibus.) Non
 cano carmina injussa à Phœbo :
 tamen si quis, si quis capius a-
 more tenuis leget hæc quoquē ;
 Vare, nostræ myricæ canent te,
 omne nemus canet te : nec est ul-
 la pagina gratior Phœbo, quàm
 illa quæ præscripsit nomen Vari
 fidi. Pierides, pergite. Chro-
 mis et Mnasyllus duo pueri vi-
 dere Silenum jacentem somno in
 antro, inflatum quoad venas
 hesternò iaccho, ut semper est
 mos illi. Serta, tantum delap-
 sa capiti, jacebant procul ab illo :
 et gravis cantharus pendebat at-
 trita ansâ. Pueri, aggressi eum,
 injiciunt illi vincula facta ex
 sertis ipsis (nam sæpe senex Si-
 lenus luserat ambo spe carminis.)
 Ægle addit se sociam pueris, su-
 pervenitque iis timidis, Ægle
 pulcherrima Naiadum, pingit-
 que frontem et tempora seni jam
 videnti sanguineis moris. Ille,

Nunc ego (namque super tibi erunt, qui dicere
 laudes,
 Vare, tuas cupiant, et tristia condere bella)
 Agrestem tenui meditabor arundine Musam.
 Non injussa cano : si quis tamen hæc quoquē, si
 quis
 Captus amore leget ; te nostræ, Vare, myricæ, 10
 Te nemus omne canet : nec Phœbo gratior ulla est,
 Quàm sibi quæ Vari præscripsit pagina nomen.
 Pergite, Pierides. Chromis et Mnasyllus in antro
 Silenum pueri somno videre jacentem,
 Inflatum hesternò venas, ut semper, Iaccho. 15
 Serta procul tantum capiti delapsa jacebant :
 Et gravis attrita pendebat cantharus ansâ.
 Aggressi (nam sæpe senex spe carminis ambo
 Luserat) injiciunt ipsis ex vincula sertis.
 Addit se sociam, timidisque supervenit Ægle, 20
 Ægle Naiadum pulcherrima, jamque videnti
 Sanguineis frontem moris et tempora pingit.
 Ille dolum ridens, Quò vincula nectitis ? inquit.
 Silenus, ridens, dolum inquit, Quò nectitis vincula ?

TRANSLATION.

O Varus (for there will not be wanting such as are ambitious to celebrate thy Praises, and record thy disastrous Wars) exercise my rural Muse on the slender Reed. I sing not unbidden Strains, tho' humble : Yet who so enamoured with the rural Muse, who so shall read even these ; to him, O Varus, our lowly Tamarisks, to him each Grove shall sing of thee : Nor is any Page more acceptable to Phœbus, than on whose Front the Name of Varus is inscribed. Proceed, O Muses. Chromis and Mnasyllus, the youthful Swains, saw Silenus lying asleep in his Cave, his Veins, as usual, blown up with Yesterday's Debauch. His Garlands just fallen from his Head lay at some Distance, and his ponderous Tankard hung by its worn Handle. Laying hold on him (for often the Sire had amused them both with the Promise of a Song) they bind him with his own Wreaths. Ægle associates herself with them, and comes unexpectedly upon the timorous Swains, Ægle, the fairest of the Nais, and, just as he is opening his Eyes, she paints his Forehead and Temples with Blood-red Mulberries. He, smiling at the Trick, says, Why these Bonds ? Loose me, Swains It is enough that I have suffered

NOTES.

7. *Varo.* Quintilius Varus, one of Augustus's Generals, who afterwards lost his Life and Army in Germany.

9. *Injussa.* May mean Strains ; I am forbid to sing, viz. Varus's Battles.

10. *Nostræ myricæ,* i. e. Humble Pasturals.

16. *Serta.* To be crowned with Garlands was the Badge of a Drunkard.

16. *Procul.* Apart, at some Distance ; for it seems absurd to make *procul* here, with *Serrens*, signify near hand, and at other times far off.

Solvite me, pueri : satis est potuisse videri.
 Carmina, quæ vultis, cognoscite : carmina vobis ; 25
 Huic aliud mercedis erit. Simul incipit ipse.
 Tum verò in numerum Faunosque ferasque videres
 Ludere, tum rigidas motare cacumina quercus.
 Nec tantum Phœbo gaudet Parnassia rupes : 29
 Nec tantum Rhodope miratur et Ismarus Orpheæ.
 Namque canebat, uti magnum per inane coacta
 Semina terrarumque, animæque, marisque fuissent,
 Et liquidi simul ignis : ut his exordia primis
 Omnia, et ipse tener mundi concreverit orbis.
 Tum durare solum, et discludere Nerea Ponto 35
 Cœperit, et rerum paulatim sumere formas.
 Jamque novum ut terræ stupeant lucefcere Solem,
 Altius atque cadant submotis nubibus imbres :
 Incipiant silvæ cum primùm surgere, cumque
 Rara per ignotos errent animalia montes. 40
 Hinc lapides Pyrrhæ jactos, Saturnia regna,
 Caucaasque refert volucres, furtumque Promethei.

malia errent per ignotos montes.
 Incipiant silvæ cum primùm surgere, cumque
 Rara per ignotos errent animalia montes.

Hinc refert jactos lapides Pyrrhæ, Saturnia regna, Caucaasque vo-

Solvite me, pueri : est satis me potuisse videri sic vobis. Vos cognoscite carmina quæ vultis : sunt carmina vobis ; erit aliud mercedis huic. Egæle : simul ipse incipit. Tum verò videres Faunosque ferasque ludere in numerum cantus ; tum videres rigidas quercus motare cacumina. Nec Parnassia rupes tantum gaudet Phæbo, nec mons Rhodope et Ismarus tantum miratur Orphæa canentem. Namque canebat, uti semina terrarumque, animæque, marisque, et simul liquidi ignis fuissent coacta per magnum inane spatium : ut, ex his primis omnia exordia, et tener orbis mundi ipse concreverit. Tum ut solum cœperit durare, et discludere Nerea ponto, et sumere formas rerum paulatim. Jamque ut terræ stupeant novum solem lucefcere, atque ut imbres cadant nubibus submotis altius à terrâ : cum primùm silvæ incipiant surgere, cumque rara ani-

TRANSLATION.

myself to be seen. Hear the Song which you desire : The Song for you ; for her I shall find another Reward. At the same time he begins. Then you might have seen the Fauns and Savages frisking about him in measured Dance, then the rigid Oaks waving their Tops. Nor rejoices the Parnassian Rock so much in Phœbus : Nor do Rhodope and Ismarus so much admire their Orpheus. For he sung how, through the mighty Void, the Seeds of Earth, and Air, and Sea, and pure æthereal Fire, had been together ranged : How from these Principles all the Elements, and the World's recent Globe itself combined into a System. Then how the Soil began to harden, to shut up the Waters apart within the Sea, and by Degrees to assume the Forms of Things. And how anon the Earth was struck to see the new-born Sun shine forth, and how from the Clouds suspended high the Showers descend : When first the Woods began to rise, and when the Animals as yet but few began to range the unknown Mountains. He rehearſes next the Transformation of the Stones which Pyrrha threw, the Reign of Saturn, the Fowls of Caucasus, and the Theft of Prometheus. To these he adds the Fountain where the

NOTES.

31. *Magnum per inane.* The Epicureans, whose Philosophy is here sung, taught that incorporeal Space, here called *magnum inane*, and corporeal Atoms were the first Principles of all Things : Their void Space they considered as the Womb, in which the Seeds of all the Elements were ripened into their distinct Forms.

35. *Et discludere Nerea ponto.* Literally, to shut up Nereus apart in the Sea, i. e. to separate the Waters into their Channel : Nereus the Sea-god being here put for the Waters in general ; and

ponto for the Channel or Receptacle of these Waters.

41. *Lapides Pyrrhæ.* See the Fable, Ovid. *Met.* l. 318.

42. *Caucaasque volucres.* Prometheus is fabled to have stolen Fire from Heaven, where-with he animated a Man of Clay of his own Formation : For which presumptuous Theft he was chained to a Rock in Mount Caucasus, and had a Vulture continually preying upon his Liver, that grew as fast as it was consumed.

43. *Ilyan,*

*Adjungit his, quo fonte nautæ
clamaſſent relictum Hylan: ut
omne litus sonaret, Hyla, Hyla.
Et ſolatur reginam Paſiphaen
amore nivei juvenci, fortunatam,
ſi armenta nunquam fuiſſent.
Ab, infelix virgo, quæ dementia
cepit te? Prætidæ implerunt
agros falſis mugitibus: attamen
non ulla earum eſt ſecuta tam
turpes concubitus pecudum, quam-
vis timuiſſet aratrum collo, et
ſæpe quaſiuiſſet cornua in levi
fronte. Ab, infelix virgo, nunc
tu erras in montibus! ille taurus,
fulvus quoad niveum latus molli
hyacinthis, ruminat pallentes her-
bas ſub nigrâ ilice, aut ſequitur
aliquam vaccam in magno grege.
Nymphæ, Diætæ nymphæ, clau-
dite, jam claudite ſaltus nemorum:
ut videamus ſi forte qua errabunda
veſtigia bovis, obvia, ſerant
ſeſe noſtris oculis. Forſitan ali-
quæ vaccæ perducant illum ad
Gortynia ſtabula, aut captum vi-
ridi herbâ, aut ſecutum armenta.*

His adjungit, Hylan nautæ quo fonte relictum
Clamaſſent: ut litus, Hyla, Hyla omne sonaret.
Et fortunatam, ſi nunquam armenta fuiſſent, 45
Paſiphaen nivei ſolatur amore juvenci.
Ah, virgo infelix, quæ te dementia cepit?
Prætidæ implerunt falſis mugitibus agros:
At non tam turpes pecudum tamen ulla ſecuta eſt
Concubitus; quamvis collo timuiſſet aratrum, 50
Et ſæpe in levi quaſiuiſſet cornua fronte.
Ah, virgo infelix, tu nunc in montibus erras!
Ille, latus niveum molli ſultus hyacintho,
Ilice ſub nigrâ pallentes ruminat herbas,
Aut aliquam in magno ſequitur grege. Claudite
nymphæ, 55
Diætæ nymphæ, nemorum jam claudite ſaltus:
Si qua forte ſerant oculis ſeſe obvia noſtris
Errabunda bovis veſtigia. Forſitan illum
Aut herbâ captum viridi, aut armenta ſecutum;
Perducant aliquæ ſtabula ad Gortynia vaccæ. 60

TRANSLATION.

Argonautic Sailors had invoked aloud *their* Hylas loſt: How the whole Shore re-
ſounded Hylas, Hylas. And next he ſoothes Paſiphae in her Paſſion for the
Snow-white Bull, happy *Princeſs* if Herds had never been! Ah, ill-fated Maid,
what Madneſs ſeized thee? The Daughters of Prætus with imaginary Lowings
filled the Fields: Yet none of them purſued ſuch vile Embraces of a Beaſt; how-
ever they might dread the Plough to be yoked about their Necks, and often feel
for Horns on their ſmooth Foreheads. Ah, ill-fated Maid, thou now art roam-
ing on the Mountains! He, reſſing his ſnowy Side on the ſoft Hyacinth, rumi-
nates the blanched Herbs under ſome gloomy ever-green Oak, or courts ſome Fe-
male in the numerous Herd. Ye Nymphs, ſhut up, now ye Diætæan Nymphs,
ſhut up the Lawns and Openings of the Groves, if any where by Chance my
Bullock's wandering Footſteps may offer to my Sight. Perhaps ſome Heifers
may lead him on to the Gortynian Stalls, or enticed by the verdant Paſture, or,
in Purſuance of the Herd. Then he ſings the Virgin *Atalanta* charmed with

NOTES.

43. *Hylan.* The Boy Hylas, *Hercules's* Fa-
vorite, and Companion in the *Argonautic* Ex-
pedition, having gone to fetch Water from a
Fountain near which the *Argonauts*, had landed,
fell into the Well, and was drowned. *Hercules*
and his fellow *Argonauts*, miſſing the Boy, went
in ſearch of him along the Coaſt, calling on him
aloud by his Name.

48. *Falſis mugitibus.* They imagined them-
ſelves transformed to Heifers; therefore he calls

their Lowings falſi, they were only fancied, not
real.

55. *Claudite.* Here *Silenus* perſonates *Paſi-
phae* apoſtrophizing the Woods and Groves.

56. *Diætæ Nymphæ.* The Nymphs of *Crete*,
from *Diète*, a Mountain in that Iſland, where
Paſiphae was Queen.

56. *Saltus.* Signifies the Lawns or open
Places in Foreſts and Parks, where the Cattle
have Room to ſalire, to ſced and friſk about.

Tum canit Hesperidum miratam mala puellam :
 Tum Phaetontidas musco circumdat amaræ
 Corticis, atque solo proceras erigit alnos.
 Tum canit, errantem Permessi ad flumina Gallum
 Aonas in montes ut duxerit una Sororum : 65

Utque viro Phœbi chorus assurrexerit omnis ;
 Ut Linus hæc illi divino carmine pastor,
 Floribus, atque apio crines ornatus amaro,
 Dixit : Hos tibi dant calamos, en accipe, Musæ,
 Ascræo quos antè seni ; quibus ille solebat 70

Cantando rigidas deducere montibus ornos.
 His tibi Grynæi nemoris dicatur origo :
 Ne quis sit lucus, quo se plus jactet Apollo.
 Quid loquar, ut Scyllam Nisi ? ut quam fama se-
 cuta est, 74

Candida succinctam latrantibus inguina monstribus,
 Dulichias vexasse rates, et gurgite in alto,
 Ah, timidos nautas canibus lacerasse marinis ?
 Aut ut mutatos Terei narraverit artus ?
 Quas illi Philomela dapes, quæ dona parârît ?
 Quo cursu deserta petiverit, et quibus ante 80
 Infelix sua tecta supervolitaverit alis ?

raverit illi ? quo cursu Tereus petiverit deserta, et quibus alis ille infelix supervolitaverit tecta sua ante ?

TRANSLATION.

the Apples of the Hesperides: Then how the Sisters of Phaeton were wrapped about with the Moss of bitter Bark, and how from the Ground the stately Alders rose. Then sings how Gallus, wandering by the Streams of Permessus, was led to the Aonian Mountains by one of the Sister-muses; and how the whole Choir of Phœbus rose up to do him Honour. How Linus the Shepherd of Song divine, his Locks adorned with Flowers and bitter Parsley, thus addressed him: Here take these Pipes the Muses give thee, which before they gave to the Ascrean Sage: By whose Muse he was wont to draw down the rigid wild Ashes from the Mountains. On these the Origin of Grynium's Grove by you be sung: That in no Grove Apollo may glory more. Why should I tell or how he sung of Scylla the Daughter of Nisus? or of her whom, round the snowy Waist begirt with barking Monsters, Fame records to have vexed the Dulichian Ships, and in the deep Abyss, alas, torn in Pieces the trembling Sailors with Sea-dogs? Or how he described the Limbs of Tereus transformed? What Banquets and what Presents Philomela for him prepared? With what Speed he sought the Deserts, and with what Wings, ill-fated Prince, he fluttered over the Palace once his own?

NOTES.

62. *Tum Phaetontidas.* Literally, *Then he instructs the Sisters of Phaeton in the Moss of bitter Bark, and rears the tall Alders from the Grove; i. e. He sings their Transformation, and describes it to the Life.* See the Note on Ecl. III. 110.

64. *Permessi.* Permessus, a River in Bœotia, issuing from Mount Helicon.

65. *Aonas in montes.* Helicon and Cithæron, Mountains in Bœotia; so called from *Aon*, the

Son of *Nymphus*, who reigned there.

70. *Ascræa*. *seni.* Heliod, whose Country was *Ascræa*, a Village of Bœotia.

72. *Grynæi nemoris.* Grynium, according to Strabo, was a City of *Æolis*, where Apollo had a Temple of white Marble, and a sacred Grove, where was a famous Oracle. See *Bauer's Mythology*.

74, 78, 79. *Scyllam—Terei—Philomela.* See all

ille Silenus canit omnia, quæ
 beatus fluvius Eurotas audiit,
 Phœbo quondam meditante, jus-
 sitque lauros ediscere: pulsæ
 valles referunt carmina ad fide-
 ra. Donec vesp̄er jussit pastores
 cogero oves stabulis, referreque
 numerum eorum, et processit
 Olympo invito.

Omnia quæ, Phœbo quondam meditante, beatus
 Audiit Eurotas, jussitque ediscere lauros,
 Ille canit: pulsæ referunt ad sidera valles.
 Cogere donec oves stabulis, numerumque referre
 Jussit, et invito processit vesp̄er Olympo.

TRANSLATION.

All those *Airs* he sings, which happy Eurotas heard, and bade its Laurels learn, when Phœbus played of old. The Vallies struck with the Sound re-echo to the Stars; till Vesp̄er warn'd the *Shepherds* to pen their Sheep in the Folds, and recount their Number; and advanced on the Sky, full loth to lose the Song.

NOTES.

all these Fables in *Ovid*, and the other Books of Mythology, and the History of them in *Banier*.

86. *Invito Olympo*. This beautifully represents the Sun and Sphere of Day, listening to the Sweetness of the Song, which described their own Formation; and unwillingly giving way to the Evening-star, that came unseasonably, as it were, to interrupt their Pleasure.

E C L O G A VII.

MELIBOEUS, CORYDON, THYRSIS.

ORDO.

M. Forte Daphnis confederat
 sub argutâ ilice, Corydonque et
 Thyrsis compulerant greges in
 unum; Thyrsis compulerat oves,
 Corydon compulerat capellas dis-
 sentas lacte. Ambo florentes æ-
 ratibus, ambo Arcades, et pares
 cantare, et parati respondere.
 Hic caper ipse, vir gregis, de-
 erraverat mihi: dum defendo
 tæneas myrtos à frigore: atque
 ego aspicio Daphnin:

M. FORTe sub argutâ confederat ilice Daphnis,
 Compulerantque greges Corydon et
 Thyrsis in unum;
 Thyrsis oves, Corydon dissentas lacte capellas:
 Ambo florentes ætatibus, Arcades ambo:
 Et cantare pares, et respondere parati.
 Hic mihi, dum teneras defendo à frigore myrtos,
 Vir gregis ipse caper deerraverat: atque ego
 Daphnin

TRANSLATION.

M. Daphnis by chance sat down under a whispering ever-green Oak, and Corydon and Thyrsis had drove their Flocks together; Thyrsis his Sheep, Corydon his Goats distended with Milk: Both in the Flower of their Age, Arcadians both: Equally matched at singing, and ready to answer each other's Challenge. Here, while I am fencing my tender Myrtles from the Cold, the He-goat himself, the Husband of the Flock, from me had strayed away: and so I espied

NOTES.

Melibeus here gives us the Relation of a sharp poetical Contest between Thyrsis and Corydon; at which he himself and Daphnis were present, who both declared for Corydon.

Aspicio : ille ubi me contrà videt, ocyùs, inquit.
 Huc ades, ô Melibœæ ; caper tibi salvus, et hædi ;
 Et, si quid cessare potes, requiesce sub umbrâ. 10
 Huc ipsi potum venient per prata juvenci.
 Hic viridis tenerâ prætexit arundine ripas
 Mincius, eque sacrâ resonant examina quercu.
 Quid facerem ? neque ego Alcippen, nec Phylli-
 da habebam,

Depulso à lacte domi quæ clauderet agnos : 15
 Et certamen erat, Corydon cum Thyrside, mag-
 num.

Posthabui tamen illorum mea seria ludo.
 Alternis igitur contendere versibus ambo
 Cœpêre : alternos Musæ meminisse volebant.
 Hos Corydon, illos referebat in ordine Thyrsis. 20

C. Nymphæ, noster amor, Libethrides, aut
 mihi carmen,

Quale meo Codro, concedite : (proxima Phœbi
 Versibus ille facit) aut si non possumus omnes,
 Hic arguta sacrâ pendebit fistula pinu.

T. Pastores ede : crescentem ornatæ poetam 25
 Arcades, invidiâ rumpantur ut ilia Codro.

tem poetam cederâ, ut ilia rumpantur Codro invidiâ.

ubi ille videt me contrâ, inquit,
 ô Melibœæ, ades huc ocyùs ;
 caper est salvus tibi, et hædi ;
 et, si potes cessare quid temporis,
 requiesce sub umbrâ. Juvenci
 ipsi venient per prata huc po-
 tum. Hic viridis Mincius præ-
 texit ripas tenerâ arundine, ex-
 aminaque apium resonant è sacrâ
 quercu. Quid facerem ? ego
 habebam neque Alcippen, nec
 Phyllida, quæ clauderet domi
 agnos depulso à lacte : et erat
 magni certamen, Corydon cer-
 tabat eum Thyrside. Tamen
 posthabui mea seria negotia ludo
 illorum. Igitur ambo cœpere
 contendere alternis versibus : Mu-
 sæ volebant me meminisse al-
 ternos versus. Corydon referebat
 hos, Thyrsis referebat illos in
 ordine. C. Nymphæ Libethri-
 des, noster amor, aut concedite
 tale carmen mihi, quale concess-
 istis meo Codro : (ille facit car-
 mina proxima versibus Phœbi) ;
 aut, si non omnes non possumus
 assequi tale, hic arguta fistula
 pendebit sacrâ pinu. T. Vos
 pastores Arcades, ornatæ crescen-

TRANSLATION.

Daphnis : When he again saw me, strait he cries, come hither, Melibœus ; your
 Goat and Kids are safe ; and, if you can stay a while, rest under this Shade.
 Hither thy Bullocks of themselves will come across the Meads to drink. Here
 Mincius hath fringed the verdant Banks with tender Reed, and from the sacred
 Oak Swarms of Bees resound. What could I do ? On the one Hand I had neither
 Alcippe, nor Phyllis, to shut up at home my weaned Lambs : And on the other
 Hand there was a mighty Match proposed, Corydon against Thyrsis. After all I
 postponed my serious Business to their Play. In alternate Verses therefore the two
 began to contend : Alternate Verses the Muses would have me record. These
 Corydon, those Thyrsis, each in his Turn recited.

C. Ye Libethrian Nymphs, my Delight, or favour me with such a Song
 as you did my Codrus (he makes Verses next to those of Phœbus) or, if
 we cannot all attain to this, here on this sacred Pine my tuneful Pipe shall
 hang.

T. Ye Arcadian Shepherds, deck with Ivy your rising Poet, that Codrus's
 Sides may burst with Envy. Or, if he praise me beyond what I desire, bind

NOTES.

16. *Et certamen erat, Corydon cum Thyrside.*
 There is no Occasion here for having Recourse,
 with *Servius*, and other Commentators, to the
 Antiposis, or Substitution of one Case for ano-
 ther : *Corydon cum Thyrside* is an Ellipsis for *Cory-
 don certabat cum Thyrside* ; and full as easily
 understood as if the Verb had been expressed.

19. *Alternos, &c.* See Dr. Trapp's Note on
 this Passage.

21. *Nymphæ Libethrides.* The Muses are
 called *Libethrian Nymphs*, from *Libethra*, a
 Fountain in *Magnesia*, or, according to others,
 in *Beotia* ; over which they presided.

Aut si laudârit eum ultrâ placitum, cingite ejus frontem baccare, ne mala lingua noceat futuro vati. C. Delia, parvus Mycon offert hoc caput setosi apri tibi, et ramosa cornua vivacis cervi. Si hoc fuerit proprium mihi, stabis tota de lævi marmore, evincta quoad furas puniceo cothurno. T. Priape, est sat te expectare finum lactis et hæc liba quotannis : es custos pauperis borti. Nunc fecimus te marmoreum pro tempore : at tu esto aureus, si fetura suppleverit gregem. C. O Galatea Nerine, dulcior mihi thymo Hyblæ, candidior cyenis, formosior albâ baderâ : eum primum pastus tauri repetent præsepia, si qua cura tui Corydonis habet te, venito. T. Imò ego videar tibi amarior Sardois herbis, horridior rusco, projectâ vilior algâ, si mihi non hæc lux toto jam longior anno est. Ite domum pastus, si quis pudor, ite domum, ite, si est vobis quis pudor.

Aut si ultrâ placitum laudârit, baccare frontem Cingite, ne vati noceat mala lingua futuro.

C. Setosi caput hoc apri, tibi, Delia, parvus Et ramosa Mycon vivacis cornua cervi. 30 Si proprium hoc fuerit, lævi de marmore tota Puniceo stabis furas evincta cothurno.

T. Sinum lactis, et hæc te liba, Priape, quotannis

Expectare sat est : custos es pauperis horti.

Nunc te marmoreum pro tempore fecimus : at tu, Si fetura gregem suppleverit, aureus esto. 36

C. Nerine Galatea, thymo mihi dulcior Hyblæ, Candidior cyenis, ederâ formosior albâ :

Cum primum pastus repetent præsepia tauri,

Si qua tui Corydonis habet te cura, venito. 40

T. Imò ego Sardois videar tibi amarior herbis,

Horridior rusco, projectâ vilior algâ,

Si mihi non hæc lux toto jam longior anno est.

Ite domum pastus, si quis pudor, ite juveni.

TRANSLATION.

my Brow with Lady's-glove, lest his ill Tongue should hurt your future Poet.

C. To thee, Diana, young Mycon for me presents this Head of a bristly Boar, and the branching Horns of a long-lived Stag. If this Success be lasting, thou shalt stand at thy full Length in polished Marble, thy Legs with Scarlet Buskins bound.

T. A Pail of Milk, and these Cakes, Priapus, is enough for you to expect from me : You are the Keeper of a poor ill-furnished Garden. Now we have raised thee of Marble such as the Times admit : But, if the Breed recruit my Flock, thou shalt be all of Gold.

C. Divine Galatea, sweeter to me than Hybla's Thyme, whiter than Swans, fairer than white Ivy : Soon as the full-fed Steers shall return to their Stalls, come, if thou hast any Regard for Corydon.

T. Nay, may I, sweet Maid, appear to thee more bitter than Sardinian Herbs, more rugged than the Furze, more worthless than Sea-weed thrown out upon the Shore, if this Day be not longer to me than a whole Year. Go home my well-fed Bullocks, if you have any Shame, go home.

NOTES

27. *Laudârit, baccare fontem.* Immoderate Praise was thought to be of a fascinating Nature. Hence says Pliny, Lib. VII. 2. *Efficit in Africa familias quasdam effascinantium ; quarum laudatione intereant probata, crescant arbores, emersantur infantes.* Therefore, to avert the malignant Influence, they wore a Garland of Baccar or Lady's-glove by way of Amulet.

31. *Si proprium, &c.* The Meaning is, If you continue to give me such Success in Hunting.

35. *Pro tempore.* Literally, according to the

Time ; i. e. in proportion to my present Ability.

37. *Nerine Galatea.* He compliments his Mistress, by giving her the Name of Galatea, the Daughter of Nereus ; as much as to say, equal to her in Charms.

41. *Sardois herbis.* An Herb like Smallege, or, as some say, Holly-bush, growing in Sardinia, which, being bitter, causeth convulsive Laughter, with great Grinning. Hence Sardonius risus, a forced Laughter.

C. Muscosi fontes, et somno mollior herba, 45
Et quæ vos rarâ viridis tegit arbutus umbrâ,
Solstitium pecori defendite : jam venit æstas
Torrida ; jam læto turgent in palmitte gemmæ.

T. Hic focus, et tædæ pingues ; hinc plurimus
ignis

Semper, et assiduâ postes fuligine nigri. 50
Hic tantum Boreæ curamus frigora, quantum
Aut numerum lupus, aut torrentia flumina ripas.

C. Stant et juniperi, et castaneæ hirsutæ ;
Strata jacent passim sua quæque sub arbore poma ;
Omnia nunc rident : at si formosus Alexis 55
Montibus his abeat, videas et flumina sicca.

T. Aret ager ; vitio moriens sitit æris herba ;
Liber pampineas invidit collibus umbras :
Phyllidis adventu nostræ nemus omne virebit :
Jupiter et læto descendet plurimus imbri. 60

C. Populus Alcidæ gratissima, vitis Iaccho,
Formosæ myrtus Veneri, sua laurea Phœbo ;
tus formosæ Veneri, sua laurea Phæbo.

C. Vos muscosi fontes, et herba
mollior somno, et viridis arbutus, quæ tegit vos rarâ umbrâ,
defendite solstitium pecori : jam
torrida æstas venit ; jam gemmæ
turgent in læto palmitte. T. Hic
est focus, et pingues tædæ ; hic
est plurimus ignis semper, et
postes nigri assiduâ fuligine. Hic
curamus frigora Boreæ tantum,
quantum aut lupus curat nume-
rum ovium, aut torrentia flumi-
na curant ripas. C. Et juni-
peri, et hirsutæ castaneæ stant ;
poma jacent strata passim, quæ-
que sub suâ arbore ; nunc omnia
rident : at si formosus Alexis
abeat his montibus, videas et flu-
mina sicca. T. Ager aret ;
herba sitit moriens vitio æris ;
Liber invidit pampineas umbras
collibus : omne nemus virebit
adventu nostræ Phyllidis : et
plurimus Jupiter descendet læto
imbri. C. Populus est gratissi-
ma Alcidæ, vitis Iaccho, myr-
tus

TRANSLATION.

C. Ye mossy Fountains, and Grass more soft than Sleep, and the green Arbutus-tree that cloathes you with its Shade, ward off the solstitial Heat from my Flock : Now scorching Summer comes ; now the Buds swell on the fruitful Tendrils of the Vine.

T. Here is a glowing Hearth, and unctuous Pines ; here is always a swindging Fire, and Lintels footed with continual Smoke. Here we just as much regard the Cold of Boreas, as either the Wolf does the Number of Sheep, or impetuous Rivers their Banks.

C. Now Junipers and prickly Chestnuts crown the Boughs ; beneath each Tree its Apples here and there lie strowed ; now all Nature smiles : But, were fair Alexis to go from these Hills, you would see even the Rivers dry.

T. The Field is parched ; by the Intemperature of the Air the Herbage thirsts and dies ; Bacchus has envied our Hills the Shadows of his Vine : At the Approach of our Phyllis every Grove shall look green ; and Jove full liberal descend in joyous Showers.

C. The Poplar is most grateful to Hercules, the Vine to Bacchus, to lovely Venus the Myrtle, to Phœbus his own Laurel ; Phyllis loves the Hazles : These

NOTES.

53. *Hirsutæ*. Of the kind that were rough and prickly, in opposition to the soft and smooth ones mentioned Ecl. I. *ad fin.* Or in general they stand rough ; i. e. still in the Shells.

53. *Stant*. Servius renders it *plenæ sunt*, viz. *fructu*, they are loaded with Fruit, taking *juniperi* and *castaneæ* for the Trees. I understand them, with others, of the Fruit, and so

consider *stant* in opposition to *strata jacent* in the next Verse : The one stand or hang ripening on the Boughs ; the other in rich Profusion strow the Ground.

54. *Sua, &c.* We must either read *quæque*, or *sua* must be contracted into one Syllable *sa*, as Ennius says, *sis for suis*.

61. *Populus Alcidæ*. The Poplar-tree was sacred to Hercules, because he wore a Crown

Phyllis amat corylos: dum Phyllis amabit illas, nec myrtus, nec laurea Phœbi vincet corylos. T. Fraxinus est pulcherrima in silvis, pinus in hortis, populus in fluviis, abies in altis montibus: at si tu, formose Lycida, revisas me sæpius, fraxinus in silvis, et pinus in hortis cedet tibi. M. Memini hæc carmina, et Thyrsus victum contendere frustra. Ex illo tempore Corydon est Corydon nobis.

Phyllis amat corylos: illas dum Phyllis amabit,
Nec myrtus vincet corylos: nec laurea Phœbi.
T. Fraxinus in silvis pulcherrima, pinus in
hortis, 65
Populus in fluviis, abies in montibus altis:
Sæpius at si me, Lycida formose, revisas;
Fraxinus in silvis cedet tibi, pinus in hortis.
M. Hæc memini, et victum frustra contendere Thyrsin.
Ex illo, Corydon, Corydon est tempore nobis. 70

TRANSLATION.

So long as Phyllis loves, neither the Myrtle, nor the Laurel of Phœbus shall surpass the Hazles.

T. The Ash is fairest in the Woods, the Pine-trees in the Gardens, the Poplar by the Rivers, the Fir on lofty Mountains: But if, my charming Lycidas, you make me more frequent Visits, the Ash-tree in the Woods shall yield to thee, and the Pine-tree in the Gardens.

M. These Verses I remember, and that vanquished Thyrsis did in vain contend. From that time 'tis Corydon, Corydon for me.

NOTES.

of that Tree when he went down to Hell. The Vine to *Bacchus*, because he was the Inventor of Wine. The Myrtle to *Venus*, either for its delicious Smell, or because it grows often along the Shore of the Sea, out of whose Foam *Venus* sprung. The Laurel to *Apollo*, on account of *Daphne*, as is said above.

E C L O G A VIII.

P H A R M A C E U T R I A.

D A M O N, A L P H E S I B O E U S.

PAstorum Musam, Damonis et Alphefibœi,
Immemor herbarum quos est mirata juvenca
Certantes, quorum stupefactæ carmine lynces,
Et mutata suos requiêrunt flumina cursus:
Damonis Musam dicemus et Alphefibœi.

Tu mihi, seu magni superas jam saxa Timavi,
Sive oram Illyrici legis æquoris; en erit unquam
Ille dies, mihi cum liceat tua dicere facta!
En crit, ut liceat totum mihi ferre per orbem
Sola Sophocleo tua carmina digna cothurno! 10
A te principium: tibi desinet. Accipe jussis

sola digna Sophocleo cothurno per totum orbem terrarum! duxi principium meorum laborum à te: labor desinet tibi.

O R D O.

Dicemus Musam pastorum Damonis et Alphefibœi, quos certantes quæque juvenca, immemor herbarum, est mirata, carmine quorum lynces sunt stupefactæ, et flumina mutata, quoad suos cursus, requiêrunt: dicemus Musam Damonis et Alphefibœi. Tu, Pollio, fave mihi, seu jam superas saxa magni Timavi, sive legis oram Illyrici æquoris; en unquam ille dies erit, cum liceat mihi dicere tua facta! en illud tempus erit, ut liceat mihi ferre tua carmina.

T R A N S L A T I O N.

THE Muse of the Shepherds, Damon and Alphefibœus, whom the Heifers mindless of their Pasture admired, contending, and to whose Song the Lynxes listened with Astonishment, and the Rivers, having changed their Courses, stood still: The Muse of Damon and Alphefibœus I sing.

Aid thou me, great Pollio, whether thou overpasst the Rocks of broad Timavus, or cruize along the Coast of the Iberian Sea; say, shall that Day ever come, when I shall be indulged to sing thy glorious Deeds? Say, shall it come, that I may be indulged to diffuse through all the World thy Verse which sole merits to be praised in Sophocles's lofty Stile? With thee, my Muse commenced, with thee

N O T E S.

This Pastoral contains the Songs of Damon and Alphefibœus. The first of them bewails the loss of his Mistress, and repines at the Success of his Rival Mopsus. The other repeats the Charms of some Enchantress, who endeavoured by her Spells and Magic to make Daphnis in love with her.

4. *Requiêrunt.* Here may be active, as in Propertius, Lib. II. 18. 25. *Jupiter Alcmena geminas requieverat Arctos.*

10. *Tua carmina.* Some by this understand

my Verses, in which your Praises are celebrated; but this seem very harsh.

10. *Sophocleo cothurno.* In Sophocles's Buskins; i. e. in his sublime tragic Stile. The Cothurnus signifies the higher kind of Shoe wore by Tragedians, hence put for Tragedy itself; as the Soccus the lower kind of Shoe is for Comedy. *Hor. de Art. Poet. 90.*

Indignatur item privatis ac prope socio dignis carminibus narrari cœna Thyestæ.

Accipe carmina cæpta tuis iussis, atque sine hanc ederam serpere inter victrices lauros circum tempora tibi. Vix frigida umbra noctis decesserat cælo, cum ros, gratissimus pecori, est in tenerâ herbâ; Damon, incumbens tereti olivæ, cæpit sic. D. Lucifer, nascere, præveniensque age alnum diem: dum ego, deceptus indigno amore conjugis Nisæ, queror; et moriens, tamen extremâ horâ vitæ, alloquor Deos, quanquam profeci nil illis testibus. Mæa tibia, incipe Mænalios versus mecum. Mænalus semper habet argutumque nemus, loquentisque pinos: ille mons semper audit amores pastorum, Panaque ipsum Deum eorum, qui primus non fuit passus calamos esse inertes. Mæa tibia, incipe Mænalios versus mecum. Nisæ datur Mopsus! quid nos amantes non speremus? jam præsentî ævo gryphes jungentur equis: sequentique ævo, timidi damæ venient cum canibus ad pocula. Mopsæ, incide novas faces: uxor ducitur tibi. Marite, sparge nuces; Hesperus deserit montem OEtam tibi.

Carmina cæpta tuis: atque hanc sine tempora circum

Inter victrices ederam tibi serpere lauros.

Frigida vix cælo noctis decesserat umbra,
Cum ros in tenerâ pecori gratissimus herbâ; 15
Incumbens tereti Damon sic cæpit olivæ.

D. Nascere, præque diem veniens age Lucifer alnum:

Conjugis indigno Nisæ deceptus amore
Dum queror; et Divos, quanquam nil testibus illis
Profeci, extremâ moriens tamen alloquor horâ. 20

Incipe Mænalios mecum, mea tibia, versus.
Mænalus argutumque nemus pinosque loquentes
Semper habet; semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inertes.

Incipe Mænalios mecum, mea tibia, versus. 25
Mopsus Nisæ datur! quid non speremus amantes?
Jungentur jam gryphes equis: ævoque sequenti
Cum canibus timidi venient ad pocula damæ.

Mopsæ, novas incide faces: tibi ducitur uxor.
Sparge, marite, nuces: tibi deserit Hesperus

OEtam.

30

TRANSLATION.

my Muse shall end: Accept my Songs begun by thy Command, and permit this Ivy to creep around thy Temples among thy victorious Laurels.

Scarce had the cold Shades of Night retired from the Sky, what time the Dew on the tender Grass is most grateful to the Cattle, when Damon leaning against a tapering Olive thus began.

D. Arise, fair Lucifer, and previous usher in the cheerful Day: While I, deceived by the feigned Passion of my Mistress Nisæ, to her complain; and to the Gods, now that I die (tho' it hath hitherto availed me nought that I took them to Witness) yet in my last Hour appeal. Begin with me, my Pipe, Mænalian Strains. Mount Mænalus has Groves for ever filled with Melody, and Pines for ever vocal; he ever hears the Loves of Shepherds, and the Music of Pan, the first who suffered not the Reeds to be neglected. Begin with me, my Pipe, Mænalian Strains. Nisæ is given away to Mopsus! What may we Lovers not expect? Griffins now shall match with Horses, and in the succeeding Age the timorous Does with Dogs shall come to drink. Mopsus, cut your fresh nuptial Torches: For thee a Wife is conducting home. Strow the Nuts, Bridegroom:

NOTES.

18. Conjugis Nisæ, i. e. His designed Wife, a maritus is put for a Lover or intended Husband. A. n. IV. 536.

Quæ e sum taries jam designata maritus.

30. Sparge nuces. This Ceremony of throwing Nuts, that the Boy: might scramble for

them, was usual at Nuptials; for which several Reasons are assigned by Pliny.

30. Tibi deserit Hesperus OEtam. OEtæ was a Mountain, or Range of Mountains, in Thessaly, of a very great Height; which, as Ruellius observes, being westward of Aetna and Bœotia, the

Incipe Mænalios mecum, mea tibia, versus.

O digno conjuncta viro! dum despicias omnes,
Dumque tibi est odio mea fistula, dumque capellæ,
Hirsutumque supercilium, proluxaque barba;
Nec curare Deum credis mortalia quemquam. 35

Incipe Mænalios mecum, mea tibia, versus.

Sepibus in nostris parvam te roscida mala
(Dux ego vester eram) vidi cum matre legentem.
Alter ab undecimo tum me jam ceperat annus:
Jam fragiles poteram à terrâ contingere ramos. 40
Ut vidi, ut perii, ut me malus abstulit error!

Incipe Mænalios mecum, mea tibia, versus.

Nunc scio quid sit Amor: duris in cotibus illum
Ismarus, aut Rhodope, aut extremi Garamantes,
Nec nostri generis puerum, nec sanguinis edunt. 45

Incipe Mænalios mecum, mea tibia, versus.

Sævus amor docuit natorum sanguine matrem
Commaculare manus: crudelis tu quoque mater:
Crudelis mater magis, an puer improbus ille?
Improbus ille puer: crudelis tu quoque mater. 50

Mea tibia, incipe Mænalios versus mecum. O Nisa conjuncta digno viro! dum despicias omnes alios præter illum Mopsum; dumque mea fistula est tibi odio, dumque meæ capellæ, hirsutumque supercilium, proluxaque barba sunt odio: nec credis quemquam Deum curare mortalia. Mea tibia, incipe Mænalios versus mecum. Ego vidi te parvam, legentem roscida mala cum matre in nostris sepibus (ego eram vester dux). Jam tum alter annus ab undecimo ceperat me: jam poteram contingere fragiles ramos à terrâ. Ut vidi, ut perii amore, ut malus error abstulit me! Mea tibia, incipe Mænalios versus mecum. Nunc scio quid Amor sit: Ismarus, aut Rhodope, aut extremi Garamantes edunt illum in duris cotibus, illum puerum nec nostri generis, nec nostri sanguinis. Mea tibia, incipe Mænalios versus mecum. Sævus amor docuit matrem Medeam commaculare manus sanguine natorum.

torum: tu, mater, fuisti crudelis quoque: an mater fuit magis crudelis, an ille puer magis improbus? ille puer fuit improbus, tu crudelis quoque, mater.

TRANSLATION.

Hesperus for thee forsakes OETA. Begin with me, my Pipe, Mænalian Strains. Orarely matched to a worthy Spouse! while you disdain all the World besides, and while you detest my Pipe and Goats, my shaggy Eye-brows, and my overgrown Beard; nor believe that any God regards the Affairs of Mortals. Begin with me, my Pipe, Mænalian Strains. When thou wast but a Child, I saw thee with thy Mother gathering the dewy Apples on our Hedges, I was your Guide; I had then just entered on the Year next after eleven: I was then just able to reach the slender Boughs from the Ground. How I looked, how I languished, how the fatal Delusion stole my Heart away! Begin with me, my Pipe, Mænalian Strains. Now I know what Love is: Ismarus, or Rhodope, or the remotest Garamantes, produced him on rugged Cliffs, a Boy nor of our Race, nor of our Blood. Begin with me, my Pipe, Mænalian Strains. Relentless Love taught the Mother to imbrue her Hands in her own Childrens Blood: A cruel Mother too thou wast: Whether more cruel was the Mother, or more impious the Boy? Impious was the Boy: Thou, Mother, too wast cruel.

N O T E S.

the Inhabitants of those Countries used to observe the Stars set and retire out of Sight behind that Mountain. So that, with respect to them, *Hesperus leaves OETA*, is the same as to say, *the Evening-star is now setting*. And the same Way of speaking was adopted by Poets of other Countries, tho' differently situated.

39. *Alter ab undecimo*. Literally, *The Year next after eleven had then just taken hold of me*. *Servius* makes it the thirteenth Year; for *alter*, he says, is said only of two. But *alter ab illo*,

Ecl. V. 49, plainly signifies *the next after*, and so it would seem to do here.

44. *Ismarus—Rhodope*. Two Mountains in *Tbrace*, very wild and horrid. The *Garamantes* again were a savage People inhabiting the more inland Parts of *Libya*.

47. *Matrem*. This cruel Mother is *Medea*, who, to be revenged on *Jason* for preferring another Mistress to her, slew her Sons whom she bore to him before his Eyes.

*Mea tibia, incipe Mænalius
versus mecum. Nunc et lupus
fugiat oves ultro: duræ quer-
cus ferant aurea mala: alnus
floreat narcisso: myricæ sudent
pinguia electra corticibus; et
ululæ certent cynis; Tityrus sit
alter Orpheus; Orpheus in sil-
vis, Arion inter delphinas.
Mea tibia, incipe Mænalius
versus mecum. Omnia fiant vel
medium mare: silvæ vivite et
valete. Deferar præceps de
speculâ aërii montis in undas:
habeto hoc extremum munus mor-
ientis amatoris. Tibia, de-
fine, jam define Mænalius ver-
sus. Damon dixit hæc: vos,
Pierides, dicite, quæ Alphesi-
bæus responderit. Omnes non
possumus facere omnia. A. Ef-
fer aquam huc, famula, et
cinge hæc altaria molli vittâ:
adoleque pingues verbenas, et
mascula thura: experiar aver-
tere sanos sensus mei conjugis
magicis sacris. Nihil nisi carmina defunt hic.*

*Incipe Mænalius mecum, mea tibia, versus.
Nunc et oves ultro fugiat lupus: aurea duræ
Mala ferant quercus: narcisso floreant alnus:
Pinguia corticibus sudent electra myricæ;
Certent et cynis ululæ: sit Tityrus Orpheus;
Orpheus in silvis, inter delphinas Arion. 56
Incipe Mænalius mecum, mea tibia, versus.
Omnia vel medium fiant mare: vivite silvæ.
Præceps aërii speculâ de montis in undas
Deferar: extremum hoc munus morientis habeto.
Define Mænalius, jam define, tibia, versus. 61
Hæc Damon: vos, quæ responderit Alphesi-
bæus,
Dicite, Pierides. Non omnia possumus omnes.
A. Effer aquam, et molli cinge hæc altaria vittâ:
Verbenasque ædole pingues, et mascula thura: 65
Conjugis ut magicis sanos avertere sacris
Experiar sensus. Nihil hîc nisi carmina defunt.*

TRANSLATION.

Begin with me, my Pipe, Mænalian Strains. Now let the Wolf of himself fly from the Sheep: The hard Oaks bear golden Apples: The Alder with Narcissus bloom: The Tamarisks distil rich Amber from their Barks: Let Owls with Swans contend; be Tityrus an Orpheus; an Orpheus in the Woods, an Arion among the Dolphins. Begin with me, my Pipe, Mænalian Strains. All the World for me may even become one great Abyss: Ye Woods farewell. From the Summit of yon aerial Mountain will I fling me headlong down into the Waves: Take this last Present from thy dying Swain. Cease, my Pipe, now cease Mænalian Strains.

Thus Damon: Ye Pierian Muses, say what Alphesibæus responsive sung. All things we cannot all.

A. Bring forth the Water, and bind these Altars with a soft Fillet: Burn thereon fat unctuous Vervain, and male Frankincense: That I may try by sacred Magic Spells to dispossess my Love of a sound Mind. Nothing here but Charms

NOTES.

56. *Arion.* A Lyric Poet, who, in his Return to Corinth his native Country, from Italy, where he had enriched himself, was by the covetous Mariners thrown over board, while he was playing on his Lyre: But a Dolphin, charmed with his Music, is said to have taken him on its Back, and carried him to Tænarus.

59. *Speculâ.* Signifies an Eminence which commands the Prospect of all the Country round.

64. *Effer aquam, &c.* Here Alphesibæus personates the Enchantress, whom we must now suppose to be entering on her magic Rites, in order to recover the lost Affection of *Daphnis*:

And these Words she addresses to her Maid *Amaryllys*, who is mentioned Verse 78.

65. *Verbenas.* According to the best Interpreters is here to be taken for all sorts of Herbs used in such kind of Rites: The Herb Vervain however was peculiarly appropriated to magical Operations, *Plin. Lib. XXII. 2.*

65. *Mascula thura, i. e. The purest and best,* as *La Cerdà* explains it from *Dioscorides*.

66. *Conjugis, &c.* To turn away the sound Mind of him who was to have been my Spouse, i. e. to throw him into the frantic Passion of Love for me whom he has rejected.

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Carmina vel cœlo possunt deducere Lunam :
Carminibus Circe socios mutavit Ulyssæi : 70
Frigidus in pratis cantando rumpitur anguis.

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Terna tibi hæc primùm triplici diversa colore
Licia circumdo ; terque hæc altaria circum
Effigiem duco. Numero Deus impare gaudet. 75

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Necte tribus nodis ternos, Amarylli, colores :
Necte, Amarylli, modò : et, Veneris, dic, vin-
cula necto.

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Limus ut hic durefcit, et hæc ut cera liquefcit 80
Uno eodemque igni ; sic nostro Daphnis amore.
Sparge molam, et fragiles incende bitumine lauros.
Daphnis me malus urit ; ego hanc in Daphnide
laurum.

*Mea carmina ducite, ducite
Daphnin ab urbe domum. Car-
mina vel possunt deducere Lu-
nam cœlo : Circe mutavit socios
Ulyssæi carminibus : frigidus an-
guis, in pratis, rumpitur can-
tando. Mea carmina, ducite,
ducite Daphnin ab urbe domum.
Primum circumdo hæc tria licia
tibi, diversa triplici colore, du-
ceque tuam effigiem ter circum
hæc altaria. Deus gaudet im-
pare numero. Mea carmina,
ducite, ducite Daphnin ab urbe
domum. Famula Amarylli,
necte ternos colores tribus nodis :
Amarylli, necte eos modò : et
dic hæc verba, necto vincula
Veneris. Mea carmina, ducite,
ducite Daphnin ab urbe domum.
Ut hic limus durefcit, et ut hæc
cera liquefcit uno eodemque igni ;
sic Daphnis durefcit aliis, et
liquefcit nostro amore. Sparge
molam, et incende fragiles lauros
bitumine. Malus Daphnis urit
me ; ego uro hanc laurum in
Daphnide.*

TRANSLATION.

are wanting. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Charms can even draw down the Moon from Heaven : Circe by Charms transformed the Associates of Ulysses : The cold Snake is in the Meads by Incantation burst. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. First these three Threads with threefold Colours varied I round thee twine ; and thrice lead thy Image round these Altars. The Gods delight in the uneven Number. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Bind, Amaryllis, three Colours in three Knots : Bind them, Amaryllis, now : And say I bind the Chains of Venus. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. As this Clay hardens, and as this Wax with one and the same Fire dissolves ; so may *Daphnis* by my Love. Sprinkle the salt Cake, and burn the crackling Laurels in Bitumen. Me cruel *Daphnis* burns, I on *Daphnis* burn this Laurel. My Charms bring

NOTES.

71. *Cantando*, i. e. *Dum incantatur*, as Geor. II. 250.

Sed picis in morem ad digitos lentescit habendo.
i. e. *Dum habetur tractaturque digitis.*

82. *Fragiles*. Either crackling, quasi fragorem edentes : In which Sense Lucetius uses the Word, Lib. VI. 3.

Interdum percussa furit petulantibus Euris,
Et fragiles sonitus chartarum commisitatur.

Or, which is the same thing, *twistered*, and so apt to crackle : Thus *fragilis* is opposed to *succosus* in Celsus : *Succosa firmiora quam fragilia*, Cel. II. 18. That the Crackling of the Laurel was a good Omen we learn from Tibullus, II. 5. 81.

Et succensa sacris crepitet bene laurea flammis,

Omne quo felix, et sacer annus eat.

*Mea carmina, ducite, ducite
Daphnin ab urbe domum. Ta-
lis amor teneat Daphnin, qualis
est, bucula, cum fessa quærendo
juvencum, per nemora, atque
altos lucos, perditâ procumbit in
viridi herbâ propter rivum a-
qua, nec meminit decedere seræ
nocti: talis amor teneat eum;
nec sit mihi cura mederi ejus a-
mori. Mea carmina, ducite,
ducite Daphnin ab urbe domum.
Ille perfidus olim reliquit has ex-
uvias mihi, cara pignora sui:
quæ nunc ego mando tibi, terra,
in limine ipso: hæc pignora de-
bent Daphnin mihi. Mea car-
mina, ducite, ducite Daphnin ab
urbe domum. Mæris ipse dedit
mihi has herbas, atque hæc vene-
nena læsta Ponto: plurima ve-
nena nascuntur Ponto. Ego vi-
di Mærin ipsum sæpe fieri lu-
pum bis, et condere se silvis,
sæpe excire animas imis sepul-
cris, atque traducere fatas messes
aliò. Mea carmina, ducite, du-
cite Daphnin ab urbe domum.
Amarylli, fer cineres foras;
jæceque eos trans caput fluenti
rivo: ne respexeris.*

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Talis amor Daphnin, qualis, cum fessa juvenicum
Per nemora, atque altos quærendo bucula lucos 86
Propter aquæ rivum viridi procumbit in herbâ
Perdita, nec seræ meminit decedere nocti:

Talis amor teneat; nec sit mihi cura mederi.

Ducite ab urbe domum, mea carmina, ducite
Daphnin. 90

Has olim exuvias mihi perfidus ille reliquit,
Pignora cara sui: quæ nunc ego limine in ipso
Terra, tibi mando: debent hæc pignora Daphnin.

Ducite ab urbe domum, mea carmina, ducite
Daphnin. 94

Has herbas, atque hæc Ponto mihi læsta venena
Ipse dedit Mæris: nascuntur plurima Ponto.
His ego sæpe lupum fieri, et se condere silvis
Mærin, sæpe animas imis excire sepulcris,
Atque fatas aliò vidi traducere messes.

Ducite ab urbe domum, mea carmina, ducite
Daphnin. 100

Fer cineres, Amarylli, foras; rivoque fluenti,

TRANSLATION.

Daphnis from the Town, bring *Daphnis* home to me. Such Love on *Daphnis*, as when a Heifer, tired with ranging after the Bull through Lawns and lofty Groves, at length in absolute Despair lies down on the green Rushes by a Rivulet of Water, nor is mindful to withdraw from the late Hour of Night: Let such Love on *Daphnis* seize; nor let his Cure be my Concern. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. These Garments the faithless *Shepherd* left with me some time ago, the dear Pledges of himself: Which to thee, O Earth, in the very Entrance I now commit: These Pledges owe to me the Return of *Daphnis*. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. These Herbs, and these baneful Plants, in Pontus gathered, Mæris himself gave me: In Pontus they numerous grow. By these have I seen Mæris transform himself into a Wolf, and skulk into the Woods, often from their deep Graves call forth the Ghosts, and transfer the springing Harvests to another Ground. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Bring forth the Ashes, Amaryllis; throw them into a

NOTES.

91. *Exuvias*. The Clothes he had once wore, which were thought to further the Effect of Enchantments. For which Reason *Dido* orders the Garments of *Æneas* to be laid on the Pile which she pretended to have raised for the Performance of magical Rites:

—arma viri, thulano quæ fixa reliquit

Inipius, exuviasque omnes—superimponas.

92. *In ipso limine*. In the Porch of *Vesta's* Temple, say, *Servius*. But *Turnebus* explains

it, *In the Entrance to Daphnis's House*. Others, with more Reason, understand it of the Entrance to her own House: For it appears that the Enchantress performed all these Rites near her own House, Verse 64, 107.

101. *Rivoque fluenti*. The same as in rivum fluentem, of which Construction many Examples occur in *Virgil*. See *Æn.* I. 293. II. 250. V. 451. VI. 191. VIII. 591. IX. 664. XII. 283.

When

Transque caput jace: ne respexeris. His ego
Daphnin

Aggrediar: nihil ille Deos, nil carmina curat.

Ducite ab urbe domum, mea carmina, ducite
Daphnin.

Aspice, corripuit tremulis altaria flammis 105
Sponte suâ, dum ferre moror, cinis ipse: bonum sit.
Nescio quid certè est: et Hylax in limine latrat.
Credimus? an, qui amant, ipsi sibi somnia fingunt?

Parcite, ab urbe venit, jam parcite, carmina,
Daphnis.

Ego aggrediar Daphnin bis: ille nihil curat Deos, nil curat carmina. Mea carmina, ducite, ducite Daphnin ab urbe domum. Aspice, cinis ipse corripuit altaria tremulis flammis suâ sponte, dum moror ferre eum: sit bonum. Certè est nescio quid: et canis Hylax latrat in limine. Credimus? an qui amant, ipsi fingunt somnia sibi? mea carmina, parcite, jam parcite, Daphnis venit ab urbe domum.

TRANSLATION.

flowing Brook, and over thy Head: Look not back. Daphnis with these I will assail: Nought he regards the Gods, nought he regards my Charms. My Charms bring *Daphnis* from the Town, bring Daphnis home to me. See, the very Ashes have spontaneous seized the Altars with quivering Flames, while I delay to remove them: May it be a happy Omen. Something here, I know not what, appears: and Hylax in the Entrance barks. Can I believe? Or do those in love form to themselves fantastic Dreams? Cease, for Daphnis comes from the Town, now cease, my Charms.

E C L O G A IX.

LYCIDAS, MÆRIS.

L. **Q**Uò te, Mæri, pedes? an, quò via ducit, in urbem?

M. O Lycida, vivi pervenimus, advena nostri,

Quod nunquam veriti sumus, ut possessor agelli,

ORDO.

L. Mæri, quò pedes duunt te? an in urbem Mantuam, quò via ducit? M. O Lycida, nos vivi pervenimus cò miseræ, ut advena possessor nostri agelli diceret (quod nunquam sumus veriti)

TRANSLATION.

L. **W**Hither is Mæris bound? Are you for the Town, whither the Way leads?

M. Ah Lycidas, we have lived to see the Day when an alien Possessor of my

NOTES.

When *Virgil*, by the Favour of *Augustus*, had recovered his Patrimony near *Mantua*, and went in hope to take Possession, he was in Danger to be slain by *Arius* the Centurion, to whom those Lands had been assigned by the Emperor, in Reward of his Service against *Brutus* and *Cassius*. This Pastoral therefore is filled with Complaints of his hard Usage,

and the Persons introduced are alledged to be the Bailiff of *Virgil*, or his Father, represented by *Mæris*, and his Friend *Lycidas*, a *Mantuan* Shepherd.

1. *Quò te, Mæri, pedes.* i. e. *Quò pedes duunt te.*

2. *Vivi pervenimus.* i. e. *Vivendo pervenimus cò.*

hæc arva sunt mea; vos veteres coloni migrate. Nos nunc victi, tristes, quoniam Fars versat omnia, mittimus hos hædos illi (quod munus, utinam, nec vertat bene illi.) L. Certè equidem audieram, vestrum Menalcan servasse amnia arva carminibus, quæ colles incipiunt subducere se, demittereque jugum molli elivo, usque ad aquam, et cacumina veteris fagi jam fracta. M. Audieras illud, et fama fuit sic: sed, *Lycida, nostra carmina valent tantum inter Martia tela, quantum dicunt Chaonias columbas valere, aquila veniente. Quod nisi sinistra cornix monuisset me antè, ab cavâ ilice, incidere novas lites quæcumque ratione; nec hic tuus Mæris, nec Menalcas ipse viveret.* L. Heu, tantum scelus cadit in quemquam! Heu Menalea, tua solatia sunt penè raptâ nobis simul tecum! quis igitur caneret nymphas? quis spargeret buncum florentibus herbis? aut induceret fontes viridi umbrâ?

Diceret: Hæc mea sunt; veteres migrate coloni. Nunc victi, tristes, quoniam Fors omnia versat, Hos illi (quod nec bene vertat) mittimus hædos.

L. Certè equidem audieram, quæ se subducere colles

Incipiunt, mollique jugum demittere clivo, Usque ad aquam, et veteris jam fracta cacumina fagi,

Omnia carminibus vestrum servasse Menalcan. 10

M. Audieras, et fama fuit: sed carmina tantum Nostra valent, Lycida, tela inter Martia; quantum Chaonias dicunt, aquilâ veniente, columbas.

Quod nisi me quæcumque novas incidere lites Antè sinistra cavâ monuisset ab ilice cornix; 15 Nec tuus hic Mæris, nec viveret ipse Menalcas.

L. Heu, cadit in quemquam tantum scelus! heu tua nobis

Penè simul tecum solatia raptâ, Menalca! Quis caneret nymphas? quis humum florentibus herbis

Spargeret, aut viridi fontes induceret umbrâ? 20

TRANSLATION.

little Farm (what we never apprehended) may say: These are mine; old Tenants, begone. Now vanquished and disconsolate, since Fortune turns all things top'sy turvy. to him I convey these Kids, of which I wish him little good.

L. Sure I heard that your Menalcas had saved by his Verse all that Ground where the Hills begin invisibly to withdraw, and by an easy Declension to sink down their Ridges as far as the Stream, and now broken Tops of the old Beech.

M. Thou heardest it, Lycidas, and it was reported: But our Verse just as much avails amidst martial Arms; as they say the Chaonian Pigeons do, when the Eagle comes upon them. But had not the ill-boding Raven from an hollow ever-green Oak warned me by any Means to break off new Pleas; neither your Mæris here, nor Menalcas himself had been *this Day* alive.

L. Alas, is any one capable of so great Wickedness! Alas, Menalcas, the Charms of thy Poetry were almost snatched from us with thyself! Who *then* had sung the Nymphs? Who with flowery Herbs had strewed the Ground, or co-

NOTES.

6. *Quod nec bene vertat* Literally, *Which may it not turn out well to him.* The common Form of congratulating one upon receiving a Favour was *Bene vertat, I wish you Joy, much Good may it do you.*

13. *Chaonias columbas.* The Pigeons of *Dodona*, in *Chaonia* or *Epirus*, said to have delivered Oracles. *Epirus* was called *Chaonia* from the *Chaonians* who inhabited a Part of that

Country.

17. *Heu cadit.* Literally, *Can such Wickedness fall to the Share of any one.*

20. *Fantes induceret umbrâ.* *Induco* is used in the same Sense by *Cæsar*, 2 *Bel. Gal.* 33. *Scutis ex cortice factis, aut viminibus intextis, quæ subita (ut temporis exiguitas postulabat) pellibus induxerunt.*

Vel quæ sublegi tacitus tibi carmina nuper,
Cum te ad delicias ferres Amaryllida nostras?
Tityre, dum redeo, brevis est via, pasce capellas:
Et potum pastas age, Tityre: et, inter agendum,
Occurrere capro, cornu ferit ille, caveto. 25

M. Imò hæc, quæ Varo necdum perfecta cane-
nebat:

Vare, tuum nomen, (superet modò Mantua nobis,
Mantua væ miseræ nimium vicina Cremonæ!)
Cantantes sublime ferent ad sidera cycni.

L. Sic tua Cyrneas fugiant examina taxos: 30
Sic cytiso pastæ dissentent ubera vaccæ.

Incipe, si quid habes. Et me fecere poetam
Pierides: sunt et mihi carmina: me quoque dicunt
Vatem pastores: sed non ego credulus illis:
Nam neque adhuc Varo videor, nec dicere Cinnâ 35
Digna; sed argutos inter strepere anser olores.

M. Id quidem ago; et tacitus, Lycida, me-
cum ipse voluto,

Si valeam meminisse: neque est ignobile carmen.
Huc ades, ô Galatea: quis est nam ludus in undis?

gutos olores. M. Quidem ago id; et, Lycida, ego ipse tacitus voluto mecum, si valeam meminisse.
illud: neque est ignobile carmen. Jam memini: ades hic, ô Galatea: quisnam ludus est in undis?

TRANSLATION.

vered with verdant Shade the Springs? Or who *had sung* those Songs which lately I secretly stole from you, when you resorted to our darling Amaryllis?
“Feed, Tityrus, my Goats, till I return, short is the Way: And, when they are fed, drive them, Tityrus, to watering: And, while you are so doing, beware of meeting the He-goat, he butts with the Horn.”

M. Nay rather these, which to Varus, and yet unfinished, he sung: “Varus, the tuneful Swans shall raise thy Name aloft to the Stars, if Mantua remain but in our Possession, Mantua, alas, too near unfortunate Cremona!”

L. If thou retainest any, begin: So may thy Swarms avoid Cyrnean Yews: So may thy Heifers fed with Cytisus distend their Dugs. Me too the Muses have dubbed a Poet: I too have my Verses: And our Shepherds call me Bard: But to them I give no Credit: For as yet methinks I sing nothing worthy of a Varus or a Cinna; but only gabble as a Goose among sonorous Swans.

M. That, Lycidas, is what I am about; and now con it over in Silence with myself, if I can recollect it: Nor is it a vulgar Song. “Come hither, Galatea: For what Pleasure have you among the roaring Waves? Here is

NOTES.

30. *Cyrneas taxos*. The Bees that feed on Yews yield Honey very harsh and bitter to the taste; and these Trees abounded in *Corsica*, which Island the Greeks called *Cyrne*.

35. *Varo—Cinnâ*. Quintilius Varus mentioned Ecl. VI. 7. and Cornelius Cinna, Pompey's Grandson, who became a Favourite of Augustus.

*hic est purpureum ver: hic bu-
mus fundit varios flores circum
flumina: hic candida populus
imminet antro, et lentæ vites
textunt umbracula. Ades buc:*

*sine ut infani fluctus feriant
litora. L. Quid verò? quæ
sunt illa carmina, quæ audie-
ram te solum canentem sub purâ
nocte? memini numeros, si tene-
rem verba. M. Daphni, quid
semper suspicis antiquos ortus
signorum? ecce astrum Dionæi
Cæsaris processit: astrum, quo
segetes gauderent frugibus; et
quo uva dueret colorem in a-
pricis collibus. Daphni, infere
pyros: nepotes carpent tua po-
ma. Ætas fert omnia, et ani-
mum quoquæ. Ego memini me
puerum sæpe condere longos soles
cantando. Nunc eos carmina
sunt oblita mihi: jam vox ipsa
quoque fugit: Mærim: lupi pri-
ores videre Mærim. Sed ta-
men Menalcas ipse refert ista
carmina tibi sæpe satis. L. Tu
ducis nostros amores in longum
tempus causando. Et nunc as-
pice, omne æquor stratum flet tibi, et omnes aura ventosi murmuris ceciderunt.*

*Hic ver purpureum: varios hic flumina circum
Fundit humus flores: hic candida populus antro
Imminet, et lentæ textunt umbracula vites.
Huc ades: infani feriant sine litora fluctus.*

*L. Quid, quæ te purâ solum sub nocte canentem
Audieram? numeros memini, si verba tenerem. 45
M. Daphni, quid antiquos signorum suspicis
ortus?*

*Ecce Dionæi processit Cæsaris astrum:
Astrum, quo segetes gauderent frugibus; et quo
Duceret apricis in collibus uva colorem. 49
Infere, Daphni, pyros: carpent tua poma nepotes.
Omnia fert ætas, animum quoquæ. Sæpe ego longos
Cantando puerum memini me condere soles.
Nunc oblita mihi tot carmina: vox quoque Mæ-
rim*

*Jam fugit ipsa: lupi Mærim videre priores.
Sed tamen ista satis refert tibi sæpe Menalcas. 55
L. Causando nostros in longum ducis amores.
Et nunc omne tibi stratum flet æquor: et omnes,
Aspice, ventosi ceciderunt murmuris auræ.*

TRANSLATION.

blooming Spring: Here, about the Rivers, Earth pours forth her various Flow-
ers: Here the white Poplar overhangs the Grotto, and the limber Vines
weave shady Bowers. Come hither: Leave the mad Billows to buffet the
Shores."

*L. But what are these, which I heard you singing in a clear Night alone?
I remember the Air, if I could recollect the Words.*

*M. Daphnis, why gaze you with Admiration on the Risings of the Signs,
which are of ancient Date? Lo Dionæan Cæsar's Star is entered on its Course:
The Star, at whose Rising the Fields were to rejoice with Corn; at whose Rising
the Grapes on sunny Hills were to take on their purple Hue. Daphnis, plant
thy Pear-trees: Posterity shall pluck the Fruit of thy Plantations. Age impairs
all things, even the Mind itself. Often, I remember, when a Boy, I sung long
Summer-days quite down the Sky. Now all these Songs I have forgot:
Now the Voice itself has left Mæris; the Wolves have seen Mæris first. But
these Menalcas himself will often enough recite to you.*

*L. By fraining Exchises you tediously suspend my fond Desire. And now the
whole Surface of the Main for thee lies smooth and still; and mark how every*

NOTES.

47. *Dionæi Cæsaris.* Cæsar of the Julian Family, which sprung from *Æneas*, the Son of *Venus*, whom Mythology makes the Daughter of *Jupiter* and *Dione*.

50. *Carpent tua poma nepotes.* Here *Mæris* abruptly breaks off, as if his Memory had failed him, and thence takes Occasion to make

the following Reflection, than which no-
thing can be more natural: *Omnia fert ætas,*
&c.

54. *Lupi Mærim videt priores.* Alluding to
a superstitious Notion, that, if a Wolf saw a
Man before it was seen by him, it made him
lose his Voice.

Hinc adeò media est nobis via: namque sepulcrum
Incipit apparere Bianoris. Hic, ubi densas 60
Agricolæ stringunt frondes, hîc, Mœri, canamus:

Hic hædos depone: tamen veniemus in urbem.
Aut si, nox pluviâ ne colligat ante, veremur,
Cantantes licet usque, minus via lædet, eamus.
Cantantes ut eamus, ego hoc te fasce levabo. 65

M. Define plura, puer, et, quod nunc instat
agamus.

Carmina tum melius, cum venerit ipse, canemus.

lius tum, cum Menalcas ipse venerit.

Adeò hinc est nobis media via: namque sepulcrum Bianoris incipit apparere. Hic, ubi agricolæ stringunt densas frondes, hîc, Mœri, canamus: hîc depone hædos: tamen veniemus in urbem. Aut si veremur, ne nox colligat pluviâ ante, licet ut eamus cantantes usque (via minus lædet.) Ut eamus cantantes, ego levabo te hoc fasce. M. Puer, define loqui plura verba: et agamus, quod nunc instat. Canemus carmina me-

TRANSLATION.

whispering Breeze of Wind hath died away. Besides Half of our Journey still remains: For Bianor's Tomb begins to appear. Here, where the Swains are stripping off the thick Leaves, here, Mœris, let us sing: Here lay down your Kids: Yet we shall reach the Town *betimes*. Or if we are afraid lest the Night should gather Rain before *we arrive*, yet we may still go on singing, the Way will be less tedious. That we may go on singing, I will ease you of this Burden.

M. Shepherd, urge me no more, and let us mind the Business now in hand. We shall sing those Tunes to more Advantage when *Menalcas* himself arrives.

NOTES.

60. *Bianoris*. The Son of the River Tyber, and the prophetic Nymph *Manto*, who founded *Mantua*, and called it after the Name of his Mother.

E C L O G A. X.

GALLUS.

O R D O.

Arethusa, concede hanc extremum laborem mihi. Pauca carmina sunt dicenda meo Gallo, sed quæ Lycoris ipsa legat. Quis neget carmina Gallo? sic amara Doris non intermisceat suam undam tibi, cum labere subter Sicanos fluctus. Dea incipe, dicamus sollicitos amores Galli, dum simæ capellæ attondent tenera virgulta. Non canimus surdis; silvæ respondent omnia. Quæ nemora, aut qui saltus habuere vos, puellæ Naiades, cum Gallus periret indigno amore? nam neque juga Parnassi, nam neque ulla juga Pindus, neque Aganippæ fons Aoniæ fecere moram vobis.

EXtremum hunc, Arethusa, mihi concede laborem.

Pauca meo Gallo, sed quæ legat ipsa Lycoris, Carmina sunt dicenda. Neget quis carmina Gallo? Sic tibi, cum fluctus subter labere Sicanos, Doris amara suam non intermisceat undam. 5 Incipe: sollicitos Galli dicamus amores, Dum tenera attondent simæ virgulta capellæ. Non canimus surdis; respondent omnia silvæ. Quæ nemora, aut qui vos saltus habuere, puellæ Naiades, indigno cum Gallus amore periret? 10 Nam neque Parnassi vobis juga, nam neque Pindus Ulla moram fecere, neque Aoniæ Aganippæ.

T R A N S L A T I O N.

Indulge me, Arethusa, this last Effay. A few Verses, but such as Lycoris herself may read, I must sing to my Gallus. Who can deny a Verse to Gallus? So, when thou glidest beneath the Sicilian Waves, may brackish Doris not intermingle her Stream with thine. Begin: Let us sing the anxious Loves of Gallus, while the flat-nosed Goats browse the tender Shrubs. We sing not to the Deaf; the Woods reply to all. What Groves, ye Virgin Nays, or what Lawns detained you, while Gallus pined away with ill-requested Love? For neither any of Parnassus's Tops, nor those of Pindus, nor Aonian Aganippe, the

N O T E S.

Gallus, a great Patron of *Virgil*, and an excellent Poet, was very deeply in love with one *Cytheris*, whom he calls *Lycoris*; and who had forsaken him for the Company of a Soldier. The Poet therefore supposes his Friend *Gallus* retired in his Height of Melancholy into the Solitudes of *Arcadia* (the celebrated Scene of *Pastorals*) where he represents him in a very languishing Condition, with all the rural Deities about him, pitying his hard Usage, and condoling his Misfortunes.

This *Gallus* is he who, *Suetonius* tells us, raised himself from a mean Station to high Favour with *Augustus*, and had from him the Government of *Egypt* after the Death of *Antony* and *Cleopatra*. *Suet. in Aug. LXVI.*

1. *Arethusa*. A Fountain or Fountain-nymph in *Sicily*, where *Theocritus* flourished.

5. *Doris amara*. *Doris* is one of the Sea-

nymphs, here put for the Sea itself. For the fabulous Story of *Alpheus* and *Arethusa*, see *Æn. III. 694.*

10. *Indigno amore*. Either unworthily requited, qui dignus erat meliore amore: Or taking indignus in the Sense of *foedus, crudelis*, as *Donatus* interprets it; and as it is used in the second *Æneid*:

Quæ causa indigna serenos—sædavit vultus?

11. *Nam neque, &c.* The Meaning is, that neither *Parnassus*, *Pindus*, nor any Place sacred to the Muses, could retard you from *Gallus*; for there the very Trees and Shrubs mourned in Concert with his elegiac Muse, and must have melted you into Pity, had you been in those Retreats; they were so far from retarding, that they would have invited you to aid the Lovesick, dying Swain.

11. *Parnassi—Pindi*. *Parnassus* is a Mountain.

Illum etiam lauri, illum etiam flevire myricæ:
 Pinifer illum etiam solâ sub rupe jacentem
 Mænalus, et gelidi flevirunt saxa Lycæi. 15
 Stant et oves circum, nostrî nec pœnitent illas;
 Nec te pœniteat pecoris, divine poeta:
 Et formosus oves ad flumina pavit Adonis.
 Venit et upilio: tardi venere bubulci:
 Uvidus hibernâ venit de glande Menalcas. 20
 Omnes, unde amor iste, rogant, tibi? venit Apollo:
 Galle quid insanis? inquit. Tua cura Lycoris,
 Perque nives alium, perque horrida castra secuta est.
 Venit et agresti capitis Silvanus honore,
 Florentes ferulas et grandia lilia quassans. 25
 Pan Deus Arcadiæ venit: quem vidimus ipsi
 Sanguineis ebulli baccis minioque rubentem.
 Et quis erit modus? inquit: Amor non talia curat.
 Nec lacrymis crudelis amor, nec gramina ravis,
 Nec cytiso saturantur apes, nec fronde capellæ. 30
 Tristis at ille: tamen cantabitis, Arcades, inquit,

Etiam lauri, etiam myricæ flevire illum. Etiam pinifer Mænalus, et saxa gelidi Lycæi flevirunt illum jacentem sub solâ rupe. Et oves stant circum eum, nec pœnitent illas nostrî; nec pœniteat te pecoris, ô divine poeta: et formosus Adonis pavit oves ad flumina. Et upilio venit: et tardi bubulei venere: Menaleas uvidus de hibernâ glande venit. Omnes rogant, unde est tibi iste amor? Apollo venit: inquit, Galle, quid insanis? Lycoris tua cura est secuta alium perque nives, perque horrida castra. Et Silvanus venit, cum agresti bonore capitis, quassans florentes ferulas, et grandia lilia. Pan Deus Arcadiæ venit: quem nos ipsi vidimus, rubentem sanguineis baccis ebulli, minioque. Et ille inquit, quis erit modus? amor non curat talia. Nec crudelis amor saturatur lœrymis, nec gramina ravis, nec apes sa-

turantur cytiso, nec capellæ fronde. At ille Gallus tristis inquit, tamen, Arcades, vos cantabitis

TRANSLATION:

Fountain of the Muses, did retard you. *There* the very Laurels; the very *Tamarrisks* condoled him: Even *Pine-top'd Mænalus* bemoaned him as he lay beneath a lonely Rock, and over him the Stones of cold *Lycæus* wept. His Sheep too stand mourning around him, nor are they ashamed to share our Griefs; nor of thy Flock, divine Poet, be thou ashamed: Even fair *Adonis* tended Sheep along the Streams. The Shepherd too came up: The slow-paced Neat-herds came: *Menalcas* came wet from gathering *Winter-masse*. All interrogate whence this thy Love? *Apollo* came: *Gallus*, he says, why ravest thou thus? *Lycoris*, for whom you pine, is following another *Lover* through *Snows*, and horrid Camps. *Silvanus* too came up with rural Honours on his Head, waving the flowery Fennels and big Lillies that adorned his Brow. *Pan*, the God of *Arcadia*, came: Whom we ourselves beheld stained with the Elder's purple Berries and Vermilion. What Bounds, he says, will you set to Mourning? Love regards not such vain Lamentations. Nor cruel Love with Tears, nor grassy Meads with Streams, nor Bees with *Cytisus*, nor Goats with Browze are satisfied. But he overwhelmed with Grief: Yet you, *Arcadians*, he says, shall sing these my *Woes*

NOTES.

tain in *Phœtis*, and *Pindus* in *Beotia*; both of them sacred to the Muses. Out of this last the Fountain *Aganippe* springs, and is here called *Anian*, from *Ania*, the same as *Beotia*.

15. *Mænalus*—*Lycæi*. *Mænalus* and *Lycæus*: are two Mountains of *Arcadia*, the Scene

of this Pastoral. The one abounded with Pines, the other is often covered with Snow.

16. *Nostrî nec pœnitent illas*. i. e. *Nec pœnitent illis ingemiscere nostra causa*.

19. *Bubulci*. Others read *subulci*.

22. *Tua cura Lycoris*. *Lycoris* thy Care, or the Object of thy Love.

hæc mea mala vestris montibus : vos Arcades soli periti cantare. O quàm molliter tum ossa quiescent mihi, si olim vestra fistula dicat meos amores ! atque utinam ego fuisset unus ex vobis, autque custos vestri gregis, aut vinitor maturæ uvæ ! Certè sive esset mihi Phyllis, sive Amyntas, seu quicunque furor ; (quid tum, si Amyntas sit fuscus : et violæ sunt nigræ, et vaccinia sunt nigra) jaceret mecum inter salices sub lentâ vite : Phyllis legeret sarta mihi, Amyntas cantaret mihi. Hic sunt gelidi fontes, hic sunt mollia prata, Lycori, hic est nemus : hic consumerer tecum ævo ipso. Nunc infans amor detinet me in armis duri Martis, inter media tela, atque adversos hostes. Tu, procul à patriâ (nec sit mihi credere) vides tantum Alpinas nives, et frigora Rheni, ab dura ! sola sine me. Ah, ne frigora lædant te ! ab, ne aspera glacies secet teneras plantas tibi ! Ibo, et modulabor carmina avenâ Siculi pastoris Theocriti,

Montibus hæc vestris : soli cantare periti Arcades. O mihi tum quàm molliter ossa quiescent, Vestra meos olim si fistula dicat amores ! Atque utinam ex vobis unus, vestrique fuisset Aut custos gregis, aut maturæ vinitor uvæ ! Certè sive mihi Phyllis, sive esset Amyntas, Seu quicunque furor ; (quid tum, si fuscus Amyntas ? Et nigræ violæ, sunt et vaccinia nigra) Mecum inter salices lentâ sub vite jaceret : 40 Serta mihi Phyllis legeret, cantaret Amyntas. Hic gelidi fontes, hic mollia prata, Lycori, Hic nemus : hic ipso tecum consumerer ævo. Nunc infans amor duri me Martis in armis, Tela inter media, atque adversos detinet hostes. 45 Tu procul à patriâ (nec sit mihi credere) tantum Alpinas, ah dura ! nives, et frigora Rheni, Me sine sola vides. Ah te ne frigora lædant ! Ah tibi ne teneras glacies secet aspera plantas ! Ibo, et Chalcidico quæ sunt mihi condita versu 50

TRANSLATION.

on your Mountains : Ye Arcadians only skilled in Song. O how softly then my Bones shall rest, if your Pipe in future Times shall sing my Loves ! And would to Heaven I had been one of you, and either Keeper of your Flock, or Vintager of the ripe Grape ! Sure whether Phyllis or Amyntas, or whoever else had been my Love, (what tho' Amyntas be swarthy ? The Violet is black, and Hyacinths are black) they would have reposed with me among the Willows under the limber Vine : Phyllis had gathered Garlands for me, and Amyntas should have sung. Here are cool Fountains, here, Lyeoris, soft flowery Meads, here a delicious Grove : Here with thee I could consume my whole Life away. Now Love frantic through Despair detains me in the Service of rigid Mars, in the midst of Darts, and adverse Foes. 'Thou, far from thy native Land (yet let me not believe it) beholdest nothing but Alpine Snows, and the Colds of the Rhine, ah, hard-hearted Fair ! alone, and without me. Ah Heaven forbid that these Colds should hurt thee ! that the sharp Ice should wound thy tender Feet ! I will go, and warble on the Sicilian Shepherd's Reed those Songs which are

NOTES.

33. *Quàm molliter ossa, &c.* They seem to have had a superstitious Dread lest the Bodies of the Dead should be oppressed with the Weight of the Earth that was laid upon them : And therefore they took care it should first be pounded and crumbled into Dust before it was laid on the Grave ; using this Form of Words : *Sit tibi terra levis, may the Earth be light upon thee*

36. *Vinitor.* Is one who prunes or takes care of Vines. As it is here joined not with

vitis, but *uvæ*, it would seem to import the same as *custos vineæ*, as *Mancinellus* explains it ; or *vindemiator*, the *Vintager*.

45. *Adversos. i. e.* says *Servius*, *se pectusque suum pugne obicientes ; rella fronte, intrepido ei virili animo occurrentes.*

48. *Me sine sola.* Lycoris had followed *Galus's* Rival to the Wars, as is said in the Argument ; therefore the Meaning of *me sine sola*, is, *that she was alone as to him.*

50. *Chalcidico versu.* In elegiac Verse, such

Carmina, pastoris Siculi modulabor avenâ.
 Certum est in silvis, inter spelæa ferarum
 Malle pati; tenerisque meos incidere amores
 Arboribus: crescent illæ: crescetis amores.
 Interea mistis lustrabo Mœnala Nymphis: 55
 Aut acres venabor apros. Non me ulla vetabunt
 Frigora Parthenios canibus circumdare saltus.
 Jam mihi per rupes videor, lucosque sonantes
 Ire: libet Partho torquere Cydonia cornu
 Spicula: tanquam hæc sint nostri medicina furoris;
 Aut Deus ille malis hominum mitefcere discat. 61
 Jam neque Hamadryades rursus, nec carmina
 nobis

Ipsa placent: ipsæ rursus concedite silvæ.
 Non illum nostri possunt mutare labores;
 Nec si frigoribus mediis Hebrumque bibamus, 65
 Sithoniasque nives hiemis subeamus aquosæ:

*quæ sunt condita mihi Chalcidico
 versu. Est certum, malle pati
 in silvis, inter spelæa ferarum,
 incidereque meos amores teneris
 arboribus: illæ arbores crescent:
 vos mei amores crescetis. In-
 terea lustrabo Mœnala nymphis
 mistis, aut venabor acres apros.
 Non ulla frigora vetabunt me
 circumdare Parthenios saltus ca-
 nibus. Jam videor mihi ire per
 rupes, sonantesque lucos: libet
 mihi torquere Cydonia spicula
 Partho cornu: tanquam hæc sint
 medicina nostri furoris; aut il-
 le Deus discat mitefcere malis
 hominum. Jam rursus æque
 Hamadryades, nec carmina ipsa
 placent nobis: rursus vos silvæ
 ipsæ concedite. Nostri labores
 non possunt mutare illum Deum;
 nec si bibamusque Hebrum me-
 diis frigoribus, subeamusque Si-
 thonias nives aquosæ byemis:*

TRANSLATION.

by me composed in Euphorion's *elegiac* Strain. I am resolved, rather *than pur-
 sue thee thus in vain*, to submit to *Toils and Dangers* in the Woods, among the
 Dens of wild Beasts, and to inscribe my Loves upon the tender Trees: As they
 grow up, so you, my Loves, will grow. Mean while with mingled *Troops* of
 Nymphs over Mœnalus will I range, or hunt the fierce Boars. No Colds shall
 hinder me from traversing with my Hounds the Parthenian Lawns around. Now
 over Rocks and resounding Groves methinks I roam: Pleased I am to shoot Cy-
 donian Shafts from the Parthian Bow: *Fool that I am!* as if these were a Cure
 for the Rage of Love; or *as if* that God were capable of being softened by
 human Woes. Now neither the Nymphs of the Groves, nor Songs themselves
 charm me any more: Even to you, ye Woods, once more I bid adieu. No
 Sufferings can alter him; not tho' in midst of Frosts we drink of Hebrus, and
 undergo the Sithonian Snows of rainy Winter; nor should we tend our Flocks

NOTES.

as Euphorion of Chalcis wrote. Servius informs
 us, that Gallus had translated his Greek Elegies
 into Latin Verse; and Ruæus and most Inter-
 preters take this to be the Meaning of the
 Words *condita Chalcidico versu: Quæ versibus
 traduxi à Chalcidensi poeta*, says Ruæus. But,
 tho' this may be true, it is not to be made
 out of Virgil's Words without great Straining;
 for they imply no more than simply that Gallus
 had composed some Songs or Elegies in the same
 kind of Verse as the Poet of Chalcis wrote. Ca-
 trou seems to me to have hit upon the true
 Meaning, namely, That he would forsake Eu-
 phorion for Theocritus; i. e. Elegy for the pasto-
 ral kind of Poetry.

51. *Pastoris Siculi*, Theocritus.

59. *Partho cornu*. The Parthian Bow; be-
 cause the Parthians were famed for handling the
 Bow, which they made of Horn.

59. *Cydonia spicula*. Cydonian Shafts, from
 Cydon, a Town in Crete, whose Arrows were
 much esteemed.

62. *Hamadryades*. The Nymphs of the
 Woods or Trees, from *αὔρα*, *simul*, and *δρυς*,
 an Oak, because their Fate was connected with
 that of particular Trees, with which they lived
 and died.

65. *Hebrum*. Hebrus, one of the greatest
 Rivers in Thrace, rising out of Mount Rho-
 depe.

66. *Sithoniasque nives*. Sithonian Snows,
 from Sithonia, a Part of Thrace.

nec si, cum moriens liber aret
 in altâ ulmo, versemus oves
Æthiopum sub sidere Cancrî.
Amor vincit omnia : et nos ce-
damus amori. Divæ Pierides,
erit sat, vestrum poetam cecini-
ssè hæc carmina, dum sedet,
et texit fuscèllam gracili bibisco :
vos facietis hæc carmina maxi-
ma Gallo : Gallo, amor ejus
crescit mihi tantum in singulas
horas, quantum viridis alnus
subjicit se novo vere. Surga-
mus : umbra solet esse gravis
cantantibus ; umbra juniperi est
gravis ; umbra nocent et fru-
gibus. Vos capellæ, saturæ, ite domum, ite, Hesperus venit.

Nec si, cum moriens altâ liber aret in ulmo,
 Æthiopum versemus oves sub sidere Cancrî.
 Omnia vincit amor : et nos cedamus amori.
 Hæc sat erit, Divæ, vestrum cecinisse poetam, 70
 Dum sedet, et gracili fuscèllam texit hibisco,
 Pierides : vos hæc facietis maxima Gallo :
 Gallo, cujus amor tantum mihi crescit in horas,
 Quantum vere novo viridis se subjicit alnus.
 Surgamus : solet esse gravis cantantibus umbra : 75
 Juniperi gravis umbra : nocent et frugibus umbræ.
 Ite domum saturæ, venit Hesperus, ite capellæ.

TRANSLATION.

in Ethiopia, beneath the Sign of Cancer, when the dying Rind is withered on the stately Elm. Love conquers all ; and let us yield to Love. These *Verses*, ye divine Muses, it shall suffice your Poet to have sung, while he sat, and wove his little Basket of slender Osiers : These you will make acceptable to Gallus : To Gallus, for whom my Love grows as much every Hour, as the green Alder shoots up in the Infancy of Spring. Let us arise : The *Evening-shade* uses to prove noxious to Singers ; even the Juniper's Shade, at other Times the most *wholesome*, now grows noxious ; the *Evening-shades* are hurtful even to the Corn. Go home, the Evening-star arises, my full-fed Goats, go home.

NOTES.

76. *Gravis cantantibus umbra.* The Even- | ing Shade, as is plain from what follows,

BUCOLICORUM FINIS.

P. VIRGILII MARONIS G E O R G I C A.

L I B E R I.

QUID faciat lætas segetes; quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites
Conveniat; quæ cura bouum, qui cultus
habendo

Sit pecori; atque apibus quanta experientia parcis,
Hinc canere incipiam. Vos, ô clarissima mundi
Lumina, labentem cœlo quæ ducitis annum;

O R D O.

Quid faciat lætas segetes; quo sidere conveniat: vertere terram, O Mæcenas, adjungereque vites ulmis; quæ cura bouum sit, qui cultus sit pecori habendo; atque quanta experientia sit parcis apibus, hinc incipiam canere. Vos, ô clarissima lumina mundi, quæ ducitis annum labentem cœlo;

T R A N S L A T I O N.

TH A T makes the Fields of Corn joyous; under what Sign, Mæcenas, it is proper to turn the Earth and join the Vines to Elms; what Care is requisite for Kine, the Nurture for breeding Sheep and lesser Cattle; and what Experience for managing the frugal Bees, hence will I begin to sing. Ye brightest Luminaries of the World, that lead the Year sliding along the Sky; thou

N O T E S.

The Poet, in the first four Lines, shews the Design of each of the four Books of the Georgics in their Order. And, after a solemn Invocation of all the Gods who are any way related to his Subject, he addresses himself in particular to *Augustus*, whom he compliments with Divinity; and after strikes into his Business. He shews the different kinds of Tillage proper to different Soils, traces out the Original of Agriculture, gives a Catalogue of the Husbandman's Tools, specifies the Employments peculiar to each Season, describes the Changes of the Weather, with the Signs in Heaven and Earth that forebode them; instances many of the Prodiges that happened near the Time of *Julius Cæsar's* Death; and shuts up all with

a Supplication to the Gods for the Safety of *Augustus*, and the Preservation of Rome.

4. *Pecori*. Pecus here, as opposed to *boves*, signifies the lesser Cattle, as Sheep and Goats, but especially Sheep; as the Word, I think, always signifies in *Virgil* when it stands by itself. See *Ecl. I. 75. III. 1, 20, 34. V. 87. Geor. II. 371.*

5. *Hinc*. May either mean *henceforth*, or with these Subjects, as *Geor. II. 444.*

5. *Vos, ô clarissima mundi, &c.* Varro, in his seventh Book of Agriculture, invokes the Sun and Moon, then *Bacchus* and *Ceres*, as *Virgil* does here: Which sufficiently confutes those who take the Words, *vos, ô clarissima lumina*, to be meant of *Bacchus* and *Ceres*.

Liber et alma Ceres si, vestro munere, tellus mutavit Chaoniam glandem pingui arista, miscuitque Achelœia pocula uvis inventis: et vos Fauni, præsentia numina agrestium virorum; Faunisque puellæque Dryades simul ferte pedem meis carminibus: cano vestra munera. Tuque, ô Neptune, cui prima tellus, percussa magno tridenti, fudit frementem equum: et tu, Aristæ, cultor nemorum, cui ter centum nivei juvenes tondent pinguia dumeta insulse Cæ: tu ipse, Pan, custos ovium, linquens patrium nemus, saltusque montis Lycæi, si tua Mænala sunt tibi curæ, ô Pan Tegeæ, adsis favens nobis: Minervæque inventrix olæ, puerque, ô Triptoleme, monstrator unci aratri; et tu, Silvanus, ferens teneram cupressum ab radice: omnesque Dî Dræque, quibus studium est tueri arva,

Liber, et alma Ceres; vestro si munere tellus Chaoniam pingui glandem mutavit arista, Poculaque inventis Achelœia miscuit uvis: Et vos agrestum præsentia numina Fauni; 10 Ferte simul Faunisque pedem, Dryadesque puellæ: Munera vestra cano. Tuque ô, cui prima frementem

Fudit equum magno tellus percussa tridenti, Neptune: et cultor nemorum, cui pinguia Cæ Ter centum nivei tondent dumeta juvenæ: 15 Ipse nemus linquens patrium, saltusque Lycæi, Pan ovium custos, tua si tibi Mænala curæ, Adsis, ô Tegeæ, favens: olæque Minerva Inventrix: uncique puer monstrator aratri; Et teneram ab radice ferens, Silvane, cupressum: 20 Dique Deæque omnes, studium quibus arva tueri,

omnesque Dî Dræque, quibus studium est tueri arva,

TRANSLATION.

Bacchus and fostering Ceres, if by your Bounty Mortals exchanged Chaonian Mistle for fattening Ears of Corn, and mingled Draughts of Achelous with the invented Juice of the Grape: And ye Fauns propitious to the Swains, ye Fauns and Virgin Dryads both come tripping up together: Your bounteous Gifts I sing. And thou, O Neptune, to whom the Earth, struck with thy mighty Trident, first poured forth the neighing Steed: and thou Inhabitant of the Groves, for whom three hundred Snow-white Bullocks crop Cæa's fertile Thickets: Thou too, O Pan, Guardian of the Sheep, O Tegeæan God, if thy own Mænalus be thy Care, draw nigh propitious, leaving a while thy native Grove, and the Lawns of Lycæus: And thou, Minerva, Inventress of the Olive; and thou, O Boy, who taught the Use of the crooked Plough. And thou, Silvanus, bearing a tender Cypress plucked up by the Root: Ye Gods and Goddesses all,

NOTES.

8. *Chaoniam.* Because the Woods of *Dodona* in *Epirus* or *Chaonia* abounded with Oaks and Mistle-bearing Trees.

9. *Pocula Achelœia.* Draughts of Achelous, i. e. of pure Water. Achelous was a River in *Ætolia*, said to be the first that arose out of the Earth, and therefore was frequently put for Water by the Ancients.

12. *Tuque, &c.* Meaning *Aristæus*.

13. *Equum.* La Cerda contends it should be read *aquam*; but what then becomes of the Epithet *frementem*?

14. *Cæ.* Cæa, one of the *Cyclades* Islands, where *Aristæus* settled, leaving *Thes*, after his Son *Athæon* was torn in Pieces by a Pack of Hounds, for gazing upon *Diana* as she was bathing herself.

16. *Lycæi—Mænala.* Lycæus and Mænalus

were two Mountains in *Artadia*, sacred to *Pan*.

17. *Si.* Here, according to some, has the Force of *et si*, tho' thy own Mænalus, &c. be thy Care, yet draw nigh. But others explain it: *If thou hast any Care for these Pasturages, aid my Song, whence so much Honour and Advantage will accrue to those Places.*

18. *Tegeæ.* Pan, so called from *Tegea*, a City of *Arcadia*, sacred to Pan.

19. *Uncique puer.* Triptolemus, who, according to Fable, first taught the *Greeks* Agriculture, wherein he himself had been instructed by *Ceres*.

20. *Ab radice.* Achilles Statius tells us, that *Silvanus* was represented on ancient Coins and *Mænalus*, bearing a Cypress-tree plucked up by the Roots.

22. *Nul*

Quique novas alitis nullo de semine fruges ;

Quique satis largum cœlo demittitis imbrem.

Tuque adeò, quem mox quæ sint habitura Deorum

Concilia, incertum est : urbisne invisere Cæsar, 25

Terrarumque velis curam, et te maximus orbis

Auctorem frugum, tempestatumque potentem

Accipiat, cingens maternâ tempora myrto :

An Deus immensi venias maris, ac tua nautæ

Numina sola colant : tibi serviat ultima Thule, 30

Teque sibi generum Tethys emat omnibus undis :

Anne novum tardis fidus te mensibus addas,

Quâ locus Erigonen inter, Chelæque sequentes

Panditur : ipse tibi jam brachia contrahit ardens

Scorpius, et cœli justâ plus parte relinquit. 35

Quidquid eris ; (nam te nec sperent Tartara regem,

Nec tibi regnandi veniat tam dira cupido :

nec tam dira cupido regnandi veniat tibi :

quique alitis novas fruges de nullo semine ; quique demittitis satis largum imbrem cœlo. Addeque tu, Cæsar, quem, est incertum, quæ concilia Deorum sint habitura mox, velisne invisere urbis, curamque terrarum, et maximus orbis accipiat te auctorem frugum, potentemque tempestatum, cingens tempora tui capitis maternâ myrto : an venias Deus immensi maris, ac nautæ colant tua numina sola : ultima Thule serviat tibi, Tethysque emat te generum sibi omnibus undis : anne addas te novum fidus tardis mensibus, quâ locus panditur inter Erigonen, Chelæque sequentes eam : jam ardens scorpius ipse contrahit brachia tibi, et relinquit tibi plus justâ parte cœli. Quidquid numen eris ; (nam nec Tartara sperent te regem,

TRANSLATION.

whose Province it is to guard the Fields, both ye who nourish the infant Fruits that spring from no Seed sown by the Hand of Man ; and ye who on the fown Fruits send down the liberal Shower from Heaven.

And chiefly thou, great Cæsar, whom 'tis yet uncertain which Council of the Gods is soon to have : Whether thou wilt vouchsafe to visit Cities, and undertake the Care of Countries, and the widely extended Globe receive thee, Giver of the Fruits, and Ruler of the Seasons, binding thy Temples with thy Mother's Myrtle : Or whether thou comest God of the unmeasured Ocean, and Mariners worship thy Divinity alone : Whether remotest Thule is to be subject to thee, and Tethys to purchase thee for her Son-in-law with all her Waves : Or whether thou wilt take thy Seat among the Stars, join thyself to the slow Monthis, a new Constellation, where Space lies open for thy Reception between Erigone and the Scorpion's pursuing Claws : The Scorpion himself, impatient for thy Coming, already contracts his Arms, and leaves for thee more than an equal Proportion of the Sky. Whatever Deity thou wilt be ; (for let not Tartarus expect thee for its King, nor let such dire Lust of Sway once enter thy

N O T E S.

22. *Nullo de semine.* This is the Reading which *Pierius* found in several Manuscripts, and the Sense confirms it to be the true one : For, as Mr. *Martin* rightly observes, the Poet in these two Lines invokes first those Deities who take care of spontaneous Plants, and then those who shed their Influence on Plants that are sown. Thus, at the Beginning of the second Georgic, he tells us, that some Trees come up of their own Accord without Culture, and that others are sown :

Principio arboribus varia est natura creandis.

Namque aliæ, nullis hominum cogentibus, ipsæ

Sponte sua veniunt —

Pars autem posito surgunt de semine.

27. *Tempestatumque.* Not Storms as some

translate it ; for that belongs to the Class of Sea-divinities mentioned afterwards. Besides, to be Ruler or Arbiter of the Seasons, is a much higher Compliment.

30. *Thule.* An Island in the Scottish Seas, between Norway and Scotland.

32. *Tardis mensibus.* Either the Summer Months, called slow, because the Days are then longer : Or, as Mr. *Martin* has it from Dr. *Halley*, because the four Signs of *Leo*, *Virgo*, *Libra*, and *Scorpio*, are really slower in their Ascension than the other eight.

34. *Ardens.* Impatient for thy Coming. This Sense I choose rather than to make it an Epithet of *Scorpio*.

quamvis Græcia miratur Ely-
sios campos, nec Proserpina re-
petita curet sequi matrem) da
facilem cursum, atque annue
nostris audacibus cœptis; mise-
ratusque agrestes ignaros viæ
mecum ingredere, et jam nunc
assuesce vocari votis. In novo
vere, cum gelidus humor liquitur
æ canis montibus, et putris gleba
resolvit se Zephyro; jam tum
taurus incipiat ingemere mihi
depresso aratro, et vomer attri-
tus sulco incipiat splendescere.
Illa seges demum respondet vo-
tis avari agricolæ, quæ seges
sensit bis solem, bis frigora;
immensæ messes ruperunt horrea
illius agricolæ. A: priusquam
scindimus ignotum æquor ferro,
cura sit, prædiscere ventos, et
varium morem cæli, ac patrios
cultusque habitusque locorum; et
quid quæque recuset. Hic se-
getes veniunt felicius, illic uvæ
veniunt felicius:

Quamvis Elysios miretur Græcia campos,
Nec repetita sequi curet Proserpina matrem) 39
Da facilem cursum, atque audacibus annue cœptis;
Ignarosque viæ mecum miseratus agrestes,
Ingredere, et votis jam nunc assuesce vocari.

Vere novo, gelidus canis cum montibus humor
Liquitur, et Zephyro putris se gleba resolvit;
Depresso incipiat jam tum mihi taurus aratro 45
Ingemere, et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolæ, bis quæ Solem, bis frigora sensit:
Illius immensæ ruperunt horrea messes.

At prius ignotum ferro quàm scindimus æquor,
Ventos, et varium cæli prædiscere morem 51
Cura sit, ac patrios cultusque habitusque locorum;
Et quid quæque ferat regio, et quid quæque recuset.
Hic segetes, illic veniunt felicius uvæ:

TRANSLATION.

Mind: Tho' Greece admires her Elysian Fields, and Proserpine redemanded
cares not to follow her Mother to the upper World) grant me an easy Course,
favour my adventurous Enterprize; and, pitying with me the Swains who are
Strangers to their Way, commence a God, and accustom thyself even now to be
invoked by Prayers.

In early Spring, when the melted Snows glide down the hoary Hills, and the
crumbling Glebe unbinds itself by the Zephyr; then let my Steer begin to groan
under the deep-pressed Plough, and the Share worn on the Furrow begin to glit-
ter. That Field at last answers the Wishes of the covetous Farmer, which twice
hath felt the Summer's Sun, and twice the Colds of Winter: Harvests immense
have even burst his Barns.

But, before we cut an unknown Plain with the Coulter, let it be our Care
previously to learn the Winds, and various Quality of the Climate, the Ways
of Culture practised by our Forefathers, and the Genius and Habits of the Soil;
what each Country is apt to produce, and what to refuse. Here Corn, there

NOTES.

43. *Gelidus humor.* Literally, the cold Moisture.

48. *Bis quæ solem, &c.* i. e. Which is suffered to lie fallow two Years.

49. *Ruperunt, &c.* Meaning, That his Barns have not been able to contain so great Plenty.

50. *Ferro.* Any Instrument of Iron.

51. *Ventos.* To what Winds it stands most exposed.

51. *Cæli morem.* Whether moist or dry,

cold or hot; and how the Soil agrees with each.

52. *Patrios cultus, &c.* This I explain in Servius's Sense. *Sciendum est*, says he, *ager et quemadmodum à majoribus cultus sit, et quid melius ferre consueverit.* A Soil, by being cultivated in a certain Way, acquires a Habit or Aptitude to produce some Grain better than others; which is the *habitus locorum*, chiefly its acquired Habit or Genius; for the natural Genius is expressed in the following Words, *Quid quæque ferat, &c.*

Arbori fetus alibi, atque injussa virescunt
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi?
At Chalybes nudi ferrum, viroſaque Pontus
Caſtorea, Eliadum palmās Epiros equarum?
Continuò has leges, æternaque fœdera certis
Impoſuit natura locis, quo tempore primùm
Deucalion vacuum lapides jactavit in orbem:
Unde homines nati, durum genus. Ergo age, terræ
Pingue ſolum primis extemplo à menſibus anni
Fortes invertant tauri: glebaſque jacentes
Pulverulenta coquat maturis ſolibus æſſas.
At ſi non fuerit tellus fecunda, ſub ipſum
Arcturum tenui ſat erit ſuſpendere ſulco:
Illic, officiant lætis ne frugibus herbæ:
Hic, ſterilem exiguus ne deſerat humor arenam. 70

arbori fetus, atque gramina injussa vireſcunt alibi. Nonne vides ut mons Tmolus mittit croceos odores, ut India mittit ebur, ut molles Sabæi mittunt ſua thura? At nudi Chalybes mittunt ferrum, Poenique mittit viroſa caſtorea, et Epiros mittit palmās Eliadum equarum? Continuo natura impoſuit has leges æternaque fœdera certis locis; quo tempore primùm Deucalion jactavit lapides in vacuum orbem: unde homines, durum genus, ſunt nati. Ergo age, fortes tauri invertant pingue ſolum terræ extemplo à primis menſibus anni: pulverulentaque æſſas coquat jacentes glebas maturis ſolibus. At ſi tellus non fuerit fecunda, erit ſat ſuſpendere eam tenui ſulco ſub Arcturum ipſum: illic exiguus humor deſerat ſterilem

facies ut juſſi, ne herbæ officiant lætis frugibus: Dic facies ne arenam.

TRANSLATION.

Grapes more happily grow: Nurseries of Trees elſewhere; and Herbs ſpontaneous bloom. Don't you ſee, how Tmolus ſends us Saffron Odours, India Ivory, the ſoft Sabæans their Frankincenſe? But the naked Chalybes Steel, Pontus ſtrong-ſcented Caſtor, Epirus the Prime of the Olympic Mares? Theſe Laws and eternal Regulations Nature from the Beginning impoſed on certain Places, what time Deucalion firſt threw thoſe Stones into the unpeopled World; whence Men; a hardy Race, ſprung up. Come then, let your ſturdy Steers turn up a Soil that is rich forthwith from the firſt Months of the Year: And let the duſty Summer bake the lying Clods with Suns mature and vigorous. But, if the Land be not fertile, it will be ſufficient to raiſe it up with a light Furrow, even ſo late as towards the Riſing of Arcturus: In the former Caſe, let Weeds obſtruct the joyous Corn: In the latter, let the ſcanty Moiſture ſoſſack the barren ſandy Soil.

NOTES.

55. *Arbori fetus*. Signifies Nurseries of Trees in general, as Verſe 75.

56. *Tmolus*. A Mountain in Lydia, famous for the beſt Saffron.

57. *Sabæi*. The Inhabitants of Arabia Felix, in whoſe Country only the Frankincenſe-tree is ſaid to grow, Geor. II. 117.

Solis eſt Thurea virga Sabæis.

58. *Chalybes nudi*. The Chalybes, according to Juſtin, were a People in Spain, here called Nudi, becauſe the Heat of their Forges made them work naked.

59. *Viroſa caſtorea*. Caſtor, according to Pliny, is the Beaver's Teſticles: It is of a medicinal Nature, and the Smell of it ſo powerful, that it is ſaid to make Women miſcarry. Lucrætiſ ſays the Smell of it affects them in certain Circumſtances with a kind of Lethargy,

and makes them drop the Work they are about out of their Hands, Lib. VI. 794.

Caſtorque grati mulier ſopita recumbit, Et manibus niſidum teneris opus eſſuit ei,

Tempore co ſi odorata eſt, quo menſtrua ſolvit.

Hence Virgil gives it the Epithet viroſa, poiſonous or deadly. The Moderns have diſcovered that the Caſtor is not contained in the Teſticles of the Beaver, but in odoriferous Glands about the Groin.

59. *Eliadam palmās equarum*. Palmas here ſignifies the Prime or Choice of the Mares, ſuch as were went to carry the Palm at the Olympic Games in the Plains of Elis. Thus JEn. V. 339. *Nunc tertia palma Dioces; i. e. Dioces tertius victor.*

67. *Sub ipſum Arcturum*. About the middle of September.

71. *Novalis*,

Tu idem patiere tonsas novales terras cessare alternis annis, et segnem campum durescere situ. Aut ibi seres flava sarra, fidere mutato, unde prius sustuleris lætum legumen quassante siliquâ, aut tennes fetus vicæ, fragilesque calamos tristes lupini, sonantemque silvam. Enim seges lini urit campum, leges avenæ urit eum: papavera perfusa Lethæo somno urunt eum. Sed tamen labor est facilis alternis annis; tantum ne pudeat te saturare arida sola pingui fimo; neve jactare immundum cinerem per effetos agros. Sic quoque arva requiescunt fetibus mutatis, nec interea est nulla gratia inaratæ terræ.

Alternis idem tonsas cessare novales, Et segnem patiere situ durescere campum. Aut ibi flava seres, mutato fidere, sarra, Unde prius lætum siliquâ quassante legumen, Aut tennes fetus vicæ, tristisque lupini 75 Sustuleris fragiles calamos, silvamque sonantem. Urit enim lini campum leges, urit avenæ; Urunt Lethæo perfusa papavera somno. Sed tamen alternis facilis labor; arida tantum Ne saturare fimo pingui pudeat sola; neve 80 Effetos cinerem immundum jactare per agros: Sic quoque mutatis requiescunt fetibus arva. Nec nulla interea est inaratæ gratia terræ.

TRANSLATION.

You shall likewise suffer your Lands after Reaping to rest every other Year, and the Field to harden, and be overgrown with Scurf. Or, changing the Season, you shall sow there yellow Wheat, whence before you have taken up a joyful Crop of Pulse, with rattling Pods, or the Vetch's slender Offspring, and the bitter Lupine's brittle Stalks, and rustling Grove. For a Crop of Flax burns the Land; as also Oats and Poppies impregnated with Lethæan Sleep. But yet your Labour will be easy, even tho' you should sow these kinds of Grain every other Year, provided only you be not backward to saturate the parched Soil with rich Dung; nor to scatter sordid Ashes upon the exhausted Lands: Thus too, with this Precaution, your Land will rest merely by changing the Grain. Mean while, should your Field remain untilld for one Year, it would not be ungrateful.

NOTES.

71. *Novales.* *Novalis* terra is properly Ground newly broke up, unde *vetus s'bra excisa est*, says Pliny. Hence it is transferred to signify Fallow-ground, because by resting it is recruited, and as it were renewed.

72. *Situ.* *Situs* is properly the foul Weeds, the Scurf or Squallour which overspread the Ground for want of Culture.

73. *Mutato fidere.* Or *semine*, as in *Pierius*.

74. *Lætum legumen.* By this it is probable Virgil understood Beans, which were esteemed the principal sort of Pulse; and Pliny, quoting this Passage, for *lætum legumen* substitutes *faba*.

76. *Silvam.* A thick luxuriant Crop of any kind is called *silva*.

77. *Urit enim.* The Connexion is, if you are to change the Grain, it must be with Pulse, Beans, Vetches, or Lupines, but not with Flax, &c. for these burn and exhaust the Moisture of the Land.

83. *Nec ulla.* Literally, Nor mean while is there a Ground in the Land that is untilld, i. e. left fallow every other Year. This whole

Paragraph, as it is explained by the Commentator, is so perplexed and confused, that one knows not what to make of it. The Sense of the whole seems to be shortly this: The Poet, Verse 71, advises to let the Ground lie fallow every other Year; or, if Circumstances will not admit of this, then he advises, Verse 73, to change the Grain, and sow, after Corn, Pulse of several kinds: But not Flax, nor Oats, nor Poppies, because, Verse 77, these burn out the Substance of the Ground. Yet these too may be used in their Turn, provided Care be taken to recruit and again enrich the Soil with fat Dung and Ashes, after it has been parched with those hot Grains, Verse 79. But he concludes, that should the Ground be left fallow, and quite untilld, instead of being sown with any of these Grains in the alternate Year, it would not be ungrateful, i. e. it would make it well worth the Farmer's While, by producing proportionably more in those Years when it is cultivated.

Sæpe etiam steriles incendere profuit agros, 84
Atque levem stipulam crepitantibus urere flammis :
Sive inde occultas vires, et pabula terræ
Pinguia concipiunt ; sive illis omne per ignem
Excoquitur vitium, atque exsudat inutilis humor ;
Seu plures calor ille vias et cæca relaxat
Spiramenta, novas veniat quâ succus in herbas ; 90
Seu durat magis, et venas astringit hiantes ;
Ne tenues pluvix, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat.

Multum aded, rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva (neque illum
Flava Ceres alto nequicquam spectat Olympo) 96
Et qui, profcisso quæ fuscitat æquore terga,
Rursus in obliquum verso perrumpit aratro,
Exercerque frequens tellurem, atque imperat arvis.

Humida solstitia, atque hiemes orate serenas, 100
Agricolæ. Hiberno lætissima pulvere farra,
Lætus ager. Nullo tantum se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.

Sæpe etiam profuit incendere steriles agros, atque urere levem stipulam crepitantibus flammis. Sive inde terræ concipiunt occultas vires et pabula ; sive per ignem omne vitium excoquitur illis, atque inutilis humor exsudat ; seu ille calor relaxat plures vias, et cæca spiramenta, quâ succus veniat in novas herbas ; seu magis duræ terram, et astringit hiantes venas, ne tenues pluvix, acriorve potentia rapidi solis, aut penetrabile frigus Boreæ adurat eam. Aded ille multum juvat arva, qui frangit inertes glebas rastris, trahitque vimineas crates (neque flava Ceres nequicquam spectat illum ab alto Olympo) et, ille etiam juvat arva qui rursus perrumpit tellurem quæ fuscitat terga, profcisso æquore, aratro verso in obliquum, frequensque exercet eam, atque imperat arvis. Agricolæ, orate Deos humida solstitia, atque serenas hiemes. Farra sunt lætissima, et ager est lætus hiberno pulvere. Mysia jactat se tantum nullo cultu, et Gargara ipsa mirantur suas messes.

tissima, et ager est lætus hiberno pulvere. Mysia jactat se tantum nullo cultu, et Gargara ipsa mirantur suas messes.

TRANSLATION.

Often too it has been of use to set Fire to barren Lands, and burn light Stubble in crackling Flames : Whether the Land from thence receives secret Strength and rich Nourishment, *as is the Case with Land that is poor* ; or whether every vicious Disposition is exhale by the Fire, and the superfluous Moisture sweats off, *as it happens if the Soil be watery* ; or whether the Heat opens more Passages, and secret Pores, through which the Sap may be derived into the new-born Herbs, *which is the Case of the stiff Clay* ; or whether it hardens more, and binds the gaping Veins, *as happens to a spongy Soil* ; that the small Showers, or keen Influence of the violent Sun, or penetrating Cold of Boreas may not † hurt it.

He too greatly improves the Lands who breaks the sluggish Clods with Harrows, and drags Osier Hurdles over them (nor does yellow Ceres view him with an unpropitious Eye from high Olympus) and he also who, after the Plain has once been torn, again breaks through the Land that raises up its Ridges, *and gives it a second Furrow*, turning the Plough across, and vexes it with frequent Exercise, and rules his Lands imperiously.

Pray, ye Swains, for moist Summers, and serene Winters. In Winter's Dust most joyful is the Corn, joyful is the Field. This improves *the fertile Mysia* more than all her Culture, and *hence* even Gargarus admires his own Harvests.

† Scorch it.

NOTES.

100. *Solstitia*. Generally applied by the Poets to signify the Summer Solstice. See *La Cerda*.

102. *Mysia*. There were two Countries of this Name ; the one in *Europe*, between *Ma-*

cedonia, *Thrace*, and *Dacia* ; and the other in the West of *Asia*, bounding *Troas* on the inland Sides. This last is here meant.

103. *Gargara*. A Part of Mount *Ida*, and a City in *Troas*.

Quid dicam de illo, qui, semine jactō, cominūs insequitur arva, ruitque cumulos malè pinguis arenæ? deinde inducit fluvium, sequentesque rivos satis? et cum exustus ager æstuat morientibus herbis, ecce, elicit undam supercilio clivosi tramitis: illa unda, cadens per lævia saxa, ciet raucum murmur, temperatque arenæ arva scatebris. Quid dicam de eo, qui, ne culinus procumbat gravidis aristis, depascit luxuriam segetum in tenera herbâ, cum primum sata æquant sulcos? quique deducit collectum humorem paludis bibulâ arenâ? præsertim incertis si mensibus amnis abundans exit, et obducto latè tenet omnia limo; Unde cavæ tepido sudant humore lacunæ.

Nec tamen (hæc cum sint hominumque boumque labores Versando terram experti) nihil improbus anser, Strymoniacæ grues, et amaris intyba fibris Officiunt, aut umbra nocet. Pater ipse colendi Haud facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda;

Quid dicam, jactō qui semine cominūs arva Insequitur, cumulosque ruit malè pinguis arenæ? Deinde satis fluvium inducit, rivosque sequentes? Et, cum exustus ager morientibus æstuat herbis, Ecce, supercilio clivosi tramitis undam Elicit: illa cadens raucum per lævia murmur Saxa ciet, scatebrisque arenæ temperat arva. 110

Quid, qui, ne gravidis procumbat culmus aristis, Luxuriam segetum tenerâ depascit in herbâ; Cum primum sulcos æquant sata? quique paludis Collectum humorem bibulâ deducit arenâ? Præsertim incertis si mensibus amnis abundans Exit, et obducto latè tenet omnia limo; Unde cavæ tepido sudant humore lacunæ.

Nec tamen (hæc cum sint hominumque boumque labores

Versando terram experti) nihil improbus anser, Strymoniacæ grues, et amaris intyba fibris, 120 Officiunt, aut umbra nocet. Pater ipse colendi Haud facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda;

lendi terram esse facilem, primusque movit agros per artem, acuens mortalia corda curis;

TRANSLATION.

Why should I speak of him, who immediately after sowing the Seed persecutes the Lands *anew*, and levels the Heaps of barren Sand? Then on the springing Corn derives the Stream and ductile Rills? And when the Field is scorched with raging Heat, the Herbs all dying, lo from the Brow of a hilly Tract he decoys the Torrent: Which falling down the smooth-worn Rocks awakes the hoarse Murmur, and with gurgling Streams allays the thirsty Lands.

Why of him who, lest the Stalk with over-loaded Ears fall to the Ground, feeds down the Luxuriance of the Crop in the tender Blade, when first the springing Corn is equal with the Furrow? And who drains from soaking Sand the collected Moisture of the Marsh? Chiefly when, in the variable rainy Months, the overflowing River bursts from its Banks away, and overspreads all around with slimy Mud, whence the hollow Dykes sweat with tepid Vapour.

Nor after all (when the Labours of Men and Oxen have thus been tried in cultivating the Ground) does the destroying Goose, the Strymonian Cranes, and Succory with its bitter Roots nought hurt the growing Corn, or nought the Shade injure. Father Jove himself willed the Ways of Tillage not to be easy, and first commanded to cultivate the Fields by Art, whetting the Minds of Mor-

NOTES.

115. *Incerti mensibus*, i.e. In those Months when the Weather is more variable.

118. *Cum sint*, &c. Servius, and the whole Herd of Interpreters after him, explain these Words thus: 'Tho' the Labours of Men and Oxen have proved all these Evils. But the first Sense that offered in reading the Passage is what is given in the Translation: Which seems to agree full better with the Context, since the Poet does not so much insist on the bad Qua-

lities of Land, as on the Means of meliorating and correcting them.

119. *Improbus anser*. Columella, Lib. VIII.

12. observus of the Goose, *Quicquid tenerum contingere potest carpit*. And Pallad. Lib. I.

23. *Anserum sterus* satis omnibus inimicum est.

123. *Movet*. Literally, *Stirred* or *solicited*, i.e. He taught or commanded Mortals to cultivate the Ground.

Nec torpere gravi passus sua regna veterno.
 Ante Jovem nulli subigebant arva coloni : 125
 Nec signare quidem, aut partiri limite campum
 Fas erat. In medium quærebant ; ipsaque tellus
 Omnia liberiùs, nullo poscente, ferebat.
 Ille malum virus serpentibus addidit atris,
 Prædærique lupos jussit, pontumque moveri ; 130
 Mellaque decussit foliis, ignemque removit,
 Et passim rivis currentia vina repressit :
 Ut varias usus meditando extunderet artes
 Paulatim, et fulcis frumenti quæreret herbam,
 Et silicis venis abstrusum excuderet ignem. 135
 Tunc alnos primùm fluvii sensere cavatas :
 Navita tum stellis numeros et nomina fecit,
 Pleiadas, Hyadas, claramque Lycaonis Arcton.
 Tum laqueis captare feras, et fallere visco, 139
 Inventum ; et magnos canibus circumdare saltus.
 Atque alius latum fundâ jam verberat amnem,
 Alta petens : pelagoque alius trahit humida lina.
 Tum ferri rigor, atque argutæ lamina ferræ :

nec est passus sua regna torpere
 gravi veterno. Ante Jovem
 nulli coloni subigebant arva ;
 nec quidem erat fas signare, aut
 partiri campum limite. Quæ-
 rebant victum in medium ; tel-
 lusque ipsa ferebat omnia libe-
 riùs, nullo poscente. Ille Jupi-
 ter addidit malum virus atris
 serpentibus, jussitque lupos præ-
 dari, pontumque moveri ; de-
 cussitque mella foliis, removique
 ignem, et repressit vina curren-
 tia passim rivis : ut meditando
 usus extunderet varias artes pau-
 latim, et quæreret herbam fru-
 menti fulcis, et excuderet ab-
 strusum ignem venis silicis. Tunc
 primùm fluvii sensere cavatas
 alnos : tum navita fecit nume-
 ros et nomina stellis, appellans
 Pleiadas, Hyadas, claramque
 Arcton filiam Lycaonis. Tum
 est inventum captare feras la-
 queis, et fallere aves visco ; et
 circumdare magnos saltus cani-
 bus. Atque alius jam verberat
 latum amnem fundâ, petens al-

ts, aliusque trahit humida lina pelago. Tum rigor ferri, atque lamina argutæ ferræ venerat :

TRANSLATION.

tals with Care ; nor suffered he his Reign to lie inactive in heavy Sloth. Before
 Jove no Husbandmen subdued the Fields ; nor was it so much as lawful to mark
 out, or by Limits divide the Ground. They enjoyed all Things in common,
 and Earth of herself produced every Thing freely, without any Sollicitation.
 He infused the noxious Poison into the horrid Serpent, commanded the Wolves
 to prowl, and the Sea to be put into Commotion ; he shook the Honey from
 the Leaves, removed Fire out of Mortals Sight, and restrained the Wine that
 ran commonly in Rivulets : That Experience by Dint of Thought might gradu-
 ally hammer out the various Arts of Life, in Furrows seek the Blade of Corn,
 and from the Veins of Flint strike out the hidden Fire. Then first the Rivers
 felt the hollowed Alders : Then the Seaman gave the Stars their Numbers and
 their Names, the Pleiades, Hyades, and the bright Bear of Lycaon. Then was
 invented the catching of wild Beasts in Toyls, and the deceiving with Bird-lime,
 and the encompassing the spacious Lawns with Hounds. And now one, seek-
 ing the Depths, lashes the broad River with his Casting-net : And on the Sea
 another drags his humid Lines along. Then the rigid Force of Steel, and the

NOTES.

127. *In medium quærebant.* They made Acquisition for the public, or common Stock.

136. *Cavatas alnos.* The first Vessels were nothing but Hulks scarcely hollowed out of Trees.

138. *Lycaonis Arcton.* The *Ursa Major*, called *Lycaon's Bear*, because his Daughter *Callisto* was transformed by *Juno* into a Bear, and by *Jove*, to whom she had been kind, translated to the Stars.

(*nam primi homines scindebant fissile lignum cuneis*) tum variae artes venire. Improbis labor vicit omnia, et egestas urgens in duris rebus. Ceres prima instituit mortalesvertere terram ferro: cum jam glandes aequae arbuta sacrae silvae deficerent, et Dodona negaret victum. Et mox labor est additus frumentis: ut mala rubigo esset culmos, segnisque carduus horreret in arvis. Segetes intereunt; aspera silva subit, lappæque, tribulique: interque nitentia culta infelix lolium et steriles avenae dominantur. Quod nisi insectabere terram assiduis rastrois, et terrebis aves sonitu, et premes umbras opaci ruris falce, vocaverisque imbrem votis; heu, frustra spectabis magnum acervum alterius, solabereque famem concussâ quercu in silvis. Et est dicendum, quæ arma sint duris agrestibus; sine quibus messes potuere nec feri, nec surgere. Primum vomis, et grave robur inflexi aratri,

(*Nam primi cuneis scindebant fissile lignum*) Tum variae venere artes. Labor omnia vicit 145 Improbis, et duris urgens in rebus egestas. Prima Ceres ferro mortalesvertere terram Instituit: cum jam glandes, atque arbuta sacrae Deficerent silvae, et victum Dodona negaret. Mox et frumentis labor additus: ut mala culmos Esset rubigo, segnisque horreret in arvis 151 Carduus. Intereunt segetes; subit aspera silva, Lappæque, tribulique: interque nitentia culta Infelix lolium et steriles dominantur avenae. Quod nisi et assiduis terram insectabere rastrois, 155 Et sonitu terrebis aves, et ruris opaci Falce premes umbras, votisque vocaveris imbrem; Heu, magnum alterius frustra spectabis acervum; Concussâque famem in silvis solabere quercu. Dicendum, et quæ sint duris agrestibus arma; 160 Quis sine nec potuere feri, nec surgere messes. Vomis, et inflexi primum grave robur aratri,

TRANSLATION.

fiat Lingot of the grating Saw (for the first *Mortals* clove the fissile Wood with Wedges) then various Arts ensued. Incessant Labour and Want, in Hardships urgent, surmounted every Obstacle. First Ceres taught Mortals with Steel to turn the Ground: When now the Masse and Arbutes of the sacred Wood failed, and Dodona denied her *avanted* Sustainance. Soon too was Distress insisted on the Corn: That noxious Mildew should eat the Stalks, and the lazy *useless* Thistle shoot up its horrid Spikes in the Field. The Crops of Corn die; Burrs and Cal-trops, a rugged prickly Wood, succeed: And, amidst the *gay* shining Fields, unhappy Darnels, and barren *wild* Oats bear sway. But unless you both vex the Ground with assiduous Harrows, fright away the Birds with Noise, and with the Pruning-knife restrain the Shades of the darkened Field, and by Prayers call down the Showers; alas, *while thy Labour proves* in vain, thou shalt view another's ample Store, and in the Woods solace thy Hunger by shaking *Acorns* from the Oak.

We must also describe what are the Instruments used by the hardy Swain; without which the Crops could neither be sown nor spring. First the Share, and heavy Timber of the Plough, and the slow-rolling Wains of the Eleusinian

NOTES.

146. *Improbis*. Indefatigable, or unwearied, as *An. XII.* 687.

Fertur in abruptum magno moni improbus astu.
150. *Labor additus*. Labor here I take to signify *Calamity* or *Distress*; and *additus* has the Sense of *datus* or *assignatus*, as *Hor.* 3 *Lib. Qde* IV. 78.

Incontinentis nec Tityi, jecur

Relinquit ales, nequitia additus Cusos.

So *Æn. VI.* 90.

—*Nec Teueris addita Juno*

Usquam aberit.

158. *Speſtabis*. The *Medicean Manuscript* reads *exſpeſtabis*.

Tardaque Eleusinae matris volventia plaustra,
 Tribulaque, traheæque, et iniquò pondere rastro :
 Virgea præterea Celei, vilisque supellex, 165
 Arbutæ crates, et mystica vannus Iacchi.
 Omnia quæ muldò ante memor provisa repones ;
 Si te digna manet divini gloria ruris.
 Continud in silvis magnâ vi flexa domatur
 In burim, et curvi formam accipit ulmus atrati. 170
 Huic à stirpe pedes temo protentus in octo,
 Binæ aures, duplici aptantur dentalia dorso.
 Cæditur et tilia ante jugo levis, altaque fagus ;
 Stivaque, quæ currus à tergo torqueat imos.
 Et suspensa focis explorat robora fumus. 175

Possum multa tibi veterum præcepta referre,
 Ni refugis, tenuisque piget cognoscere curas.
 Area cum primis ingenti æquanda cylindro,

primis area est æquanda ingenti cylindro,

tardaque volventia plaustra Eleusinae matris Cereris, tribulaque, traheæque, et rastro iniquo pondere : præterea virgea vilisque supellex Celei, arbutæ crates, et mystica vannus Iacchi. Omnia quæ provisa multo antè tu memor repones, si digna gloria divini ruris manet te. Continud in silvis flexa ulmus domatur magnâ vi in burim, et accipit formam curvi atrati. Huic buri temo, protentus à stirpe in octo pedes, binæ aures, et dentalia duplici dorso aptantur. Et ante levis tilia cæditur jugo, altaque fagus, stivaque, quæ torqueat imos currus à tergo. Et fumus explorat illa robora suspensa focis. Possum referre tibi multa præcepta veterum, ni refugis, pigetque te cognoscere tam tenues curas. Cum

TRANSLATION.

Mother Ceres, the Planks and Sleds for pressing out the Corn, and the Harrows of unweildy Weight : Besides the mean Osier Furniture of Celeus, Arbut Hurdles, and the mysic Van of Bacchus. All which with mindful Foresight you will provide long before-hand, if the blisful Country has due Honour in Store for thee. Straight in the Woods a *stubborn* Elm bent with vast Force is subdued into the Plough-tail, and receives the Form of the crooked Plough. To this at the lower End are fitted a Beam extended eight Feet in Length, two Earth-boards, and Share-beams with their double Back. The light Lime-tree also is felled before-hand for the Yoke, and the tall Beech, and the Plough-staff, to turn the Bottom of the Carriage behind. And the Smoke seasons the Wood hung up in Chimnies.

I can recite to you many Precepts of the Ancients, unless you decline them, and think it not worth while to learn these trifling Cares. The Threshing-floor chiefly must be levelled with the huge cylindric Roller, and wrought with the

NOTES.

163. *Eleusinae matris.* i. e. Such as were invented by Ceres, who was worshipped at Eleusis in Attica.

164. *Tribula.* The *Tribulum*, or *Tribula*, was an Instrument used by the Ancients to thresh their Corn. It was a kind of Plank or Waggon pointed with Stones or Pieces of Iron, with a Weight laid upon it ; and so was drawn over the Corn by Oxen. Thus it is described by *Varro* : *Id fit è tabula lapideâ, aut ferreâ asperata, quo impositio auriga, aut pondere gravi, trahitur jumentis junctis, ut discutiat è spica grana.*

164. *Traheæque.* The *Traheæ* again was a Carriage without Wheels, used for the same Purpose as the former.

165. *Celei.* Celeus was the Father of *Triptolemus*, whom *Ceres*, as has been said, instructed in Husbandry.

168. *Si te digna manet, &c.* Literally, *If due Honour awaits thee from the divine Country ;* i. e. *If thou expectest to see thy blissful rural Labours crowned with due Honours.* The Country or Country-life is called *divine*, because of its innocence and divine Pleasures.

172. *Duplici dentalia dorso.* See at the End of Mr. *Marian's* first *Georgic* a Draught of a Plough such as is used at this Day in *Montua* ; pretty much the same with that which *Virgil* here describes. There the Share-beams (*dentalia*) joined to the two Handles, form that Shape which *Virgil* calls the *double Back*.

173. *Levis.* Light, that it may not oppress the Oxen with its Weight.

174. *Currus.* The Plough so called, because it ran upon Wheels, as do several modern ones, particularly that of *Montua* above mentioned.

187. *Nux.*

et vertenda manu, et solidanda
 tenaci cretâ, ne herbæ subeant,
 neu victa pulvere fatiscat. Tum
 variae pestes illudunt : sæpe exi-
 guus mus posuitque domos sub
 terris, atque fecit horrea : aut
 talpæ, capti oculis, fodere cu-
 bilia. Bufoque inventus cavis,
 et plurima alia monstra, quæ
 terræ ferunt : curculioque, at-
 que formica, metuens inopi se-
 nectæ, populat ingentem acer-
 vum farris. Tu item contem-
 plator, cum in silvis, plurima
 nux induct se in florem, et cur-
 vabit olentes ramos : si fetus
 harum superant, pariter fru-
 menta sequentur, magna que tri-
 tura veniet cum magno calore.
 At si umbra exuberat uxuriâ
 foliorum, nequequam area teret
 culmos pingues paleâ. Vidi e-
 quidem multos homines ferentes
 medicare semina, et prius per-
 fundere ea nitro et nigra amur-
 câ, ut fetus esset grandior fallaci-
 bus filiquis. Et, quamvis
 præparata exiguo igni maderent,

Et vertenda manu, et cretâ solidanda tenaci ;
 Ne subeant herbæ, neu pulvere victa fatiscat. 180
 Tum variae illudunt pestes : sæpe exiguus mus
 Sub terris posuitque domos, atque horrea fecit :
 Aut oculis capti fodere cubilia talpæ.
 Inventusque cavis bufo, et quæ plurima terræ
 Monstra ferunt : populatque ingentem farris acer-
 vum 185

Curculio, atque inopi metuens formica senectæ.
 Contemplator item, cum se nux plurima silvis
 Induet in florem, et ramos curvabit olentes :
 Si superant fetus, pariter frumenta sequentur,
 Magnaque cum magno veniet trituta calore. 190
 At si luxuriâ foliorum exuberat umbra,
 Nequequam pingues paleâ teret area culmos.
 Semina vidi equidem multos medicare ferentes,
 Et nitro prius, et nigrâ perfundere amurcâ,
 Grandior ut fetus filiquis fallacibus esset. 195
 Et, quamvis igni exiguo præparata maderent,

TRANSLATION.

Hand, and consolidated with binding Chalk ; that Weeds may not spring up, and that overpowered with Drought it may not chap. Then various Pests mock your Hopes : Oftentimes the tiny Mouse has built its Cell, and made its Granaries : Or the Moles, deprived of Sight, have dug their Lodges under Ground. And in the Cavities has the Toad been found, and Vermin which the Earth produces in Abundance : The Weevil plunders vast Heaps of Corn, and the Ant, fearful of indigent Old-age,

Observe also, when the Almond shall cloathe itself abundantly with Blossoms in the Woods, and bend its fragrant Boughs : If the rising Fruit exceed the Leaves in Number, in like Quantity the Corn will follow, and a great Threshing with great Heat will ensue. But, if the shady Boughs abound with Luxuriance of Leaves, in vain the Floor shall bruise the Stalks fertile only in Chaff.

'Tis true I have seen many Sowers artificially prepare their Seeds, and steep them first in Nitre and black Lees of Oil, that the Produce might be larger in the fallacious Pods. And tho', to precipitate them, they were soaked over a slow

NOTES.

187. *Nux*. By this Interpreters generally understand the Almond-tree, agreeably to what is said of it in other Authors. *Ibid*. Lib. XVII.

47. *Amygdala nomen Græcum est, quæ Latine nux longa vocatur*—de qua Virgilius, cum se nux plurima silvis induct in florem. So Theophr. in *Natural. Prob.* Cap. 17. Ὅσα τῶν αμυγδαλῶν, &c. *Amygdalum* cerne fructu ingravescens, adeo ut præ fetu et exuberantia incurvetur, et terram penè contingat. Est hoc, O *Polycrates*, argumentum maximum fertilitatis.

Plut. Lib. II. de Vita Moyſis, Γεγεται μεντοι καὶ τῶν, &c. *Fertur* è vernis arboribus prima florere *Amygdalus* proventum prænuntians fructuum arborum. Mr. Martin however contends it is to be meant of the Walnut-tree.

192. *Nequequam*. Servius renders *nequequam pingues* by *non pingues*, but it may justly be questioned whether Virgil ever uses the Word in that Sense ; those other Examples which Servius produces are very dubious.

Vidi lecta diu, et multo spectata labore
 Degenerare tamen : ni vis humana quotannis
 Maxima quæque manu legeret. Sic omnia fasces
 In pejus ruere, ac retrò sublapsa referri ; 200
 Non aliter, quàm qui aduerso vix flumine lembum
 Remigiis subigit, si brachia forte remisit, *misit*
 Atque illum in præceps pronò rapit alveus amni.

Præterea tam sunt Arcturi sidera nobis, 204
 Hædorumque dies servandi, et lucidus Anguis ;
 Quam quibus in patriam ventosa per æquora vēstis
 Pontus et ostriferi fauces tentantur Abydi.

Libra die somnique pares ubi fecerit horas,
 Et medium luci atque umbris jam dividet orbem ;
 Exercete viri tauros, serite hordea campis, 210
 Usque sub extremum brumæ intraetabilis imbrem.
 Nec non et lini segetem, et Cereale papaver
 Tempus humo tegere, et jamdudum incumbere

rastris,
 Dum sicca tellure licet, dum nubila pendent.

siccâ tellure, dum nubila pendent.

TRANSLATION.

Fire, selected long, and proved with much Labour, yet have I seen them degenerate : Unless human Industry with the Hand culled out the largest every Year. Thus all Things, by Destiny, haste into Decay, and, gliding away, insensibly are driven backward : Not otherwise than he who rows his Boat with much ado against the Stream, if by chance he slackens his Arms, *is instantly gone*, and the Tide hurries him headlong down the River.

Further, the Stars of Arcturus, and the Days of the Kids, and the shining Dragon must be as much observed by us ; as by those, who, homeward borne across the Main, attempt the *Euxine* Sea, and the Streights of Oyster-breeding Abydos.

When *Libra* makes the Hours of Day and Night equal, and now divides the Globe in the Middle between Light and Shades ; *then* work your Bullocks, ye Swains, sow Barley in the Fields, till toward the last Shower of the inclement Winter-solstice. *Then* too is the Time to hide in the Ground a Crop of Flux, and the Poppy of Ceres, and high Time to ply your Harrows, whilst, the Ground yet dry, you may, whilst the Clouds are yet suspended.

NOTES.

200. *Sublapsa*. Signifies *gliding insensibly*, as *Æn.* XII. 686.

— Sea turbidus imber

Proluit, aut annis solvit sublapsa vetustas.

203. *Atque, &c.* Most Interpreters explain *atque* by *statim*, upon the Authority of *A. Gellius*. But, as none of them, have produced any parallel Example from a classical Author, I have ventured to recede from the common Explanation, by supposing an Ellipsis which every one will easily supply in the Reading. Thus : *Omnia in pejus ruere, ac retrò sublapsa referri,*

non aliter quàm ille ruit ac retrò sublapsus re-ferretur, &c. As the ingenious Author of the *Essai* on the *Georgics* had considered the Passage in the same Light, I have supplied the Ellipsis with his Words.

212. *Cereale papaver*. Probably the white Poppy, whose Seed was sowed up by the Ancients with the Desert, *Plin.* XIX. 8. *Servius* assigns several Reasons why the Poppy is called *Cerri's* : But all of them appear fabulous. It is sufficient for explaining the Author to know that Poppies were consecrated to

Est satio fabis vere: tum putres fulci accipiunt te quoque, Medica: et annua cura venit milio; cum candidus taurus aperit annum auratis cornibus, et canis, cedens averſo aſtro, occidit. At ſi exercebis humum in triticeam meſſem, robuſtaque farra, inſtabisque ariſtiſ ſolis: Eoæ Atlantides Pleiades abſcondantur tibi, Gnoſſique ſtella ardentis coronæ decedat ante, quàm committas debita ſemina ſuleis, quàmque properes credere ſpem anni invitæ terræ. Multi cæpere ante cœaſum Maiæ; ſed exſpectata ſeges eluſit illos vanis ariſtiſ. Verò ſi ſeres viciamque, vilemque faſelum, nec aſpernabere curam Peluſiæ lentis; cadens Bootes mittet tibi haud obſcura ſigna tibi. Incipe, et extendente ſementem ad medias pruinas.

Vere fabis ſatio: tum te quoque, Medica, putres Accipiunt fulci: et milio venit annua cura; 216 Candidus auratis aperit cum cornibus annum Taurus, et averſo cedens Canis occidit aſtro. At ſi triticeam in meſſem robuſtaque farra Exercebis humum, ſoliſque inſtabis ariſtiſ; 220 Ante tibi Eoæ Atlantides abſcondantur, Gnoſſique ardentis decedat ſtella Coronæ, Debita quàm ſuleis committas ſemina; quàmque Invitæ properes anni ſpem credere terræ. Multi ante occaſum Maiæ cœpere; ſed illos 225 Exſpectata ſeges vanis eluſit avenis. Si verò viciamque ſeres, vilemque faſelum, Nec Peluſiæ curam aſpernabere lentis; Haud obſcura cadens mittet tibi ſigna Bootes. Incipe, et ad medias ſementem extende pruinas. 230

TRANSLATION.

In the Spring is the Sowing of Beans: Then thee too, O Medic Plant! the rotten Furrows receive, and Millet comes, an annual Care; when the bright Bull with gilded Horns opens the Year, and the Dog ſets, giving Way to the backward Star. But if you labour the Ground for a Wheat-harveſt, and ſtrong Grain, and are bent on bearded Ears alone; let the Pleiades in the Morning be ſet, and let the Gnoſſian Star of Ariadne's blazing Crown emerge from the Sun, before you commit to the Furrows the Seed deſigned, and before you haſten to truſt the unwilling Earth with the Hopes of the Year. Many have begun before the Setting of Maia; but the expected Crop hath mocked them with empty Ears. But if you are to ſow Vetches, and mean Kidney-beans, nor deſpiſe the Care of the Egyptian Lentil; ſetting Bootes will afford thee Signs not obſcure. Begin, and extend thy Sowing to the Middle of the Froſts.

NOTES.

Ceres, and that moſt of her Statues are adorned with them.

215. *Medica*. Burgundy Trefoil, or Medic-fodder, ſo called, becauſe it was brought from Media into Greece.

216. *Annua cura*. Thy annual Care, in Oppoſition to the Medic Plant which laſts many Years; Pliny ſays it laſts thirty.

218. *Averſo aſtro*. The backward Star or Conſtellation, viz. of the Bull, ſo called becauſe he riſes backward.

221. *Eoæ Atlantides*. The Pleiades are called *Atlantides*, becauſe they were ſaid to be the Daughters of Atlas. *Eoæ*, in the Morning, i. e. when they ſet or go below our weſtern Horizon about the Sun-riſing, which is called their *Cœſtical Setting*.

222. *Gnoſſ ſtella coronæ*. Ariadne's Crown,

ſo called from *Gnoſus*, a City of Crete, where *Minos*, the Father of *Ariadne*, reigned.

222. *Decedat*. I have followed the Stream of the Commentators in rendering this Word by *emerges*, viz. from the Sun, i. e. riſes heliacally; becauſe the heliacal Riſing of this Conſtellation, and not the Setting, happens at the Time here mentioned by *Virgil*, tho' I believe the Word is hardly to be found any where elſe in this Senſe.

225. *Maiæ*. Maia, one of the *Pleiades*, here put for the whole.

227. *Vilem*. Becauſe they were very common among them, and therefore of little Eſtimation.

229. *Cadens Bootes*, About the Beginning of November.

Idcirco certis dimensum partibus orbem
 Per duodena regit mundi Sol aureus astra.
 Quinque tenent cœlum zonæ: quarum una corusco
 Semper Sole rubens, et torrida semper ab igni:
 Quam circum extremæ dextrâ lævâque trahuntur,
 Cæruleâ glacie concretæ, atque imbris atris. 236
 Has inter mediamque, duæ mortalibus ægris
 Munere concessæ Divûm: et via secta per ambas,
 Obliquus quâ se signorum verteret ordo. 239
 Mundus ut ad Scythiam Riphæasque arduus arces
 Consurgit; premitur Libyæ devexus in Austros.
 Hic vertex nobis semper sublimis: at illum
 Sub pedibus Styx atra videt Manesque profundi.
 Maximus hîc flexu sinuoso elabitur anguis
 Circum, perque duas in morem fluminis Arctos:
 Arctos Oceani metuentes æquore tingi. 246
 Illic, ut perhibent, aut intempesta filet nox
 Semper, et obtentâ densantur nocte tenebræ;

oceanî. Illic, ut perhibent, aut intempesta nox semper filet, et tenebræ densantur nocte obtentâ;

*Idcirco aureus sol regit orbem
 dimensum certis mensibus, per
 duodena astra mundi. Quin-
 que zonæ tenent cœlum: qua-
 rum una est semper rubens co-
 rusco sole, et semper torrida ab
 igni: circum quam extremæ zonæ
 trahuntur dextrâ lævâque parte,
 concretæ cæruleâ glacie, atque
 atris imbris. Inter has me-
 diamque zonam, duæ sunt con-
 cessæ ægris mortalibus munere
 Divûm, et via est secta per
 ambas, quâ obliquus ordo signo-
 rum verteret se. Ut mundus
 consurgit arduus ad Scythiam
 Riphæasque arces; ita premitur
 devexus in Austros Libyæ. Hic
 vertex nobis est semper sublimis:
 at atra Styx videt, profundî-
 que manes vident illum sub pe-
 dibus. Hic ad superiorem po-
 lum maximus anguis elabitur
 circum sinuoso flexu, inque mo-
 rem fluminis per duas Arctos,
 Arctos, metuentes tingi æquore*

TRANSLATION.

For this Purpose the golden Sun, through the twelve Constellations of the World, rules the Globe measured out into certain Portions. Five Zones embrace the Heavens: Whereof one is ever glowing with the flashy Sun, and scorched for ever by his Fire: Round which *two others* on the Extremities of the Globe to right and left are extended, *pinched and frozen up* with cærulean Ice, and horrid Showers of Snow. Between these and the middle Zones, two by the Bounty of the Gods are given to weak Mortals, and a Path cut thro' both, where the Series of the Signs might revolve obliquely. As the World rises up on high towards Scythia and the Riphæan Hills; so bending towards the Southwinds of Libya it is depressed. The one Pole to us is still elevated: But the other under our Feet is seen by gloomy Styx and the infernal Ghosts. Here, after the Manner of a River, the huge Dragon glides away with tortuous Windings, around and through between the two Bears, the Bears that fear to be dipt in the Ocean. There, as they report, either dead Night for ever reigns in Silence, and, outspread, wraps

NOTES.

232. *Mundi.* Either orbem mundi, or rather astra mundi; as Æn. IX. 93.

Filius huic contra, torquet qui sidera mundi.

236. *Concretæ.* Frozen up as concretum flumen, or thick and foggy, as Cicero says, *Crassus hic et concretus aer.* Dr. Trapp translates it *stiff*, which, however it may agree to cærulea glacie, is incongruous to atris imbris, and therefore he adopts another Epithet, *black with lowering Clouds.* *Imber,* 'tis true, sometimes

signifies Clouds fraught with Rain, as Æn. III. 193.

Tum mihi cæruleus supra caput astitit imber.

But here I am inclined to think it means Snows, as being joined with Ice, and because of the Epithet *concretæ.* In this Sense Virgil's Description of the two frigid Zones agrees with that of other Poets, *Ov. Met. l. 56. Nix tægit alta duos.*

248. *Et obtentâ, &c.* Literally, *And, Night being outstretched, Darkness is thickened.*

aut Aurora redit à nobis, reducitque diem : ubique primus sol oriens afflavit nos anhelis equis, illic rubens vesper accendit fera lumina. Hinc possumus prædiscere tempestates dubio cælo, hinc possumus prædiscere diemque messis, tempusque serendi ; et quando conveniat impellere infidum marmor remis : quando conveniat deducere armatas classes, aut evertere tempestivum pinum silvis. Nec frustra speculamur obitus et ortus signorum, annuumque parum quatuor diversis temporibus. Si quando singulus imber continet agricolam domi : tempus datur maturare ea, quæ nunc forent properantia cælo serena. Arator procudit durum dentem obtusi vomeris, et cavat latres arbore : impressit aut signum pecori, aut numeros acervis frugum. Alii exacuunt vallos, bicornesque furcas, atque parant Amerina retinacula lentæ viti. Nunc facilis fiscina texatur rubeâ virgâ : nunc torrete fruges igni, nunc frangite eas molari saxo.

Aut redit à nobis Aurora, diemque reducit : Nosque ubi primus equis Oriens afflavit anhelis, Illic fera rubens accendit lumina Vesper. 251

Hinc tempestates dubio prædiscere cælo Possumus, hinc messisque diem, tempusque serendi ; Et quando infidum remis impellere marmor Conveniat : quando armatas deducere classes, Aut tempestivum silvis evertere pinum. Nec frustra signorum obitus speculamur et ortus, Temporibusque parem diversis quatuor annum.

Frigidus agricolam si quando continet imber, Multa, forent quæ mox cælo properanda sereno, Maturare datur. Durum procudit arator Vomeris obtusi dentem : cavat arbore lintres : Aut pecori signum, aut numeros impressit acervis. Exacuunt alii vallos, furcasque bicornes ; Atque Amerina parant lentæ retinacula viti. 265 Nunc facilis rubeâ texatur fiscina virgâ : Nunc torrete igni fruges, nunc frangite saxo.

TRANSLATION.

all Things up in Darknèss : or else Aurora returns *thither* from us, and brings *them* back the Day : And, when the rising *Sun* first breathes on us with panting Steeds, there ruddy Vesper lights up his late Illuminations.

Hence we are able to foreknow the Seasons when the Sky is dubious, hence the Days of Harvest, and the Time of sowing ; and when it is proper to sweep the faithless Sea with Oars, when to launch the armed Fleets, or to fell the Pine-tree in the Woods in Season. Nor in vain do we study the Settings and the Risings of the Signs, and the Year equally divided into four different Seasons.

If at any time a bleak Shower confines the Husbandman, then is his Time to provide many Things, which, as soon as the Sky is serene, must be done precipitantly. Then the Ploughman sharpens the hard Point of the blunted Share : Scoops little Boats from Trees : Or stamps the Mark on his Sheep, or the Number on his Sacks of Corn. Others point Stakes, and two-horned Forks, and prepare Amerine Osier-bands for the limber Vine. Now let the pliant Basket of Bramble-twigs be wove : Now parch your Grain over the Fire, now grind it with the Mill-

NOTES.

254. *Deducere*. To draw them down from the Dock.

262. *Lintres*. Either little Boats, or Trugs, such as they used for carrying their Grapes, *Lib. I. l. El. 5.*

Illic ubi servabit placea in larebus uvas.

265. *Amerina retinacula*. Amerine Bands, so called from *Amerina*, a Town in *Umbria*, whel

abounded with Osiers.

266. *Rubeâ virgâ*. Bramble-twigs : Others render it *Rubean Wicker*, from *Rubi*, a Town in *Italy*, which *Horace* mentions in his Journey to *Brundisium*. But, as *Pliny* mentions the Bramble among the Twigs that are fit for such Purposes, it is more probable that these are huro meant.

Quippe etiam festis quædam exercere diebus
Fas et jura sinunt. Rivos deducere nulla
Religio vetuit: segeti prætereundum sepem, 270
Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri.
Sæpe oleo tardi costas agitator aselli
Vilibus aut onerat pomis: lapidemque revertens
Incusum, aut atræ massam picis urbe reportat. 275

Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus,
Eumenidesque satæ. Tum partu Terra nefando
Cœumque Iapetumque creat, sævumque Typhœa,
Et conjuratos cœlum rescindere fratres. 280

Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olym-
pum:

Ter Pater exstructos disjecit fulmine montes.
Septima post decimam telix, et ponere vitem,
Et pressos domitare boves, et licia telæ 285
Addere: nona fugæ melior, contraria furtis.

gæ, contraria furtis,

Quippe etiam fas et jura sinunt
exercere quædam festis diebus.
Nulla religio vetuit deducere ri-
vos, prætereundum sepem segeti,
moliri insidias avibus, incende-
re vepres, mersareque gregem
balanum ovium salubri fluvio.
Sæpe agitator tardi aselli oner-
at costas illius oleo aut vilibus
pomis: revertensque domum re-
portat incusum lapidem, aut
massam atræ picis ex urbe.
Luna ipsa dedit alios dies fe-
lices operum alio ordine. Fuge
quintam diem: illâ die palli-
dus Orcus, Eumenidesque sunt
satæ. Tum nefando partu Ter-
ra creat Cœumque, Iapetumque,
sævumque Typhœa, et fratres
conjuratos rescindere cœlum. Sci-
licet ter sunt conati imponere
Ossam Pelio, atque involvere
frondosum Olympum Ossæ: ter
pater Jupiter disjecit hos ex-
structos montes fulmine. Septi-
ma dies post decimam est felix,
et ponere vitem, et domitare
pressos boves, et addere licia
telæ. Nona dies est melior fu-

TRANSLATION.

stone. For even on Holy-days, divine and human Laws permit to perform some Works. No Religion hath forbid to drain the Fields, to raise a Fence before the Corn, to lay Snares for Birds, to fire the Thorns, and plunge in the whole- some River a Flock of bleating *Sheep*. Oftentimes the Driver of the sluggish Ass loads his Ribs with Oil, or low-rated Apples: And in his Return from the Town brings back an indented *Mill-stone*, or a Mass of black Pitch.

The Moon too hath allotted Days auspicious to Works, some in one Order, some in another. Shun the fifth: *On this* pale Pluto and the Furies were born. Then at a hideous Birth the Earth brought forth Cœus, Iapetus, and stern Typhœus; and all the *Giant*-brothers who conspired to scale the Skies. For thrice they did essay to lay Ossæ upon Pelion, and to roll woody Olympus upon Ossæ: Thrice Father *Jove* with his Thunder overthrew the piled up Mountains. The seventh, next to the tenth, is lucky both to plant the Vine, and break the Oxen *first* caught in the *Yoke*, and to add the Woof to the Web: The ninth is

NOTES.

269. *Rivos deducere*. Not to float the Ground, as some will have it; for that, as we learn from *Servius*, was prohibited by the Priests on Holy-days: But to drain the Pools, and make the Rivulets run off the Fields; which was allowed, as we read in *Columella*: *Feris autem ritus majorum etiam illa permittit—Pisanas, lacus, foci veteres tergere, et purgare*. To float the Fields, in *Virgil's* Stile, is *inducere rivos*, as *Verle* 106. in Opposition to which *deducere humorem* signifies to drain, *Verse* 113.

272. *Fluvio salubri*. *Columella* observes, upon this Passage, that it was unlawful to wash the *Sheep* on Holy-days for the sake of the Wool: But that it was allowed to wash them, for the Cure of their Diseases. Hence *Virgil* mentions the *avbolesome River*, to shew that he meant it by way of Medicine.

284. *Septima post decimam*. The seventh next to the tenth: Or, as others, the seven- teenth.

Adeò multa dedere se meliùs gelidâ nocte; aut eum Eous irrorat terras novo sole. Noctē leves stipulæ meliùs, nocte arida prata tondentur meliùs: lentus humor non deficit noctes. Et quidam pervigilat ad feros ignes hiberni luminis, inspicatque faces acuto ferro. Interea conjux, solata longum laborem cantu, percurrit telas arguta pectine: aut decoquit humorem dulcis musti Vulcano, et despumat undam trepidi abeni foliis. At rubicunda Ceres succiditur medio æstu, et area terit tostas fruges medio æstu. Tu nudus ara, nudus fere: hiems est ignava colono. Agricola plerumque fruuntur parto frigoribus hiemis, lætique curant mutua convivia inter se: genialis hiems invitat ad hæc, resolvitque curas eorum. Ceu cum jam pressæ carinæ tetigere portum, et læti nautæ imposuere coronas puppibus. Sed tamen tunc est tempus stringere et quernas glandes, et baccas lauri, oleamque, cruentaque myrta.

Multa adeò gelidâ meliùs se nocte dedere;
Aut cum sole novo terras irrorat Eous.
Noctē leves meliùs stipulæ, nocte arida prata
Tondentur: noctes lentus non deficit humor. 290
Et quidam feros hiberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto;
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem, 295
Et foliis undam trepidi despumat aheni.
At rubicunda Ceres medio succiditur æstu;
Et medio tostas æstu terit area fruges.
Nudus ara, fere nudus: hiems ignava colono.
Frigoribus parto agricolæ plerumque fruuntur, 300
Mutuaque inter se læti convivia curant:
Invitat genialis hiems, curasque resolvit.
Ceu pressæ cum jam portum tetigere carinæ,
Puppibus et læti nautæ imposuere coronas.
Sed tamen et quernas glandes tunc stringere tem-
pus, 305
Et lauri baccas, oleamque, cruentaque myrta.

TRANSLATION.

better for a Journey, but adverse to Thefts. Many Works too have succeeded better in the cool Night; or when, at the Rising of the Sun, the Morn sprinkles the Dews upon the Earth. By Night the light Stubble, by Night the parched Meadows are better shorn: the clammy Dews fail not by Night. And some by the late Fires, their Winter-light, watch all Night long, and with the sharp Steel shape Matches into a tapering Point. Mean while by Song his Spouse cheering her tedious Labour runs over the Webs with the shrill *sounding* Shuttle: Or over the Fire boils away the Liquor of the luscious Must, and scums with Leaves the Tide of the trembling Caldron.

But reddening Ceres is cut down in Noontide Heat, and in Noontide Heat the Floor threshes out the parched Grain. Plow raked, and sow naked: Winter is an inactive Time for the hind. In the Colds of *Winter* the Farmers mostly enjoy the Fruit of their Labour, and rejoicing with one another provide mutual Entertainments: The genial Winter invites them, and relaxes their Cares. As Weather-beaten Ships, when now they have reached the Port, and the joyous Mariners have planted Garlands on the Sterns. But yet then is the Time both to stripe the Malt of Oak, and the Bay-berries, the Olive, and the bloody Myrtle-

NOTES.

295. *Dulcis musti*. The Use of this boiled Must is to put into some Sorts of Wine, to make them keep. *Columella* recommends the sweetest Wine for this Purpose; so that *dulcis* in this Passage is no idle Epithet to *musti*.

303. *Pressæ*. Weather-beaten. Others ren-

der it *laden*. But the former Sense figures more aptly the Toils of the Farmer; and agrees better to the Words *ceu pressæ carinæ cum jam*, &c. the *cum jam* denotes that the Ships had been in Distress.

Tunc gruibus pedicas, et retia ponere cervis,
Auritosque sequi lepores: tum figere damas,
Stuppea torquentem Balearis verbera fundæ,
Cum nix alta jacet, glaciem cum flumina trudent.

Quid tempestates autumnî, et sidera dicam? 311
Atque ubi jam breviorque dies, et mollior ætas,
Quæ vigilanda viris? vel cum ruit imbriferum
ver;

Spicea jam campis cum messis inhorruit, et cum
Frumenta in viridi stipulâ lætèntia turgent; 315
Sæpe ego, cum flavis messorem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere prælia vidi;
Quæ gravidam latè segetem ab radicibus imis
Sublime expulsam eruerent: ita turbine nigro 320
Ferret hiems culmumque levem stipulasque volan-
tes.

Sæpe etiam immensum cœlo venit agmen aquarum,

Tunc est tempus eum ponere
pedicas gruibus, et retia cervis,
sequique auritos lepores: tum
figere damas, torquentem stupea
verbera Balearis fundæ, cum
alta nix jacet, cum flumina tru-
dunt glaciem. Quid dicam tem-
pestates et sidera autumnî? at-
que quæ sint vigilanda viris,
ubi jam diesque est brevior, et
ætas est mollior? vel cum im-
briferum ver ruit; cum spicea
messis jam inhorruit campis, et
cum lætèntia frumenta turgent in
viridi stipulâ? Sæpe ego, cum
agricola induceret messorem flavis
arvis, et jam stringeret bordea
fragili culmo, vidi omnia prælia
ventorum concurrere, quæ latè
eruerent gravidam segetem, ab
imis radicibus, expulsam sublime:
ita, nigro turbine, hiems ferret le-
vemque culmum, volantisque sti-
pulas. Sæpe etiam immensum
agmen aquarum venit cælo,

TRANSLATION.

berries. Then to set Springs for Cranes, and Nets for Stags, and to pursue the long-eared Hares: And, whirling the hempen Thongs of the Balearian Sling, to pierce the Does, when the Snow lies deep, when the Rivers shove the Ice along.

Why should I speak of the Storms and Constellations of Autumn? And what *Accidents* must be guarded against by the Swains when now the Day is shorter, and the Summer more soft and mild? Or when the showery Spring pours down its *Stores*; what time the spiky Harvest bristles in the Fields, and when the milky Corn swells on the green Stalk? Often have I seen, when the Farmer had just brought the Reaper into the yellow Fields, and was now binding up the Barley with the brittle Straw, often have I seen all the Fierceness of the Winds combine, which far and wide tore up the full-loaded Corn from the lowest Roots, and tossed it up on high: Just so with blackening Whirlwind a wintery Storm would drive light Straw and flying Stubble. Often also an immense Band of Vapours gathers on

NOTES.

307. *Pedicas*. Springs for catching Birds or Beasts by the Legs.

317. *Stringeret*. Was binding up. *Seruius* renders it *secaret*, and quotes Verse 305.

Ei quernas glandes tum stringere tempus.

But surely *stringere* there signifies to gather or strip off with the Hand.

322. *Sæpe etiam—cælo venit*. The common Way of explaining this Line, in a great Measure, destroys the whole Beauty of the Passage, takes away the Solemnity of the Description, and renders it somewhat preposterous. It turns that lofty Expression, *ruit arduus æther*, into a Tautology, and breaks into the Description before the Reader is prepared for it.

To see the Passage in its just Light, we are to consider that the Poet is here describing one of those Storms that are fraught with Thunder, Hail, Lightning, Rain, and which come gradually on by sensible Approaches. First the Clouds or Vapours come marching up together in Bands, *agmen aquarum*, till they have overcast the whole Face of the Sky:

Sæpe etiam immensum cælo venit agmen aquarum.

Then, by gathering themselves in thicker Wreaths, they encrease the Darkness, and brew the Storm more deep and threatening:

Et sedam glomerant tempestatem umbris atris, Collesq; alto nubes.

After

et nubes, collectæ ex alto mari, glomerant sædam tempestatem atris imbribus : arduus æther ruit, et ingenti pluviâ diluit læta fata, laboresque boum : fissa implentur, et cava flumina crescunt cuni sonitu, æquorque fervet spirantibus ætheris. Pater Jupiter ipse molitur fulmina coruscâ dextrâ, in mediâ æolat nimbos : quo motu maxima terra tremit : seræ fugere, et humilis pavor stravit mortalia corda per gentes. Ille deicit aut montem *Albo*, aut *Rhodopen*, aut alta *Ceraunia* flagranti telo : *Austri* et densissimus imber ingeminant ; nunc memora, nunc litora plangunt ingenti vento. Metuens hoc, observa menses et sidera cæli ; quo loco frigida stella *Saturni* receptet sese ; in quos orbes cæli *Cyllenius* ignis erret. In primis venerare Deos ; atque refer annua sacra magnæ *Cereri*, operatus in lætis herbis, sub casum extremæ biemis, jam sereno vere.

Et sædam glomerant tempestatem imbribus atris
Collectæ ex alto nubes : ruit arduus æther,
Et pluviâ ingenti fata læta boumque labores 325
Diluit : implentur fossæ, et cava flumina crescunt
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse Pater, mediâ nimbosum in nocte, coruscâ
Fulmina molitur dextrâ : quo maxima motu
Terra tremit : fugere seræ, et mortalia corda 330
Per gentes humilis stravit pavor. Ille flagranti
Aut *Atho*, aut *Rhodopen*, aut alta *Ceraunia* telo
Dejicit : ingeminant *Austri*, et densissimus imber ;
Nunc memora ingenti vento, nunc litora plangunt.

Hoc metuens, cæli menses et sidera serva ; 335
Frigida *Saturni* sese quò stella receptet ;
Quos ignis cæli *Cyllenius* erret in orbes.
In primis venerare Deos ; atque annua magnæ
Sacra refer *Cereri*, lætis operatus in herbis,
Extremæ sub casum hiemis, jam vere sereno. 340

TRANSLATION.

the Sky, and Clouds collected from the Deep brew thick a deformed Storm of black Showers : The lofty Sky pours down, and with Torrents of Rain sweeps away the joyful Corns, and Labours of the Oxen : The Ditches are filled, and the deep Rivers swell with roaring Noise, and in the steaming frothy Friths the Sea boils and rages. Father *Jove* himself, amidst a Night of Clouds, lances the flashy Thunders with his Right-hand : With the Violence of which Earth trembles to its utmost Extent : The Beasts are fled, and through the Nations humble Fear hath sunk the Hearts of Men. He with his flaming Bolt strikes down or *Athos*, or *Rhodope*, or the high *Ceraunia* : The Southwinds redouble, and the Shower is more and more condensed ; now the Woods, now the Shores in howling Notes resound with the tempestuous Wind.

In fear of this, observe the Months and Constellations of the Heavens ; which Way the cold Star of Saturn shapes his Course, towards which of the heavenly Orbs *Mercury's* fiery Planet wanders. Above all pay Veneration to the Gods ; and renew to great *Ceres* the sacred annual Rites, offering up thy Sacrifice upon the joyous Turt, at the Expiring of the last Days of Winter, when now the Spring

NOTES.

After this solemn Apparatus, the Storm bursts, the Clouds discharge such a Deluge of Rain as if the whole Sky were dissolved, and poured down at once, ruit arduus æther.

Venit cælo therefore is here of the same Import with *venit in cælum*, or *convenit in cælo*, agreeable to *Virgil's* Style in many other Places. Thus *Æn. I. 293. Hunc in æcipies cælo* for *accipies in cælum*. *Æn. V. 451. Ille clamor cælo*, for *ad cælum*, or *per cælum*. See also *Æn. VI. 191. VIII. 591. IX. 664. XII. 283.*

324. *Ex alto*. *Servius* explains it *ab æqui-*

lone, from the North ; because the North-pole is elevated with respect to us : But this seems forced. *Alto* is often put elsewhere for the Sea, and seems to be so here.

332. *Alto*. *Athos* is a Mountain in *Macedonia* that overlooks the *Ægean* Sea. *Rhodope* is a Mountain in *Thrace*, a Part of Mount *Hæmus*, which extends itself as far as *Scythia*, taking different Names according to the different Places it passes through.

332. *Ceraunia*. The *Ceraunian* Mountains again are in *Epirus* ; they were formerly so called

Tunc agni pingues, et tunc mollissima vina :
 Tunc somni dulces, densæque in montibus umbræ.
 Cuncta tibi Cererem pubes agrestis adoret.
 Cui tu lacte favos, et miti dilue Baccho :
 Terque novas circum felix eat hostia fruges : 345
 Omnis quam chorus, et focii comitentur ovantes ;
 Et Cererem clamore vocent in tecta : neque ante
 Falcem maturis quisquam supponat aristis,
 Quàm Cereri, tortâ redimitus tempora quercu,
 Det motus incompósitos, et carmina dicat. 350

Atque hæc ut certis possimus discere signis,
 Æstusque, pluviasque, et agentes frigora ventos,
 Ipse Pater statuit, quid menstrua Luna moneret ;
 Quo signo caderent Austri, quid sæpe videntes
 Agricolæ, propius stabulis armenta tenerent. 355

Continuò ventis surgentibus, aut freta ponti
 Incipiunt agitata tumescere, et aridus altis
 Montibus audiri fragor : aut resonantia longè
 Litora misceri, et nemorum increbrescere murmur.

tis montibus : aut litora resonantia longè misceri, et murmur nemorum increbrescere.

Tunc agni sunt pingues, et tunc vina sunt mollissima : tunc somni sunt dulces, umbræque sunt densæ in montibus. Cuncta agrestis pubes tibi adoret Cererem. Cui tu dilue favos lacte, et miti Baccho : terque felix hostia eat circum novas fruges : quam hostiam omnis chorus, et evan-tes focii comitentur ; et vocent Cererem clamore in tecta : neque quisquam supponat falcem maturis aristis, antè quàm, redimitus quodam sua tempora tortâ quercu, det incompósitos motus, et dicat carmina Cereri. Atque ut possimus discere hæc certis signis, æstusque, pluviasque et ventos agentes frigora : pater Jupiter ipse statuit, quid menstrua Luna moneret ; quo signo Austri caderent ; quid agricolæ videntes sæpe tenerent armenta propius stabulis. Continuò, ventis surgentibus, aut freta ponti agitata incipiunt tumescere, et aridus fragor incipit audiri al-

TRANSLATION.

comes on serene. Then the Lambs are fat, and then the Wines most mellow : Then Slumbers on the Hills are sweet, and thick the Shades. In thy Behalf let all the rural Youths adore Ceres. In Honour of whom mix thou the Honey-comb with Milk and gentle Wine, and thrice let the auspicious Victim go round the recent Grain : Which let the whole Chorus of the Village and thy Associates accompany in jovial Mood ; and with Acclamation invite Ceres into their Dwellings : Nor let any one put the Sickle to the ripe Corn, till, in Honour of Ceres, having his Temples bound with wreathed Oak, he perform the rustic artless Dance, and sing Hymns.

And that we may learn these Things by certain Signs, both Heats and Rains, and Cold-bringing Winds, Father Jove himself has appointed what the monthly Moon should betoken ; with what Signs concomitant the Southwinds should fall ; from what common Observations the Husbandman should learn to keep his Herds nearer their Stalls.

Straight, when the Winds are rising, the Fiiths of the Sea with Tossings begin to swell, and a dry crashing Noise to be heard in the high Mountains : Or the far sounding Shores begin to be disturbed, and the Murmurs of the Grove to

NOTES.

called from κεραυνος, *Thunder*, because their Height exposed them much to Thunder. They are now called *Monti del la Climera*.

342. *Tunc somni dulces.* Both *dulces somni* and *densæ umbræ* I think are to be construed with *in montibus* ; for the Meaning is plainly, that Slumbers then are sweet on the Hills under Trees, which then begin to be covered with thick Shade : Not as if Sleep were sweeter

then than at other Seasons, as one would imagine Dr. Trapp and other Interpreters understood it.

354. *Caderent.* Seems here to have the Signification of *incumbent* ; in which Sense Varro says, *adversæ venti caderunt*.

357. *Aridus fragor.* Such a Sound as is made by dry Trees when they break.

Jam tum unda malè temperat sibi à curvis carinis, cum celeres mergi revolant ex medio æquore, feruntque clamorem ad litora, cumque marinæ fulicæ ludunt in sicco; ardeaque deserit notas paludes, atque volat supra altam nubem. Sæpe etiam, vento impendente, videbis stellas labi præcipientes cælo; longosque tractus flammarum albescere à tergo per umbram noctis: sæpe levem palem et caducas frondes volitare: aut plumas nantes in summâ aquâ colludere. At cum fulminat de parte trucis Boreæ, et cum domus Eurique Zephyrique tonat, omnia rura natant plenissimis, atque omnis navita legit humida vela ponto. Imber nunquam obfuit imprudentibus. Aut aeræ grues fugere illum imbrem surgentem imis vallibus: aut bucula, suspiciens cælum, captavit auras patulis naribus: aut arguta hirundo circumvolitavit la-

Jam sibi tum à curvis malè temperat unda carinis, Cum medio celeres revolant ex æquore mergi, 361 Clamoremque ferunt ad litora; cumque marinæ In sicco ludunt fulicæ; notasque paludes Deserit, atque altam supra volat ardea nubem. Sæpe etiam stellas, vento impendente, videbis 365 Præcipientes cælo labi; noctisque per umbram Flammarum longos à tergo albescere tractus: Sæpe levem palem, et frondes volitare caducas: Aut summâ nantes in aquâ colludere plumas. 369 At Boreæ de parte trucis cum fulminat, et cum Eurique Zephyrique tonat domus, omnia plenissimis Rura natant fossis, atque omnis navita ponto Humida vela legit. Nunquam imprudentibus imber Obfuit: aut illum surgentem vallibus imis 375 Aeræ fugere grues: aut bucula cælum Suspiciens, patulis captavit naribus auras: Aut arguta lacus circumvolitavit hirundo: Et veterem in limo ranæ cecinere querelam.

TRANSLATION.

rise louder and louder. Now hardly the Billows refrain from the crooked Ships, when the Cormorants fly swiftly back to Land from the midst of the Sea, and send their Screams to the Shore; and when the Sea-coots sport on the Beach; and the Heron forsakes the well known Fens, and soars above the lofty Cloud. Often too, when Wind is approaching, you shall see the Stars shoot precipitant from the Sky; and behind them long Trails of Flame whiten athwart the Shades of Night: Often the light Chaff and fallen Leaves flutter about: Or Feathers swimming on the Surface of the Water frisk together.

But when it lightens from the Quarter of furlly Boreas, and when the House of Eurus and of Zephyrus thunders, all the Fields are floated with full Ditches, and every Mariner on the Sea furls his humid Sails. Showers never hurt any unforewarned: Either the airy Cranes have shunned it in the deep Vallies as it rose: Or the Heifer, looking up to Heaven, hath snuffed the Air with wide Nostrils: Or the chattering Swallow hath fluttered about the Lakes: And the Frogs croaked

NOTES.

374. *Aut illum surgentem vallibus imis, &c.* Some construe the Words thus, *grues fugere ex imis vallibus*. Others take the Meaning to be, that the Shower rises out of the Vallies. The Author of the Essay on the Georgics interprets it, that the Cranes avoid the coming Storm, by retreating to the low Vallies. This Interpretation is agreeable to *Aristotle* in his History of Animals, where, treating of the Foresight of Cranes, he says, They fly on high,

that they may see far off, and, if they perceive Clouds and Storms, they descend, and rest on the Ground: *ἐν ἰσῶσι πρην, καὶ χαμῆσι. κατ' ὅπτασθαι νοσυχάζουσιν.*

378. *Veterem cecinere querelam* Either alluding to the known Fable of the Frogs in *Æsop*; or to that fabulous Tradition of the Transformation of the *Lycians* into Frogs. For which see *Ovid. Met. VI. 374.*

Sæpius et tectis penetralibus extulit ova
 Angustum formica terens iter : et bibit ingens 380
 Arcus : et è pastu decedens agmine magno
 Corvorum increpuit densis exercitus alis.
 Jam varias pelagi volucres, et quæ Asia circum
 Dulcibus in stagnis rimantur prata Caystri,
 Certatim largos humeris infundere rores ; 385
 Nunc caput objectare fretis, nunc currere in undas,
 Et studio incaffum videas gestire lavandi.
 Tum cornix plenâ pluviam vocat improba voce,
 Et sola in siccâ secum spatatur arenâ.
 Nec nocturna quidem carpentes pensâ puellæ 390
 Nescivere hiemem ; testâ cum ardente viderent
 Scintillare oleum, et putres concrefcere fungos.
 Nec minùs ex imbri Soles, et aperta serena
 Prospicere, et certis poteris cognoscere signis.
 Nam neque tum stellis acies obtusa videtur ; 395
 Nec fratris radiis obnoxia surgere Luna :
 Tenuia nec lanæ per cœlum vellera ferri.

Et sæpius formica, terens angustum iter, extulit ova tectis penetralibus, et ingens cœlestis arcus bibit : et exercitus corvorum, decedens è pastu magno agmine, increpuit densis alis. Jam videas varias volucres pelagi, et eas quæ rimantur circum Asia prata in dulcibus stagnis Caystri, certatim infundere largos rores ; nunc objectare caput fretis, nunc currere in undas, et gestire studio lavandi incaffum. Tum improba cornix vocat pluviam plenâ voce, et sola spatatur secum in siccâ arenâ. Nec quidem puellæ, carpentes nocturna pensâ, nescivere hiemem ; cum viderent oleum scintillare ardente testâ, et putres fungos concrefcere. Nec minùs, ex imbri, poteris prospicere, et certis signis cognoscere soles et aperta cœla serena. Nam tum neque acies videtur esse obtusa stellis, nec Luna surgere obnoxia radiis solis fratris : nec

tenuia vellera lanæ ferri per cœlum.

TRANSLATION.

their old Complaint in the Mud. And often the Ant, wearing a narrow Path, hath conveyed her Eggs from her secret Cell : The spacious Bow hath drunk deep : And an Army of Ravens, on their Return from feeding, have beat the Air, and made a Noise, with Wings close crouded. Now you may observe the various Sea-fowls, and those that rummage for their Food about the Asius's Meads, in Cayster's pleasant Lakes keenly lave the copious Dews upon their Shoulders ; now on the Banks offer their Heads to the working Tides, now run into the Streams, and sportive joy with Eagerness to wash their Plumes in vain. Then the inauspicious Crow with full Throat invites the Rain, and solitary stalks by herself on the dry Sand. Nor were even the Maids, carding their Tasks of Wool by Night, ignorant of the approaching Storm ; when they saw the Oil sputter in the heated Pottherd-lamp, and fœtuous Clots grow thick around the Wick.

Nor with less Ease may you see, and by sure Signs discern Sunshine succeeding Rain, and open serene Skies : For neither are the Stars then seen with blunted Edge, nor the Moon to rise obscure, as indebted to her Brother's Beams : Nor thin fleecy Clouds to be carried through the Sky. Nor do Thetis's beloved

NOTES.

380. *Bibit ingens arcus.* According to a vulgar Notion, that the Rainbow drunk up the Vapours, to feed the Clouds for Rain.

387. *Incaffum.* Either, as *Seravius* has it, because their Feathers keep their Bodies from being wet : *Quia plumarum compositio aquam minime ad corpus admittit* ; or, as others, their Bustle is idle, and to no Purpose, since without so much Pains they will soon be effectually washed by the coming Rain.

393. *Ex imbri.* Some read *soles eximbres, clear Sun-shine, without Rain.*

396. *Nec fratris radiis obnoxia.* She rises bright, as if she shone with a Light unborrowed and independent on her Brother's Beams. Those, who are curious to see a critical Explanation of the Word *obnoxius*, may consult *Aulus Gellius* in his *Nat. Ant. l. VII. 17.*

397. *Tenuia lanæ vellera.* Signifies thin, fleecy Clouds, as *Pliny* explains it, *Lib. XVIII.*

*Alcyones, dilectæ Thetidi, non
pandunt pennas ad tepidum so-
lem in litore: immundi fues non
meminere jactare solutos mani-
pulos palarum ore. At nebulæ
magis petunt ima loca, recum-
buntque campo: et noctua ob-
servans occasum solis de summo
culmine nequicquam exercet feros
cantus. Nisus apparet sublimis
in liquido aëre, et Scylla dat
pœnas pro purpureo capillo.
Quacumque illa fugiens secat
levem æthera pennis, ecce in-
imicus, atrox Nisus insequitur
eam per auras magno stridore:
quâ Nisus fert se ad auras, il-
la fugiens raptim secat levem
æthera pennis. Tum corvi in-
geminant liquidas voces ter aut
quater presso guttore: et sæpe
altis cubilibus, læti nescio quâ
dulcedine præter solitum morem,*

Non tepidum ad Solem pennas in litore pandunt
Dilectæ Thetidi Alcyones: non ore solutos
Immundi meminere fues jactare maniplos. 400
At nebulæ magis ima petunt, campoque recum-
bunt:
Solis et occasum servans de culmine summo
Nequicquam feros exercet noctua cantus.
Apparet liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capillo. 405
Quacumque illa levem fugiens secat æthera pennis,
Ecce inimicus, atrox, magno stridore per auras
Insequitur Nisus: quâ se fert Nisus ad auras,
Illa levem fugiens raptim secat æthera pennis.
Tum liquidas corvi presso ter gutture voces, 410
Aut quater ingeminant: et sæpe cubilibus altis,
Nescio quâ præter solitum dulcedine læti,

TRANSLATION.

Halcyons expand their Wings upon the Shore to the warm Sun: The impure Swine are not hee-fal to toils about with their Snouts loosened Bundles of Straw: but the Mists sink down to the lower Grounds, and rest upon the Plain: And the Owl, observant of the setting Sun from the high House-top, practises her Evening Songs in vain. Nisus, transformed into a Hawk, in the clear Sky appears aloft, and Scylla, in form of the Lark, is punished for having cut her Father's purple Lock. Wherever she flying cuts the light Air with her Wings, so hostile, implacable Nisus, with loud Screams pursues her through the Sky: Where Nisus mounts into the Sky, she swiftly flying cuts the light Air with her Wings. Then the Ravens with compressed Throat twice or four times repeat their Notes clear and shrill: And often in their towering Neils, affected with I know not what

NOTES.

35. *Si nubes ut noster læta spargitur* —
29. in malum pariet.

399. *Phæon Thetidis Alcyones.* Ceyx, the King of Icarus, having perished by Shipwreck in the Aegean Sea, his Queen Alcyon, fearing his dead Body floating near the Shore, built herself a nest in the Thicket of her Plantation, and sat, in Competition to the many-loued, in the Sun into the Birds called Halcyon or Kingfisher. For then the Sea is said to be smoothed down for seven Days about the Winter Solstice, that they may the more conveniently hatch their Young. Hence these are called Halcyon-days.

407. *Nequicquam exercet.* Among the various Glasses which I have put on their Words, there is indeed of every Meaning seems to be that which, whereas the Flooding of the Owl is commonly a Prognostic of bad Weather, yet when their Signs of fair Weather are seen, they are the best and

sings in vain, her dreary Prognostic is not to be minded; or, if any regard it as a Sign of bad Weather, they will find themselves disappointed. In this Verse 409, after having said that the darkness of the Sun's Orb at Rising and Setting betokens fair Weather, he adds, *fusa tenebre nubis*; Mists and blackening Clouds, which at other Times are Forerunners of Rain, are then not to be regarded, it is then in vain to be alarmed by them.

To those who dislike this Interpretation Servius proposes another, taking *nequicquam* for *non*; but it is a Question if ever the Word has that Signification either in Virgil or any other good Author.

409. *Serv.* The Owl is the only Bird that never sings by Night; for, as to the Nightingale, it is well known that she sings also by Day, only her Music is not then so much regarded as in the Chorus of other Birds.

Inter se foliis strepitant : juvat, imbris actis,
Progeniem parvam dulcesque revifere nidos.
Haud equidem credo, quia sit divinitus illis : 415
Ingenium, aut rerum fato prudentia major :
Verum, ubi tempestas, et cœli mobilis humor
Mutaverè vias ; et Jupiter humidus Austris
Denfat, erant quæ rara modò, et quæ denfa re-
laxat ;

Vertuntur species animorum, et pectora motus
Nunc alios ; alios, dum nubila ventus agebat, 421
Concipiunt. Hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.

Si verò Solem ad rapidum Lunasque sequentes
Ordine respicies ; nunquam te crastina fallet 425
Hora, neque insidiis noctis capiere serenæ.
Luna revertentes cum primùm colligit ignes,
Si nigrum obscuro comprehenderit æra cornu ;
Maximus agricolis pelagoque parabitur imber.
At, si virgineum suffuderit ore ruborem, 430
Ventus erit : vento semper rubet aurea Phœbe.

nigrum ruborem ore, erit ventus : aurea Phœbe semper rubet vento.

TRANSLATION.

unusual Joy, they caw and make a Bustle together among the Leaves : The Rains now past, they are fond to revisit their little Offspring, and beloved Nests. Not indeed, I am persuaded, as if they had a Spirit of Discernment from the Gods, or superior Knowledge of Things by Fate : But when the Temperature of the Air and fluctuating Vapours have changed their Courses ; and Jove, veiled in Showers, by his Southwinds condenses those Things which just before were rare, and rarifies what Things were dense ; the Images of their Minds are altered, and their Breasts receive now Motions of one Sort ; now of another, while the Wind rolled the Clouds. Hence that Concert of Birds in the Fields, and hence the Cattle frisking for Joy, and the Ravens exulting in hoarse Notes.

But if you give Attention to the rapid Sun, and the Moons in order following ; the Hour of ensuing Morn shall never cheat you, nor shall you be deceived by the treacherous Aspect of a Night fair and serene. When first the Moon collects the returning Rays, if with Horns obscure she inclose dusky Air ; a vast Storm of Rain is preparing for the Swains and Mariners. But, if she shall spread a Virgin Blush over her Face, Wind will ensue : Golden Phœbe still reddens with

NOTES.

416. *Rerum fato prudentia major.* A superior Knowledge of Things by Fate. Some confine the Words thus : *Prudentia rerum major fato, a Knowledge of Nature superior to Fate, i. e. as I take it, a greater Knowledge than may be accounted for from Destiny and the established Laws of Matter and Motion.* Others, *major prudentia in fate rerum, a superior Insight into Fate.*

418. *Jupiter.* Jupiter, no doubt, often signifies the *God* ; but the Dignity of the poetical Style lies in these and the like figurative Expressions, and therefore ought not to be lost in a Translation.

427. *Luna revertentes.* These Signs, taken from the Moon, were proverbial :

Pallida luna punit, rubicunda flat, alba se-
ruat

Sin exit pura in quarto ortu
(namque is est certissimus auctor)
nec ibit obtusis cornibus per cœ-
lum; et totus ille dies, et qui
nascetur ab illo, ad exactum
mensē, carebunt pluviâ ventif-
que: nautæ servati solvent vo-
ta in litore Glaucō, et Panop-
peæ, et Inoo Melicertæ. Sol
quoque, et exoriens, et cum con-
det se in undas, dabit signa.
Certissima signa sequuntur solem,
et quæ refert manè, et quæ re-
fert astris surgentibus. Ubi ille
variaverit nascentem ortum ma-
culis, conditus in nubem, refu-
geritque medio orbe; imbres sint
suspecti tibi: namque Notus si-
nister arboribusque, satisque,
pecorique urget ab alto mari.
Aut ubi sub lucem diversi radii
rumpent sese inter densa nubila;
aut ubi Aurora, linquens cro-
ceum cubile Tithoni, surget pal-
lida; heu, tum pampinus malè
defendet mites uvas; cum multa
horrida grando salti crepitans in
retis. Profuerit magis memi-
nisse hoc etiam, cum jam sol de-
cedet Olympo cincto: nam sæpe
videmus varios colores errare in vultu ipsius.

Sin ortu in quarto (namque is certissimus auctor)
Pura, nec obtusis per cœlum cornibus ibit;
Totus et ille dies, et qui nascetur ab illo,
Exactum ad mensē, pluviâ ventisque carebunt:
Votaque servati solvent in litore nautæ 436
Glaucō, et Panopeæ, et Inoo Melicertæ.

Sol quoque, et exoriens, et cum se condet in undas,

Signa dabit. Solem certissima signa sequuntur,
Et quæ manè refert, et quæ surgentibus astris. 440
Ille ubi nascentem maculis variaverit ortum
Conditus in nubem, medioque refugerit orbe;
Suspecti tibi sint imbres: namque urget ab alto
Arboribusque satisque Notus, pecorique sinister.
Aut ubi sub lucem densa inter nubila sese 445
Diversi rumpent radii; aut ubi pallida surget
Tithoni croceum linquens Aurora cubile;
Heu, malè tum mites defendet pampinus uvas;
Tam multa in tectis crepitans salit horrida grando.
Hoc etiam, emenso cum jam decedet Olympo, 450
Profuerit meminisse magis: nam sæpe videmus
Ipsius in vultu varios errare colores.

TRANSLATION.

Wind. But if at her fourth Rising (for that is the most unerring Monitor) she walks along the Sky pure and bright, nor with blunted Horns; both that whole Day, and all those that shall come after it, till the Month be finished, shall be free from Rain and Winds: And the Mariners, preserved from Shipwreck, shall pay their Vows upon the Shore to Glaucus, Panopea, and Melicerta, Ino's Son.

The Sun too, both rising, and when he sets in the Waves, will give Signs. The surest Signs attend the Sun, both those which he brings in the Morning, and those when the Stars arise. When he shall bequeer his new-born Face with Spots, hid in a Cloud, and easily shun the Sight in the Half his Orb, you may then suspect Showers: For the Southwind, pernicious to Trees, and Corn, and Flocks, hakens from the Sea. Or when, at the Dawn, the Rays shall break and scatter themselves diversely among thick Clouds; or when Aurora, leaving the Saffron-bed of Tithonus, rises pale; ah, the Vine-leaf will then but ill defend the mild ripening Grapes; so thick the horrid Hail bounds rattling on the Roofs. This too it will be more advantageous to remember, when, having measured the Heavens, he is just setting: For often we see various Colours wander over

NOTES.

434. *Nascentur.* The Roman and Lombard Manuscript, according to Pierius, read *nascentur*.

446. *Diversi rumpent.* The Roman Manuscript has *rumpunt*; Servius and others after him read *erumpent*.

Cæruleus pluviam denuntiat : igneus Euros.
Sin maculæ incipient rutilo immiscerier igni ;
Omnia tunc pariter vento nimbisque videbis 455
Fervere. Non illâ quisquam me nocte per altum
Ire, neque à terrâ moneat convellere funem.
At si, cum referetque diem, condetque relatum,
Lucidus orbis erit ; frustra terreberè nimbis,
Et claro silvas cernes Aquilone moveri. 460

Denique, quid Vesper ferus vehat, unde serenas
Ventus agat nubes, quid cogitet humidus Auster,
Sol tibi signa dabit. Solem quis dicere falsum
Audeat ? ille etiam cæcos instare tumultus
Sæpe monet, fraudemque et operta tumescere
bella. 465

Ille etiam exstincto miseratus Cæsare Romam,
Cum caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt secula noctem.
Tempore quanquam illo tellus quoque et æquora
ponti,

Obscœnique canes, importunæque volucres 470
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,
ruptis, effervere in agros Cyclopum,

Cæruleus color denuntiat plu-
viam, igneus denuntiat Euros.
Sin maculæ incipient immisceri
rutilo igni ; tunc videbis omnia
fervere pariter vento nimbisque.
Non quisquam moneat me ire per
altum mare illâ nocte, neque
convellere funem à terrâ. At si
orbis solis erit lucidus, cum re-
feretque diem, conderque eum
relatum ; frustra terreberè nim-
bis, et cernes silvas moveri claro
Aquilone. Denique, quid ferus
Vesper vehat, unde ventus agat
serenas nubes, et quid humidus
Auster cogitet, sol dabit signa
tibi. Quis audeat dicere solem
esse falsum ? ille etiam sæpe
monet cæcos tumultus instare,
fraudemque et operta bella tu-
mescere. Ille etiam est misera-
tus Romam Cæsare exstincto,
cum texit nitidum caput obscurâ
ferrugine, impiaque secula timu-
erunt æternam noctem. Quan-
quam illo tempore, tellus quo-
que, et æquora ponti, obscœni-
que canes, importunæque volucres
dabant signa. Quoties vidimus
Ætnam, undantem fornacibus

TRANSLATION.

his Face. The Azure threatens Rain : The Fiery, Storms of Wind. But if
the Spots begin to be blended with bright Fire ; then you shall see all embroiled
together with Wind and Drifts of Rain. Let none advise me that Night to launch
into the Deep, nor to tear my Cable from the Land. But if, both when he
ushers in, and when he shuts up the revolving Day, his Orb is clear and lucid ;
in vain shall you be alarmed by the Clouds, but you shall see Woods waved by the
fair Northwind.

In fine, the Sun will give thee Signs of what Weather late Vesper brings,
from what Quarter the Wind will blow, the Clouds serene and fair, what humid
Auster meditates. Who dares to call the Sun a Deceiver ? He even forewarns
often that dark Insurrections are at hand, and that Treachery and secret Wars
are swelling to a Head. He also sympathized with Rome on Cæsar's Death,
when he covered his bright Head with a dark ensanguined Hue, and the impious
Age feared eternal Night. Tho' at that time the Earth too, and Ocean's watery
Plains, Dogs in hideous Howlings, and Birds, by importunate unseasonable
Screams, gave ominous Signs. How often have we seen Mount Ætna from
its burst Furnaces boil over in Waves on the Lands of the Cyclops, and shoot

NOTES.

458. Cum referetque, &c. Literally, When
he shall both bring back the Day, and shut it up
when brought back.

467. Ferrugine. This Word signifies here a
dark Red, somewhat resembling that of Blood.

470. Obscœnique canes. i. e. Dogs of bad
Omen, bawling abominably. Every Thing vile,
obscene, or impure, was by the Ancients reckon-
ed inauspicious ; hence the Word signifies direful
or unlucky.

volvereque globos flammarum,
 liquefactaque saxa? Germania
 audit sonitum armorum toto cœ-
 lo: et Alpes tremuerunt insoli-
 tis motibus. Ingens vox quoque
 est exaudita vulgò per silentes
 lucos, et simulacra, pallentia
 miris modis, sunt visa sub ob-
 scurum noctis; pecudesque sunt
 locutæ, infandum! amnes siflunt,
 terræque dehiscunt; et mæstum
 ebur illacrymat templis, æraque
 sudant. Eridanus, rex fluvio-
 rum, proluit silvas, contorquens
 eas infano vortice, tulitque ar-
 menta cum stabulis per omnes
 campos. Nec eodem tempore
 aut minaces fibræ cessavere ap-
 parere tristibus extis, aut cruor
 cessavit manare puteis; et urbes
 resonare altè per noctem, lupis
 ululantibus. Non plura fulgu-
 ra aliàs ceciderunt sereno cælo;
 nec diri cometæ toties arserè.
 Ergo Philippi videre Romanas
 acies concurrere iterum inter sese
 paribus telis:

Flammarumque globos, liquefactaque volvere
 saxa?

Armorum sonitum toto Germania cœlo
 Audit: insolitit tremuerunt motibus Alpes. 475
 Vox quoque per lucos vulgò exaudita silentes
 Ingens, et simulacra modis pallentia miris
 Visa sub obscurum noctis; pecudesque locutæ,
 Infandum! sistunt amnes, terræque dehiscunt;
 Et mæstum illacrymat templis ebur, æraque su-
 dant. 480

Proluit infano contorquens vortice silvas
 Fluviorum rex Eridanus; camposque per omnes
 Cum stabulis armenta tulit. Nec tempore eodem
 Tristibus aut extis fibræ apparere minaces,
 Aut puteis manare cruor cessavit; et aliè 485
 Per noctem resonare, lupis ululantibus, urbes.
 Non aliàs cœlo ceciderunt plura sereno
 Fulgura; nec diri toties arserè cometæ.
 Ergo inter sese paribus concurrere telis
 Romanas acies iterum videre Philippi: 490

TRANSLATION.

up into the Air Globes of Flame, and molten Rocks? Germany heard a Clashing of Arms over all the Sky: The Alps trembled with uncommon Earthquakes. A mighty Voice too was commonly heard through the silent Groves, and Spectres, hideously pale, were seen under Cloud of Night: And the very Cattle (O horrid!) spoke. Rivers stopped their Courses, Earth yawned wide: The mourning Ivory weeps in the Temples, and the brazen Statues sweat. Eridanus, Supreme of Rivers, overflowed, whirling in his furious Eddy whole Woods along, and bore away the Herds with their Stalls over all the Plains. Nor at the same time did either the Fibres fail to appear threatening in the baleful Entrails, or Streams of Blood to flow from the Wells; and Cities to resound aloud with Wolves howling by Night. Never did Lightning fall in greater Quantities from a serene Sky: Nor did direful Comets so often blaze. For this Philippi twice hath seen the Roman Armies in intestine War engage: Nor seemed it unbecoming

NOTES.

482. *Fluviorum rex Eridanus.* The Poet here, on purpose to express the Rapidity of this River, begins the Verse with two short Syllables. The *Eridanus*, or *Po*, rises from the Foot of Mount *Vesulus*, and, passing through the *Cisalpine Gaul*, falls into the *Adriatic Sea*. *Virgil* calls it the King of Rivers, because it is the largest and most famous of all the Rivers in Italy.

490. *Romanas acies iterum videre Philippi.* It is generally agreed that *Virgil* here means those two Battles which are so famous in History; the one between *Cæsar* and *Pompey*, and the other between *Brutus* and *Cæsar* on

the one Side, and *Augustus* and *M. Antony* on the other. But it is certain, from History, that the Scenes of these two Battles were widely distant from each other; for the former was fought on the Plains of *Pharsalus* in *Thessaly*, the other at *Philippi* in *Thrace*, which two Places are above two hundred Miles Distance the one from the other. It can hardly be conceived what Confusion there is among Interpreters in their Attempts to unravel this great Difficulty. *Servius*, *Stephanus* in his *Thesaurus*, *Petavius*, Dr. *Hyllin*, *Torrentius*, *Deffæz*, Mr. *Davies*, *Father Sanadon*, but especially the two celebrated Writers of the *Romans*

Nec fuit indignum Superis, bis sanguine nostro
 Emathiam, et latos Hæmi pinguefcere campos.
 Scilicet et tempus veniet, cum finibus illis
 Agricola, incurvo terram molitus aratro,
 Exesa inveniet scabrâ rubigine pila : 495
 Aut gravibus rastris galeas pulsabit inanes,
 Grandiaque effossis mirabitur ossa sepulcris.
 Dî patrii, Indigetes, et Romule, Vestaque
 mater,
 Quæ Tuscum Tiberim, et Romana palatia servas;
 Hunc saltem everso juvenem succurrere sæclo 500
 Ne prohibere. Satis jam pridem sanguine nostro
 Laomedontæ luimus perjuria Trojæ.

nec fuit indignum Superis, E-
 mathiam et latos campos Hæmi
 pinguefcere bis nostro sanguine.
 Scilicet et tempus veniet, cum,
 illis finibus, agricola, molitus
 terram in curvo aratro, inve-
 niet pila exesa scabrâ rubigine :
 aut pulsabit inanes galeas gra-
 vibus rastris, mirabiturque gran-
 dia ossa effossis sepulcris. Pa-
 trii Dî, Indigetes, et Romule,
 materque Vesta, quæ servas
 Tuscum Tiberim et Romana pa-
 latia ; saltem ne prohibere hunc
 juvenem succurrere everso sæclo.
 Jam pridem luimus perjuria
 Laomedontæ Trojæ nostro san-
 guine.

TRANSLATION.

to the Gods, that Emathia, and the extensive Plains of Hæmus, should twice be fattened with our Blood. Nay, and the Time shall come, when in those the Husbandman, labouring the Ground with the crooked Plough, shall find Javelins half consumed with corrosive Rust : Or with his cumbrous Harrows shall clash on empty Helmets, and having dug up Graves admire at the huge Bones.

Ye guardian Deities of my Country, ye Indigetes, and thou, O Romulus, and Mother Vesta, who presidest over the Tuscan Tiber, and the Palaces of Rome ; forbid it not at least that this young Prince repair the Ruins of the Age. Long since have we with our Blood atoned for the Perjuries of Laomedon's Troy.

NOTES.

Roman History, Catrou and Rouille ; all these, and Numbers of others, will needs have it that both these Battles were fought on the same Spot. But this Opinion is quite inconsistent with the plainest Testimony of the most authentic Historians, tends to subvert the Credibility of all History whatsoever, and lays a Foundation for universal Scepticism.

If the Reader would see a satisfactory Solution of this Difficulty, he may consult a Pamphlet lately published in the way of Letters by Mr. Holdesworth, intitled *Pharsalia and Philippi*. The Sum of that Gentleman's Opinion is this : " That Virgil means by his two Battles of *Philippi*, not two Battles fought on the same individual Spot, but at two distant Places of the same Name, the former at *Philippi* (alias *Thracæ Phibie*) near *Pharsalus* in *Thessaly*; the latter at *Philippi*, near the Confines of *Thrace*. And tho' the Historians (all except *Lucius Florus*) by Distinction's sake, call the latter Battle only by the Name of *Philippi* ; yet, as there was a *Philippi* likewise near *Pharsalia*, in Sight of which the former was fought, the Poets, for certain Reasons (which, says he, I shall consider hereafter) call both by the same Name."

As to the Reasons that he says determined Virgil to call both Battles by the same Name, the chief of them, I think, is this : " That, in Compliment to *Augustus*, he might impress the superstitious Romans with a Belief, that the Vengeance of the Gods against the Murderers of *Cæsar* was denounced by Numbers of Prodigious and Omens ; and in so remarkable a Manner, that there appeared in it a particular Stroke of Providence, according to the Heathen Superstition, that the second Battle, which proved fatal to the Romans, should be fought in the same Province with the first, and near a second *Philippi*."

492. *Emathiam*—*Hæmi*. The same ingenious Gentleman proves that the ancient *Macedonia* or *Emathia*, according to the Language of the Poets, extended as far as the River *Nessus* in *Thrace* to the East, and to the South comprehended all *Thessaly*, and consequently took in the *Pharsalian Philippi* ; so that both Battles, here referred to, were really fought in *Emathia*, as Virgil here says. Again he shews that both *Philippi*'s were near Mount *Hæmus*, which, tho' commonly reckoned only a Mountain of *Thrace*, was really a Chain of Mountains like the *Alps* and *Apennines* ;

*Fam pridem, o Cæsar, regia
cæli invidet te nobis, atque que-
ritur te curare triumphos homi-
num. Quippe ubi fas atque
nefas est versum, tot bella sunt
per orbem; tam multæ facies
scelerum: non ullus dignus bo-
nos habetur aratro, arva squa-
lent colonis abductis ad mili-
tiam, et curvæ falces conflantur
in rigidum ensen. Hinc Eu-
phrates movet bellum, illinc Ger-
mania movet bellum: vicinæ
urbes ferunt arma inter se le-
gibus fœderis ruptis: impius
Mars sævit toto urbe. Ut cum
quadrigæ effudere sese carceri-
bus, addunt se in spatia: et
auriga, frustra tendens reti-
nacula, fertur equis, atque cur-
vus audit habenas.*

*Jam pridem nobis cœli te regia, Cæsar,
Invidet, atque hominum queritur curare trium-
phos.*

*Quippe ubi fas versum atque nefas; tot bella per
orbem;* 505

*Tam multæ scelerum facies: non ullus aratro
Dignus honos: squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensen.
Hinc movet Euphrates, illinc Germania bellum:
Vicinæ ruptis inter se legibus urbes* 510
*Arma ferunt: sævit toto Mars impius orbe.
Ut cum carceribus sese effudere quadrigæ,
Addunt se in spatia, et frustra retinacula tendens
Fertur equis auriga, neque audit currus habenas.*

TRANSLATION.

Long since, O Cæsar, the Courts of Heaven envy us the Possession of thee, and complain that thou art concerned about the Triumphs of Mortals. Since among them the Distinctions of Right and Wrong are perverted; so many Wars, so many Species of Crimes prevail throughout the World: The Plough has none of those Honours that are its Due: The Fields lie waste, their Owners forced to bear Arms, and the crooked Scythes are forged into rigid Swords. Here Euphrates, there Germany raises War: Neighbouring Cities, having broke their mutual Leagues, take Arms against each other: Pitiless Mars rages over all the World. As when the four-horsed Chariots have started from the Goal, they fly out swifter and swifter to the Race, and the Charioteer, stretching in vain the Bridle, is hurried away by the Steeds, nor is the Chariot heedful of the Reins.

NOTES.

pennines; the Head or highest Part thereof was in *Thrace*, but all the other Mountains, viz. *Rhodope*, *Pangæus*, &c. quite round to *Pindus* and *Ossa*, branch out from the same Head. *Virgil* himself seems to take the Mount in this extensive View, when he cries out, *Geor. II. 488.*

*O qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!*

As all the other Places, mentioned in this Passage, were in *Thessaly* or *Acbaia*, 'tis reasonable to suppose, that by the Vallies of *Hæ-*

mus he means the same Country too. But, let that be as it will, there are several Passages in *Lucan* which evidently shew that *Hæmus* reached to the *Thessalian Philippi*. Thus at the latter End of the first Book he prophesies that the Battle of *Pharsalia* (which he too calls by the Name of *Philippi*) was to be fought under the Rock of *Hæmus*, Verse 681.

Latetque Hæmi sub rupe Philippi.
See also *L. VII. 374, 449, 576.*

511. *Impius*. Here signifies cruel, unnatural, that has no piety, no Tenderness, no natural Affection.

P. VIRGILII MARONIS G E O R G I C A.

L I B E R II.

HACTENUS arborum cultus, et sidera
coeli;
Nunc te, Bacche, canam, necnon silvestria tecum

Virgulta, et prolem tardè crescentis olivæ.
Huc, pater ô Lenææ: tuis hîc omnia plena
Muneribus: tibi pampineo gravidus autumnus
Floret ager: spumat plenis vindemia labris:
Huc, pater ô Lenææ, veni; nudataque musto
Tinge novo mecum direptis crura cothurnis.

O R D O.

Haſtæus cecini cultus arborum, et ſidera cæli; nunc canam te, Bacche, necnon ſilveſtria virgulta tecum, et prolem tardè crescentis olivæ. Adhuc buc, ô pater Lenææ: omnia hîc ſunt plena tuis muneribus: ager floret tibi gravidus pampineo autumnus: vindemia ſpumat plenis labris: Veni buc, ô pater Lenææ; et mecum tinge nudata crura novo muſto, cothurnis direptis.

T R A N S L A T I O N.

THUS far of the Culture of Fields, and of the Constellations of the Heavens; now, Bacchus, will I sing of thee, and with thee of woodland Trees, and of the slow-growing Olive's Offspring. Hither, O Father Lenæus (here all is full of thy Bounties: For thee the Field laden with the viny Harvest flourishes: For thee the Vintage foams in the full Vats:) Hither, O Father Lenæus, come; and, having thy Buskins stript off, stain thy naked Legs with me in new Wine.

N O T E S.

The Subject of the following Book is Planting. In handling of which Argument, the Poet shews all the different Methods of raising Trees; describes their Variety, and gives Rules for the Management of each in particular. He then points out the Soils in which the several Plants thrive best: And thenec takes Occasion to run out into the Praises of Italy. After which he gives some Directions for discovering the Nature of every Soil, prescribes Rules for dressing of Vines, Olives, &c. and concludes the Georgic with a Panegyric on a Country Life.

2. *Silvestria virgulta.* Forest-trees, chiefly those that were used in propping the Vine, as the Poplar, Elm, Osier, Ash, &c.

4. *Lenææ.* A Name of Bacchus of Greek Derivation, from ληνος, torcular, a Wine-press.

8. *Direptis cothurnis.* The Cothurnus or Buskin was a Part of Bacchus's Dress. Tac. L. II. In celebrando vindemiæ simulacra, Silius Baceum referens bedera vinctus erat, et cothurnos gerebat.

8. *Tinge.* Alludes to the Custom of treading out the Grapes with their Feet.

Principio est varia natura creandis arboribus: namque aliæ veniunt ipsæ suâ sponte, nullis hominum cogentibus eas; tenentque campos latè et curva flumina: ut molle siler, lentæque genistæ, populus, et canentia salicetæ: glaucâ fronde. Autem pars surgunt de posito semine: ut altæ castanæ, æsculusque maxima nemorum, quæ frondet Jovi, atque quercus habitæ oracula à Graiis. Densissima silva pullulat aliis ab radice: ut cerasis, ulmisque: etiam parva Parnassia laurus subjicit se sub ingenti umbrâ matris. Natura primum dedit hos modos: his modis omne genus silvarum fruticumque, sacrorumque nemorum viret. Sunt alii modi, quos usus ipse repperit sibi aliâ viâ. Hic homo, abscindens plantas de tenero corpore matrum, deposuit eas sulcis: hic obruit arvo stirpes, quadrifidasque fudes, et vallos acuto robore:

Principio arboribus varia est natura creandis: Namque aliæ, nullis hominum cogentibus, ipsæ 10 Sponte suâ veniunt; camposque, et flumina latè Curva tenent: ut molle siler, lentæque genistæ, Populus, et glaucâ canentia fronde salicetæ. Pars autem posito surgunt de semine: ut altæ 14 Castanæ, nemorumque Jovi quæ maxima frondet Æsculus, atque habitæ Graiis oracula quercus. Pullulat ab radice aliis densissima silva: Ut cerasis, ulmisque: etiam Parnassia laurus Parva sub ingenti matris se subjicit umbrâ. 19 Hos natura modos primum dedit: his genus omne Silvarum, fruticumque viret, nemorumque sacrorum. Sunt alii, quos ipse viâ sibi repperit usus. Hic plantas tenero abscindens de corpore matrum, Deposuit sulcis: hic stirpes obruit arvo, Quadrifidasque fudes, et acuto robore vallos: 25

TRANSLATION.

First, Nature is various in producing Trees: For some, without any cogent Means applied by Men, come freely of their own Accord, and widely overspread the Plains and winding Rivers: As the soft Osier, and limber Broom, the Poplar and the whitening Willows, with Sea-green Leaves. But some arise from deposited Seed: As the lofty Chestnuts, and the Æsculus, most majestic of the Groves, which, in Honour of Jove, shoots forth its Leaves, and the Oaks reputed oracular by the Greeks. To others a moist luxuriant Wood of Suckers springs from the Roots: As the Cherries, and the Elms: Thus too the little Bay of Parnassus raises itself under its Mother's diffusive Shade. Nature at first ordained these Means for the Production of Trees: By these every Species blooms, of Woods, and Shrubs, and sacred Groves. Others there are, which Experience has found out for itself by Art. One, cutting off the Suckers from the tender Body of their Mother, lets them in the Furrows: Another buries the Stocks in the Ground, and Stakes, whose Bottom is split in four, and Poles with the Wood

NOTES.

16. *Æsculus.* A kind of Oak, which some take to be what we call the Bay-oak. This Tree was consecrated to Jupiter.

19. *Se subjicit.* i. e. *superum jactit*, shoots up. See Ecl. X. 74.

22. *Viâ.* Arte, as Cic. de Cl. Or. XLVI. *Antea neminem solum viâ nec arte, sed accurate invenit, et de scriptis plerosque dicere.*

23. *Hic plantas, &c.* This refers to the Propagation of Trees by Suckers.

25. *Quadrifidasque fudes.* This is the Method of Propagation, by fixing the large Branches like Stakes in the Earth.

25. *Acuto robore.* Trunco exacuto et in mucronem fastigiato, as *Pliny* has it. The *quadrifidas fudes* is when the Bottom is slit across both Ways; the *acuto robore* is when it is cut into a Point, which is called the *Colt's Foot*. *Essay on the Georgics.*

Silvarumque aliæ pressos propaginis arcus
 Exspectant, et viva suâ plantaria terrâ.
 Nil radices egent aliæ : summumque putator
 Haud dubitat terræ referens mandare cacumen.
 Quin et caudicibus sectis, mirabile dictu, 30
 Truditur è sicco radix oleagina ligno.
 Et sæpe alterius ramos impunè videmus
 Vertere in alterius, mutatamque infita mala
 Ferre pyrum, et prunis lapidosa rubescere corna.
 Quare agite, ô proprios generatim discite cultus,
 Agricolaë, fructusque feros mollite colendo : 36
 Neu fegnes jaceant terræ : juvat Ismara Baccho
 Conferere, atque oleâ magnum vestire Taburnum.
juvat conferere Ismara Baccho, atque vestire magnum Taburnum oleâ.

aliæ arbores silvarum expectant pressos arcus propaginis, et viva plantaria defodi in suâ terrâ. Aliæ egent radices nil : putatorque haud dubitat mandare summum cacumen, referens illud terræ. Quin et, mirabile dictu, radix oleagina, caudicibus sectis, truditur è sicco ligno. Et sæpe videmus ramos alterius arboris vertere impunè in ramos alterius, pyrumque mutatam ferre mala infita sibi, et lapidosa corna rubescere prunis. Quare agite, ô agricolaë, discite proprios cultus generatim, molliteque feros fructus colendo eos : neu fegnes terræ jaceant :

TRANSLATION.

sharpened to a Point : Some Trees *luxuriant* expect the bent down Arches of a Layer, and living Nurseries in their own *native* Soil. Others have no need of any Root : And the Planter makes no Scruple to commit to Earth the topmost Shoots, giving them back to *her* Care. Nay (what is wonderful to relate) even after her Trunk is cut in Pieces, the Olive-tree shoots forth Roots from the dry Wood. Often we see the Boughs of one Tree transformed, with no Disadvantage, into those of another, and a Pear-tree *thus* changed bear ingrafted Apples, and stony Cornelian Cherries grow upon Plum-tree Stocks.

Wherefore come on, O Husbandmen, learn the Culture proper to each Kind, and soften the wild Fruits by Cultivation : Nor let *even poor and* infertile Grounds lie neglected : It is worth while to plant *even rugged Mountains such as* Ismarus with Vines, and clothe vast Taburnus with Olives.

NOTES.

26. *Silvarum.* Trees very luxuriant, and abounding with Shoots that look like a little Wood.

26. *Pressos propaginis arcus expectant.* This describes the Method of raising Trees by Layers, i. e. by bending down a Branch from the Mother-tree, and planting it in the Ground, till it take Root firm enough to nourish itself; which, according to *Columella*, is in the third Year : Then it may be separated from the Mother.

27. *Exspectant.* i. e. By their Luxuriance and Bending down to the Earth they seem to expect Propagation, and to desire, as it were, that their Shoots may be set in the Ground.

27. *Viva.* i. e. Not separated from their r-tree.

29. *Referens mandare.* This is the Method of Propagation, which is called by *Cuttings*. *Referens* signifies giving them back to the Earth, whence they came.

30. *Caudex,* Is properly the Body of the

Tree separate from the Root, as *truncus* is the Body separate from the Head.

37. *Neu fegnes jaceant terræ.* Dr. Trapp renders it, *Let not your Land lie idle.* And in like Manner all the other Interpreters I have seen. But the Construction seems rather to be, *neu fegnes terræ jaceant, nor let Land however naturally infertile lie neglected ;* which both preserves the Connexion with what goes before, and shews the Propriety of adding *juvat Ismara Baccho conferere, &c.* Mountains by Nature rugged, and whose Soil is *segnis*, infertile, and backward to produce, yet by Culture will turn to good Account : Thus *Ismarus* bears excellent Vines, and *Taburnus* is famous for the Production of Olives.

37. *Ismara.* Ismarus, a Mountain in the maritime Parts of *Tbracc*.

38. *Taburnum.* Taburnus, a Mountain in *Campania*, between *Capua* and *Nola*, fertile in Olives. Its modern Name is *Taburo*.

Tuque ades, decurre inceptum
laborem unâ mecum, ô decus,
ô meritò maxima pars nostræ fa-
mæ, Mæcenas, volansque da
vela patenti pelago. Ego non
opto amplecti cuncta meis ver-
sibus : non, si sint mihi centum
linguæ, centumque ora, et fer-
rea vox : ades, et lege oram
præmi litoris. Terræ sunt in
nostris manibus : non tenebo te
hic ficto carmine, atque per am-
bages et longa exorsa. Arbores,
quæ tollunt se in oras luminis
suæ sponte, surgunt infecunda
quidem, sed læta et fortia :
quippe natura subest solo. Ta-
men si quis inferat hæc quoque,
aut mandet hæc mutata subactis
serobibus, exuerint silvestrem
animum : frequentique cultu,
haud tarda sequentur, in quas-
cunque artes voces illa. Nec
non et illa quæ exit sterilis ab
imis stirpibus, faciet hoc, si sit
digesta per vacuos agros : nunc
altæ frondes, et rami matris o-
pæcant eam, adimuntque fetus illi

Tuque ades, inceptumque unâ decurre laborem,
O decus, ô famæ meritò pars maxima nostræ, 40
Mæcenas ; pelagoque volans da vela patenti.
Non ego cuncta meis amplecti versibus opto :
Non, mihi si linguæ centum sint, oraque centum,
Ferreæ vox : ades, et primi lege litoris oram.
In manibus terræ : non hic te carmine ficto, 45
Atque per ambages, et longa exorsa tenebo.

Sponte suâ quæ se tollunt in luminis oras,
Infecunda quidem, sed læta et fortia surgunt :
Quippe solo natura subest. Tamen hæc quoque
si quis

Inferat, aut serobibus mandet mutata subactis, 50
Exuerint silvestrem animum : cultuque frequenti,
In quascunque voces artes, haud tarda sequentur.
Nec non et sterilis quæ stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros :
Nunc altæ frondes, et rami matris opacant, 55
Crescentique adimunt fetus, uruntque ferentem.

TRANSLATION.

And thou, my Glory, to whom I justly owe the greatest Portion of my Fame, be present, O Mæcenas, pursue with me this Task begun, and flying set Sail on this Sea now opening wide. I choose not to comprise all in my Verse : Not tho' I had an hundred Tongues, an hundred Mouths, and an Iron Voice : Be present, and coast along the nearest Shore. The Land is still in View : I will not here detain thee with fictitious Song, nor with Circumlocution and tedious Preamble.

Those, which spring up spontaneously into the Regions of Light, are unfruitful indeed, but they rise vigorous and strong : For in the Soil lies hid some natural Quality peculiarly suited to them. Yet if any one ingraft even these, or deposit them transplanted in Trenches well prepared, they will put off their savage Nature, and by frequent Culture will not be slow to follow whatever Arts and Methods of Improvement you call them to. And the Suckers also, which sprout up barren from the low Roots, will do the same, if they be distributed through Fields where they have Room to strike their Roots : Now in their natural State the high Shoots and Branches of the Mother overshadow them, and hinder them from bearing Fruit as they grow up, or pinch and starve them when they bear.

NOTES.

39. *Decurre.* This is the same Allusion with that in Verse 41. *Pelagoque volans da vela patenti ; decurro* being applied to prosperous Sailing, when the Ship runs with a gliding Motion along the Waves ; as *Æn. V. 212.*

Prona petit maria, et pelago decurrit aperto.

41. *Pelagoque volans, &c.* And flying set Sail into the open Sea, i. e. accompany and con-

duct me through this immense Work, which now opens itself to my View like an expanded Ocean.

50. *Mutata. i. e. Mutata loco,* such
planted. 170 a
70

56. *Uruntque ferentem.* Pinch or starve it in bearing, by intercepting the Sun and Air.

Jam, quæ feminibus jactis se sustulit arbos,
Tarda venit, feris factura nepotibus umbram :
Pomaque degenerant succos oblita priores :
Et turpes avibus prædam fert uva racemos. 60
Scilicet omnibus est labor impendendus, et omnes
Cogendæ in sulcum, ac multâ mercede domandæ,
Sed truncis oleæ meliùs, propagine vites
Respondent; solido Paphiæ de robore myrtus.
Plantis eduræ coryli nascuntur, et ingens 65
Fraxinus, Herculeæque arbos umbrosa coronæ,
Chaonique patris glandes : etiam ardua palma
Nascitur, et casus abies visura marinos.

Inferitur verò ex fetu nucis arbutus horrida :
Et steriles platani malos gessere valentes. 70
Castaneæ fagus, ornusque incanuit albo
Flore pyri : glandemque sues fregere sub ulmis.
Nec modus inferere, atque oculos imponere simplex.
Nam quæ se medio trudunt de cortice gemmæ,
Et tenues rumpunt tunicas ; angustus in ipso 75
Fit nodo sinus : huic alienâ ex arbore germen
Includunt, udoque docent inolescere libro.

sinus fit in nodo ipso : includunt germen decisum ex alienâ arbore libro. buc, docentque illud inolescere udo

Jam arbos, quæ sustulit se jactis feminibus, venit tarda, factura umbram feris nepotibus : pomaque degenerant, oblita priores succos : et uva fert turpes racemos prædam avibus. Scilicet labor est impendendus omnibus, et omnes sunt cogendæ in sulcum, ac domandæ multâ mercede. Oleæ provenientes è truncis, vites è propagine meliùs respondent, et myrtus Paphiæ de solido robore. Eduræ coryli nascuntur plantis, et ingens fraxinus, populusque umbrosa arbor Herculeæ coronæ, glandesque Chaonii patris Jovis : etiam ardua palma nascitur, et abies visura marinos casus. Verò horrida arbutus inferitur ex fetu nucis, et steriles platani gessere valentes malos. Fagus incanuit flore castaneæ, ornusque albo flore pyri : suesque fregere glandem sub ulmis. Nec est simplex modus inferere atque imponere oculos. Nam quæ gemmæ trudunt se de medio cortice, et rumpunt tenues tunicas, angustus fit in nodo sinus, huic alienâ ex arbore germen includunt, udoque docent illud inolescere udo

TRANSLATION.

The Tree again, that is raised from Seed thrown into the Ground, grows up slowly, so as to form a Shade for late Posterity : And its Fruits degenerate, forgetting their former Juices: Thus even the Vine bears sorry Clusters, a Prey for Birds. For Labour must be bestowed on all, and all must be reduced into the Trench, and tamed, and made prolific with vast Pains. But Olive, our Wives better when propagated by Truncheons, Vines by Layers, the Paphian of the Paphian Goddess by Setts from the solid Wood. From Suckers the Elm grows, the huge Ash, and the shady Poplar-tree that furnished Hector's Shade, and the Oaks of the Chaonian Father Jove : Thus also the lofty Fir-tree, propagated, and the Fir-tree, doomed to visit the Dangers of the Main.

But the rugged Arbuté is ingrafted on the Offspring of the Walnut, and barren Planes have borne stout Apple-trees. Chestnut-trees have borne Beeches, and the Mountain-ash hath whitened with the snowy Blossoms of the Pear : And Swine have crunched Acorns under Elms. Nor is the Method of ingrafting and that of inoculating one and the same. For Inoculating is thus, where the Buds thrust themselves forth from the Middle of the Bark, and burst the slender Coats, a small Notch is made in the very Knot : Hither they inclose an Eye from another

NOTES.

59. *Pomaque*. Poma here, and in many other Places, signifies all Sorts of Fruits. See Verse 82. and *Plin. L. XVII. 10.*

63. *Truncis*. Truncheons called by *Columella* and *Cato*, *Talæa* : They are the thick Branches sawn in Pieces.

67. *Chaonique patris glandes*. Glandes, Acorns, are here put for the Oaks that bear them. *Chaonii patris* is Jupiter worshiped at *Dodona* in *Chaonia*, or *Epirus*, to whom the Oak was sacred.

Aut rursus enodes trunci refecantur, et via finditur altè in solidum lignum cuneis: deinde feraces plantæ immittuntur. Nec est tempus longum, et ingens arbor exiit ad cælum felicibus ramis, miraturque novas frondes et poma non sua. Præterea haud est unum genus, nec fortibus ulmis, nec salici, lotoque, nec Idæis cyparissis: nec pingues oliuæ nascuntur in unam faciem, Orchites, et radii, et pausia amarâ baccâ; pomaque, et siluæ regis Alcinoi: nec est idem sureulus Crustumii, Syriisque pyris, gravibusque volemis. Eadem vindemia non pendet nostris arboribus, quam vindemiam insula Lesbos carpit de Methymnæo palmite. Sunt Thasiæ vites, sunt et albæ Mareotides;

Aut rursus enodes trunci refecantur, et altè finditur in solidum cuneis via: deinde feraces Plantæ immittuntur: nec longum tempus, et ingens Exiit ad cælum ramis felicibus arbor, 81
Miraturque novas frondes, et non sua poma.
Præterea genus haud unum nec fortibus ulmis, Nec salici, lotoque, nec Idæis cyparissis:
Nec pingues unam in faciem nascuntur oliuæ, 85
Orchites, et radii, et amarâ pausia baccâ;
Pomaque, et Alcinoi siluæ: nec furculus idem Crustumii, Syriisque pyris, gravibusque volemis.
Non eadem arboribus pendet vindemia nostris,
Quam Methymnæo carpit de palmite Lesbos. 90
Sunt Thasiæ vites, sunt et albæ Mareotides;

TRANSLATION.

Tree, and teach it to unite with the moist Rind. Or again, in *ingrafting* the knotless Stocks are cut, and a Passage is cloven deep into the solid Wood with Wedges: Then fertile Cions are inserted: And in no long Time a huge Tree shoots up to Heaven with prosperous Boughs, and admires its new Leaves, and Fruits not its own.

Moreover, the Species is not single neither of strong Elms, nor of Willows, of the Lote-tree, nor of the Idæan Cypresses: Nor do the fat Olives grow in one Form, the *Orchites*, and the *Radii*, and the *Pausia* with bitter Berries: Nor Apples, and the Orchards of Alcinoi: Nor are the Shoots the same of the Crustumian and Syrian Pears, and of the heavy Volemi. The same Vintage hangs not on our Trees, which Lesbos gathers from the Methymnæan Vine. There are the Thasian Vines, and there are the white Mareotides; these fit for

NOTES.

86. *Orchites*. Reading of Servius, which appears to be right, because it is spelt in that manner by the Prose Writers of Agriculture. Thus *Pliny: Genera earum tria dixit Virgilius, Orchites, et radios, et pausias. The Orchis is a round Olive, so called from ὄρχις, a Testicle.*

86. *Radii*. The *radius* is a long Olive, so called from its Similitude to a Weaver's Shuttle.

86. *Amarâ pausia baccâ*. The Poet mentions the bitter Berry of this sort of Olive, because it is to be gathered before it is quite ripe; for then it has a bitter or austere Taste.

88. *Crustumii, Syriisque pyris, gravibusque volemis*. The *Crustumia*, so called from *Crustumium* in *Tuscany*, were reckoned the best sort of Pears. The Syrian Pears, called also *Tarentina*, are thought by some to be the *Bergamot*. The *Volemi*, so called from their Largeness; *quia volam manus impleant, because they fill the*

Palm of the Hand. *Ruæus* takes them for the *don Cretien*; others for the *Libralia* or *Pounders*.

90. *Methymnæo palmite*. So called from *Methymna*, a City of *Lesbos*, an Island in the *Ægean Sea*, famous for good Wine.

91. *Thasiæ vites*. So called from *Thasus*, another Island in the same Sea.

91. *Mareotides albæ*. Most probably an Egyptian Wine, from *Mareotis*, a Lake near *Alexandria*. Which Opinion *Horace* seems to countenance; for he represents *Cleopatra* imbriated with it:

"Mentemque lymphatam Mareotico Redegit in veteri timores Casar."

Others understand this of a *Libyan* Wine, from *Mareotis*, a Part of *Africa*.

Pinguibus hæc terris habiles, levioribus illæ :
 Et passio Pſythia utilior, tenuisque lageos,
 Tentatura pedes olim, vincturaque linguam :
 Purpureæ, præciæque : et, quo te carmine dicam, 95
 Rhætica ? nec cellis idem contendere Falernis.
 Sunt etiam Ammineæ vites, firmissima vina :
 Tmolus et affurgit quibus, et rex ipse Phanæus :
 Argitisque minor : cui non certaverit ulla,
 Aut tantum fluere, aut totidem durare per annos.
 Non ego te, mensis, et Dis accepta secundis, 101
 Transferim, Rhodia, et tumidis, bumaste, racemis.
 Sed neque quam multæ species, nec nomina quæ
 sint,
 Est numerus : neque enim numero comprehendere
 refert :

Quem qui scire velit, Libyci velit æquoris idem 105
 Discere, quam multæ Zephyro turbentur arenæ :

neque enim refert comprehendere eas numero : quem qui velit scire, idem velit discere quam multæ are-
 næ Libyci æquoris turbentur Zephyro :

bæ Marcotides sunt habiles
 pinguibus terris, illæ Thasiæ
 sunt habiles levioribus terris.
 Et Pſythia vitis est utilior vino
 passio faciendo, tenuisque lageos
 vitis tentatura pedes olim, vincturaque linguam : sunt purpureæ,
 præciæque vites : et, quo
 carmine dicam te, & Rhætica
 vitis ? nec idem contendere cum
 Falernis cellis. Sunt etiam Am-
 mineæ vites, ex quibus sunt
 firmissima vina : quibus et Tmo-
 lus, et Phanæus ipse rex mon-
 tium vitiferorum affurgit : mi-
 norque Argitis : cui non ulla
 certaverit aut fluere tantum,
 aut durare per totidem annos.
 Ego non transferim te, & Rhod-
 dia vitis, accepta mensis, et
 secundis Dis, et te, bumaste,
 tumidis racemis. Sed neque est
 numerus quam multæ species earum
 sint, nec quæ fiat nomina :

TRANSLATION.

a rich Soil, and those for a lighter one : And the Pſythian more serviceable
 when dried, and the thin *light* Lageos, which will try the Feet at length, and
 bind the Tongue : The Purple, and the Rath-ripe : And in what Numbers shall
 I sing of thee, O Rhetian Grape ? Nor therefore vie thou with the Falernian
 Cellars. There are also Amininean Vines, best-bodied Wines : Which even
 Tmolus and Phanæ King of Mountains honours : And the smaller Argitis, which
 none can rival, either in yielding so much Juice, or in lasting so many Years.
 I must not pass thee over, Rhodian Grape, grateful to the Gods and second
 Courses, nor thee, Bumastos, with thy swollen Clusters : neither can
 recount how numerous the Species, nor what are, nor imports
 it to comprize their Number : Which whoever would, the same may
 seek to learn how numerous are the Sands of the Liby, crossed by the

NOTES.

93. *Passio Pſythia*, &c. Passum is a Wine made from Raisins, or dried Grapes. The *Pſythia vitis* is probably so called from some City in Greece ; for *Columella* calls it *Graculavi*.

93. *Lageos*. So called from *λαγώς*, a Hare, on account of its Colour.

95. *Præciæ*. Quasi præcoquæ, says *Servius*, because they are first ripe.

96. *Falernis*. Campanian Wine, so called from *Falerus*, a Mountain in Campania.

96. *Rhætica*. So called from *Rhetia*, a Country bordering upon Italy. This Wine is praised by *Cato*, *Strabo*, and other Authors.

97. *Aminineæ*. 'Tis not certain what Wine is here meant.

98. *Tmolus*. A Mountain in *Lydia*, very famous for Wine.

98. *Rex Phanæus*. From *Phanæ*, the Name of a Mountain in *Cbrios*, whose Wines are abundantly celebrated.

101. *Dis et mensis accepta secundis*. i. e. It was so excellent as to be fit for being used in Libations, which were made at the second Courses.

102. *Bumaste*. From the Greek *Βυμάστος*, *Bumamma*, because its Clusters swelled out big, somewhat resembling a Cow's Udder.

aut, ubi Euris violentior inci-
dit navigiis, nosse, quot Ionii
fluctus veniant ad litora. Nec
verò omnes terræ possunt ferre
omnia genera arborum. Salices
nascuntur fluminibus, alique
crassos paludibus, steriles orn-
i saxosis montibus, et litora sunt
lætissima myrtetis: denique Bac-
chus amat apertos colles, taxi
amant Aquilonem et frigora.
Aspice et orbem domitum extre-
mis cultoribus, Eoasque domos
Arabum, pictosque Gelonos.
Patriæ sunt divise arboribus.
India sola fert nigrum ebumum,
et thurea virga est Sabæis solis.
Quid referam tibi balsamaque su-
dantia ex odorato ligno, et bac-
cas semper frondentis acanthi?
quid referam nemora Æthiopum
canentia molli lanâ? utque Seres
depestant tenuia vellera filiiis?
aut quos lucos India propior O-
ceano, sinus extremi orbis, gerit? ubi laud ulla sagittæ potuere vincere summum aëra

Aut, ubi navigiis violentior incidit Euris,
Nosse, quot Ionii veniant ad litora fluctus.
Nec verò terræ ferre omnes omnia possunt.

Fluminibus salices, crassisque paludibus alni 110
Nascuntur: steriles saxosis montibus orn-
i. Litora myrtetis lætissima: denique apertos
Bacchus amat colles: Aquilonem et frigora taxi.

Aspice et extremis domitum cultoribus orbem,
Eoasque domos Arabum, pictosque Gelonos. 115
Divisæ arboribus patriæ. Sola India nigrum
Fert ebumum: solis est thurea virga Sabæis.
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi?
Quid nemora Æthiopum molli canentia lanâ? 120
Velleraque ut foliis depestant tenuia Seres?
Aut quos Oceano propior gerit India lucos,
Extremi sinus orbis? ubi aëra vincere summum

TRANSLATION.

Zephyr: Or to know how many Waves of the Ionian Sea come rolling to the Shores, when Euris, more violent, falls upon the Ships.

But neither can all Soils bear all Sorts of Trees. Willows grow along the Rivers, and Elders in miry Fens: The barren wild Ashes on rocky Mountains. The Shores rejoice most in Myrtle-groves: Bacchus in fine loves open Hills: The Yews the Northwind and the Colds.

Survey also those Parts of the Globe that are subdued and cultivated by Hinds most remote, both the eastern Habitations of the Arabians, and the painted Geli. Countries are distinguished by their Trees. India alone bears black Ebony: The Frankincense Tree belongs to the Sabæans only. Why should I mention to thee Balsam growing from the fragrant Woods, and the Berries of the ever-green Acanthus by the Forests of the Ethiopians whitening with downy Wool? And how can I comb the fine silky Fleeces from the Leaves? Or the Groves which India, nearer the Ocean, produces, the utmost Skirts of the Globe?

NOTES.

115. *Pictos Gelonos.* The Geli were a People of Scythia, who painted their Faces.

116. *Sola India—fert ebumum.* Theophrastus was of the same Opinion, that Ebony was peculiar to India; but other Authors tell us that the best Ebony is brought from Ethiopia.

119. *Balsamaque.* According to the best Accounts of modern Authors the true Country of the Balsam-plant is Arabia Felix. The Balsam flows out of the Branches by making Incisions in the Summer Months.

119. *Baccas semper frondentis acanthi.* There are two Sorts of the Acanthus; the one an Egyptian Tree, of which the Poet here speaks;

and the other an Herb, to which he elsewhere refers. It is observed that the Flowers grow in little Balls which Virgil might poetically call Berries.

120. *Nemora Æthiopum molli canentia lanâ.* The Forests abounding with Cotton-trees.

121. *Velleraque ut foliis depestant tenuia Seres.* The Seres were a People of India who furnished the other Parts of the World with Silk. The Ancients were generally ignorant of the Manner in which it was spun by the Silk-worms, and imagined it was a sort of Down gathered from the Leaves of Trees.

Arboris haud ullæ jactu potuere sagittæ :
 Et gens illa quidem sumtis non tarda pharetris. 125
 Media fert tristes succos, tardumque saporem
 Felicis mali : quo non præsentius ullum,
 Pocula siquando sævæ infecere novercæ,
 Miscueruntque herbas, et non innoxia verba,
 Auxilium venit : ac membris agit atra venena. 130
 Ipsa ingens arbor, faciemque simillima lauro :
 Et, si non alium latè jactaret odorem,
 Laurus erat. Folia haud ullis labentia ventis :
 Flos apprima tenax. Animas et olentia Medi
 Ora sovent illo, et senibus medicantur anhelis. 135

Sed neque Medorum silvæ, ditissima terra,
 Nec pulcher Ganges, atque auro turbidus Hermus,
 Laudibus Italiæ centent ; non Bactra, neque Indi,
 Totaque thuriferis Panchaia pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem 140
 Invertère, satis immanis dentibus hydri ;
 Nec galeis, densisque virum seges horruit hastis :
 Hydri satis ; nec seges virum horruit galeis densisque hastis :

arboris jactu : et tamen illa
 gens quidem non est tarda pha-
 retis sumtis. Media fert tris-
 tes succos tardumque saporem
 felicis mali : quo non ullum præ-
 sentius auxilium venit, ac agit
 atra venena membris, siquando
 sævæ novercæ infecere pocula,
 miscueruntque herbas, et non
 innoxia verba. Ipsa est ingens
 arbor, simillimaque lauro quoad
 faciem : et, si non jactaret a-
 lium odorem latè, erat laurus.
 Folia haud sunt labentia ullis
 ventis : ejus flos est apprima
 tenax : Medi sovent animas et
 olentia ora, et medicantur anhe-
 lis senibus illo flore. Sed neque
 silvæ Medorum, ditissima terra,
 nec pulcher Ganges, atque Her-
 mus turbidus auro centent laudi-
 bus Italiæ : non Bactra, neque
 Indi, totaque Panchaia pinguis
 thuriferis arenis. Non tauri,
 spirantes ignem naribus, inver-
 tère hæc loca, dentibus immanis

TRANSLATION.

Where no Arrows by their Flight have been able to surmount the airy Summit of the Trees : And yet that Nation is not unskilful in Archery. Media bears the bitter Juices, and the permanent Relish of the happy Apple : Than which no Remedy comes more seasonable, and more effectually expels the black Venom from the Limbs, what time cruel Stepmothers have poisoned a Cup, and mingled Herbs, and not innoxious Spells. The Tree itself is stately, and in Form most like a Bay : And, if it did not widely diffuse a different Scent, would be a Bay. Its Leaves fall not off by any Winds : Its Branches are exceedingly tenacious. With it the Medes correct their Breaths and their fiery Mouths, and cure their asthmatic old Men.

But neither the Forests of Media, that richest Country, nor the beautiful Gan- ges, and Hermus, turbid with golden Sands, can match the Woods of Italy : Not Bactra, nor the Indians, and Panchaia, all enriched with Incense-bearing Soil. Bulls breathing Fire from their Nostrils never plowed these Regions, to be sown with a hideous Dragon's Teeth ; nor did ever a Crop of Men shoot dreadful up

NOTES.

126. *Media fert tristes succos.* The Fruit here mentioned is certainly the Citron ; for *Dioscorides* says expressly, that the Fruit, which the Greeks call *Medicum*, is in Latin called *Citrium*. Its Rind is bitter, and its Seeds covered with a bitter Skin ; hence *tristes succos*. By its *tardum saporem* again is probably meant a Taste which dwells long upon the Palate.

127. *Felicis mali.* The Citron is probably

called happy on account of its great Virtues :

137. *Auro turbidus Hermus.* Hermus is a River of *Lydia* ; it receives the *Pactolus*, famous for its golden Sands.

140. *Hæc loca.* Alluding to the Story of *Jason*, who went to *Colchis* for the golden Fleece ; where he conquered the Bulls which breathed forth Fire from their Nostrils, &c.

sed gravidæ fruges, et Massicus humor Bacchi implere ea, oleaque lætaque armenta tenent ea. Hinc bellator equus, arduus, infert sese campo; hinc albi greges, et taurus, maxima victima, sæpe perfusi tuo sacro flumine, ô Clitumne, duxere Romanos triumphos ad templa Deûm. Hic est assiduum ver, atque æstas cum alienis mensibus. Hic pecudes sunt bis anno gravidæ, et arbor bis utilis pomis. At rabidæ tigres, et sæva semina leonum abijunt; nec aconita fallunt miseros legentes: nec Squameus anguis rapit immensos orbes per humum, neque colligit se in spiram tanto tractu, quanto in quibusdam aliis regionibus. Adde tot egregias urbes, laborumque operum; tot oppida congesta manu præruptis saxis; fluminaque labentia subter antiquos muros. An memorem mare, quod alluit Italiam supra, quodque alluit eam infra?

Sed gravidæ fruges, et Bacchi Massicus humor Implere, tenent oleæque, armenta læta. Hinc bellator equus campo sese arduus infert; 145 Hinc albi, Clitumne, greges, et maxima taurus Victimæ, sæpe tuo perfusi flumine sacro, Romanos ad templa Deûm duxere triumphos. Hic ver assiduum, atque alienis mensibus æstas: Bis gravidæ pecudes, bis pomis utilis arbor. 150 At rabidæ tigres absunt, et sæva leonum Semina; nec miseros fallunt aconita legentes: Nec rapit immensos orbes per humum, neque tanto Squameus in spiram tractu se colligit anguis. Adde tot egregias urbes, operumque laborem; 155 Tot congesta manu præruptis oppida saxis; Fluminaque antiquos subter labentia muros. An mare quod supra, memorem, quodque alluit infra?

TRANSLATION.

with Helmets and crowded Spears: But teeming Corn and Bacchus's Campanian Juice have filled the Land, Olives and joyous Herds possess it. Hence the Warrior-horse with stately Port advances into the Field; hence, Clitumnus, thy white Flocks, and the Bull, Chief of Victims, which, after they have been often plunged in thy sacred Stream, accompany the Roman Triumphs to the Temples of the Gods. Here is perpetual Spring, and Summer in Months not her own: Twice a Year the Cattle are big with Young, twice the Trees productive of Fruit. But here are no ravening Tygers, nor the savage Breed of Lions: nor poisonous Wolfsbane deceives the wretched Gatherers: Nor here the scaly Serpent sweeps his immense Orbs along the Ground, nor with so vast a Train collects himself in Spires. Add so many magnificent Cities, and Works of elaborate Art; so many Towns up to the Hand on craggy Rocks; and Rivers gliding under ancient Walls. Need I mention the Sea which washes it above, and that

NOTES.

143. *Massicus humor.* Massicus is a Mountain of Campania, celebrated for Wine.

146. *Albi, Clitumne, greges.* The Banks of the Clitumnus, a River of Italy, in Umbria, were famous for feeding white Flocks, which Pliny makes to have been the Effect of the Water. But, whatever be in that, they were sought for Sacrifice, the white Colour being thought more acceptable to the Gods. For which Reason the Victims were whitened with Chalk when the natural Colour could not be found, as in *Juvenal*, Sat. X. 66.

Dux in Capitolia magnum Cretatumque bovem.

147. *Sacro.* Not only because all Rivers were reputed Sacred, but because Temples and

Places of Worship were frequent on its Borders.

149. *Alienis mensibus, i. e.* In such Months when other Countries do not feel the Warmth. Thus *Lucretius* uses *alienis partibus anni* in much the same Sense.

150. *Bis pomis utilis arbor.* Varro mentions an Apple-tree which bears twice, *Malus bifera, ut in agro Censentino.*

152. *Nec miseros fallunt, &c.* Servius, who alleges that the *Aconite* grew in Italy, takes the Meaning to be, that it deceives no Body, because it is so well known. But this Sense is so low, that one can hardly imagine *Virgil* capable of it; besides, why should the Gather-

Anne lacus tantos? te, Lari maxime; teque
 Fluſibus et fremitu aſſurgens, Benace, marino? 160
 An memorem portus, Lucrinoque addita clauſtra?
 Atque indignatum magnis ſtridoribus æquor,
 Julia quâ ponto longè ſonat unda reſuſo,
 Tyrrhenusque fretis immittitur æſtus Avernis?
 Hæc eadem argenti rivos, æriſque metalla 165
 Oſtendit venis, atque auro plurima fluxit.
 Hæc genus acre virûm, Marſos, pubemque Sa-
 bellam,

Aſſuetumque malo Ligurem, Volſcoſque verutos
 Extulit: hæc Decios, Marios, magnosque Camillos,
 Scipiadas duos bello, et te, maxime Cæſar; 170
 Qui nunc extremis Aſiæ jam victor in oris,

victor in extremis oris Aſia.

anne memorem tantos lacus?
 an te, maxime Lari; teque,
 Benace, aſſurgens fluſtibus et
 marino fremitu? an memorem
 portus, clauſtraque addita Lacuſ
 Lucrino, atque æquor circa il-
 las, indignatum magnis ſtrido-
 ribus, quâ parte Julia unda
 ſonat ponto longè reſuſo, Tyr-
 rhenusque æſtus immittitur A-
 vernis fretis? hæc eadem Italia
 oſtendit rivos argenti, metalla-
 que æris in venis, atque fluxit
 plurima auro. Hæc Italia ex-
 tulit acre genus virûm, Marſos,
 Sabellanque pubem, Ligurem-
 que aſſuetum malo, Volſcoſque
 verutos: hæc extulit Decios,
 Marios, magnosque Camillos,
 Scipiadas duos bello, et te,
 maxime Cæſar; qui jam nunc

TRANSLATION.

below? Or its Lakes ſo vaſt? Thee, Larius, of largeſt Extent, and thee, Be-
 nacus, ſwelling with the Waves and Roaring of a Sea? Or ſhall I mention its
 Ports, and the Moles raiſed to dam the Lucrine Lake, and the imprifoned Sea
 raging indignant with loud Murmurs, where the Julian Wave afar reſounds, the
 Sea being driven back, and where the Tuſcan Tide is let into the Streights of
 Avernus? This ſame Land hath in its Veins diſcloſed Rivers of Silver and Mines
 of Copper, and copious flowed with Gold. The ſame hath produced a warlike
 Race of Men, the Marſi, and the Sabellian Youth, and the Ligurian inured to
 Hardſhip, and the Volſcians armed with ſharp Darts: This ſame produced the
 Decii, the Marii. and the great Camilli, the Scipio's invincible in War, and
 thee, moſt mighty Cæſar; who, at this very time victorious in Aſia's remotest

NOTES.

crs be called *miſeri*, *miſerable*, if they all knew
 it ſo well as never to miſtake it? Therefore
 the Meaning muſt either be, that this Herb
 grows not at all, or but very rarely in Italy.
Fallunt has the Force of *interimunt*, becauſe
 poiſonous Herbs only deſtroy thoſe who are ig-
 norant of their noxious Qualities. So Eel.
 IV. 24. *Fallax herba venenâ*.

159. *Lari*. The *Larius* is a great Lake at
 the Foot of the Alps, in the Milanefe, now
 called *Lago di Como*.

160. *Benace*. The *Benacus* is another great
 Lake in the *Veroneſe*, now called *Lago di Gar-
 da*; out of which flows the *Mincius*, on the
 Banks whereof *Virgil* was born.

161. *Lucrinoque addita clauſtra*, &c. *Lucrin-*
us and *Avernus* are two Lakes of Campania:
Auguſtus made a Haven of them, to which he
 gave the Name of the *Julian Harour*. As in *Su-
 etonius*: *Portum Julium apud Baias, immiſſo in
 Lucrinum et Avernum lacum mari, effecit*.

164. *Tyrrhenusque fretis immittitur æſtus A-*
vernus. The Lake *Avernus*, *Strabo* tells us,

lay near the *Lacus*, but more within
 Land. Hence it was that a Canal was made
 between the two, which the Poet here
 calls the Streights.

165. *Æris metalla*. *Brass* is commonly tranſ-
 lated *Brass*, but Copper is the native Metal;
Brass being made of Copper melted with *Lapis
 Calaminaris*.

168. *Aſſuetumque malo*. Some explain it ac-
 cuſtomed to Deceit. But it is not likely that the
 Poet would mention the Vices of the People,
 where he is celebrating the Praiſes of Italy.
 Therefore *malum* here muſt ſignify Hardſhip or
 Labour; which agrees with the Character given
 of the *Ligurians* by *Dionyſius*, who ſays they
 lead a laborious Life, and live by the Chace.

169. *Marios*. *Julius Cæſar* was related to
 this Family by Marriage: So that the Poet makes
 a Compliment to *Auguſtus*, by celebrating the
Marian Family.

171. *Qui nunc*, &c. I take the Meaning of
 this Paſſage to be, that the mere Fame of thy
 Victories hath ſo terrified the *Indians*, that they
 dare

avertis imbellem Indum Romanis arcibus. Salve, Saturnia tellus, magna parens frugum, magna parens virum: tibi ingredior res antiquæ laudis et artis, ausus recludere sanctos fontes ejus; canoque Ascræum carmen per Romana oppida. Nunc est locus dicendis ingeniis arvorum; quæ robora sint cuique, quis sit color, et quæ natura sit rebus ferendis. Primum, difficiles terræ, malignique colles, ubi est tenuis argilla, et calculus dumosis arvis, gaudent Palladiâ silvâ vivacis olivæ. Plurimus oleaster, surgens eodem tractu, est indicio, et agri strati silvestribus baccis. At humus, quæ est pinguis, lætæque dulci uligine, campusque qui est frequens herbis, et fertilis ubere, qualem sæpe solemus despiciere cavâ convalle montis; amnes liquuntur summis rupibus huc, trabuntque felicem humum: quique campus est editus Austro, et pascit invisam filicem curvis aratris;

Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus,
Magna virum: tibi res antiquæ laudis et artis
Ingredior; sanctos ausus recludere fontes; 175
Ascræumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis; quæ robora cui-
que,
Quis color, et quæ sit rebus natura ferendis.
Difficiles^{primùm} terræ, collesque maligni,
Tenuis ubi argilla, et dumosis calculus arvis, 180
Palladiâ gaudent silvâ vivacis olivæ.
Indicio est tractu surgens oleaster eodem
Plurimus, et strati baccis silvestribus agri.
At quæ pinguis humus, dulcique uligine læta,
Quique frequens herbis, et fertilis ubere campus,
Qualem sæpe cavâ montis convalle solemus 186
Despicere; huc summis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus Austro,
Et filicem curvis invisam pascit aratris;

TRANSLATION.

Limits, avertest from the Roman Towers the Indian peaceful and disarmed. Hail, Saturnian Land, great Parent of Fruits; great Parent of Heroes: for thee I enter on a Subject of ancient Renown and Art, adventuring to disclose the sacred Springs; and sing the Ascræan Strain through Roman Cities.

Now it is time to describe the Genius's of Soils; what Strength and Energy to each belongs, what Colour, and what its Nature is aptest to produce. First untractable Lands, and unfruitful Hills, where lean Clay *abounds*, and Pebbles in the bushy Fields rejoice in Pallas's Wood of long-lived Olives. The wild Olive rising copious from the same Soil is an Indication, and the Fields strewed with woodland Berries the Ground that is fat, and gladdened with sweet Moisture, and the Plains are luxuriant in Grass, and of a fertile Soil, such as we are often wont to look down upon in the hollow Valley of a Mountain; hither Streams glide from the high Rocks, and draw a rich fattening Slime *along*: And that which is raised to the South, and nourishes the Fern abhorred by the crooked

NOTES.

are not take up Arms against the Romans, but are fain to sue for Peace. Agreeably to what is reported both by *Suetonius* and *Diodorus Siculus*. So that *visitor avertis* is, "In consequence of these thy Victories thou deterrest."

176. *Ascræum carmen*. By *Ascræan Verse* he means that he follows *Hesiod*, who was of *Ascræ* in *Beotia*.

179. *Collesque maligni*. That are envious, as it were, illiberal, and yield but scanty In-

crease.

189. *Filicem*. *Masficus* has *flicem*, which Reading is not without Foundation; for *Columella* says Flints are beneficial to Vines. And *Mr. Millar*, the Author of the *Gardener's Dictionary*, observes, that the Land which abounds with Fern is always very poor and unfit for Vines: But the stony Rocks which abound in *Cbianti* are always preferred, and the Vines there produced are esteemed the best in *Italy*.

Hic tibi prævalidas olim, multoque fluentes 190
Sufficiet Baccho vites : hic fertilis uvæ,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.

Sin armenta magis studium, vitulosque tueri, 195
Aut fetus ovium, aut urentes culta capellas ;
Saltus, et saturi petito longinqua Tarenti ;
Et qualem infelix amisit Mantua campum,
Pascentem niveos herbofo flumine cynos.
Non liquidi gregibus fontes, non graminâ defunt :
Et quantum longis carpent armenta diebus, 201
Exiguâ tantum gelidus ros nocte reponet.

Nigra ferè, et presso pinguis sub vomere terra,
Et cui putre solum (namque hoc imitatur arando)
Optima frumentis. Non ullo ex æquore cernes 205
Plura domum tardis decedere plaustra juvenis :
Aut undè iratus silvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis

illa terra undè iratus arator devexit silvam, et evertit ignava nemora per multos annos, eruitque antiquas domos avium cum imis stirpibus ;

TRANSLATION.

Ploughs ; this in time will afford thee Vines exceeding strong, and flowing with Plenty of generous Wine : This *will be* prolific of Grapes, this of such Liquor as we pour forth in Libation from golden Bowls, when the fat Tuscan has blown the Ivory-trumpet at the Altars, and we offer up the smoking Entrails in the bending Charges.

But if you are studious to preserve Herds of Kine and Calves, or the Offspring of the Sheep, or Kids that kill the Nurseries ; seek the lawns and distant Fields of fruitful Tarentum ; and Plains like those where the flocks of Mantua hath lost, feeding Snow-white Swans in the grassy Stream. Nor the limpid Springs nor Pastures will be wanting to the Flocks : And as the Herds will crop in the long Days, so much will the cool Dews in *one* short Night restore.

A Soil that is blackish and fat under the deep piercing Share, and whose Mould is loose and crumbling (for this we imitate by ploughing) is generally best for Corn. From no Plain will you see more Waggon move homeward with slow *heavy-loaded* Oxen : Or *that* from which the angry Ploughman has bore away a Wood, and felled the Groves that have been at a Stand for many Years, and with their lowest Roots grubbed up the ancient Habitations of the Birds ;

NOTES.

192. *Pateris et auro.* This the Commentators observe to be equivalent to *pateris aureis*, which is true as to the Sense. But we are to remember that *auro* is used for any Vase of Gold ; as *Æn.* l. 743.—*pleno se proluuit auro.*

193. *Pinguis Tyrrhenus.* The ancient *Tuscani* were famous for indulging their Appetites,

which made them generally fat.

201. *Quantum longis, &c.* What the Poet here says of the prodigious Growth of the Grass in a Night's Time seems incredible, yet *Varro* informs that *Cæsar Vopiscus* affirmed, that, at *Rosca*, a Vine-pole, being fixed in the Ground, would be lost in the Grass the next Day.

211. *Enituit,*

illæ aves petiere altum æra nidis relictis : at campus prius rudis enituit vomere impulso. Nam quidem jejuna glareæ clivosi ruris, et scaber tophus, et creta exesa nigris chelydri, vix ministrat humiles cassias roremque apibus : negant alios agros ferre æquè dulce cibum, et præbere curvas latebras serpentibus. Illa terra, quæ exhalat tenuem nebulam, volucresque fumos, et bibit humorem, et ipsa remittit eum ex se, cum vult; quæque semper vestit se suo viridi gramine, nec lædit ferrum scabie et falsâ rubigine; illa, inquam, intextit ulmus tibi lætis vitibus; illa est ferax olæ: experiere, colendo, illam esse et facilem pecori, et patientem unci vomeris. Dives Capua, et ora vicina jugo Veservo, et amnis Clanus non æquus vacuis Aceris, arat talem terram. Nunc dicam, quo modo possis cognoscere quamque terram. Si requiras an sit rara, an sit densa supra morem;

Eruit; illæ altum nidis petiere relictis : 210
At rudis enituit impulso vomere campus.
Nam jejuna quidem clivosi glareæ ruris,
Vix humiles apibus cassias roremque ministrat :
Et tophus scaber, et nigris exesa chelydri
Creta, negant alios æquè serpentibus agros 215
Dulcem ferre cibum, et curvas præbere latebras.
Quæ tenuem exhalat nebulam, fumosque volucres,
Et bibit humorem, et, cum vult, ex se ipsa remittit;
Quæque suo viridi semper se gramine vestit,
Nec scabie, et falsâ lædit rubigine ferrum ; 220
Illâ tibi lætis intextit vitibus ulmos ;
Illâ ferax olæ est : illam experiere colendo,
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Veservo 224
Ora jugo ; et vacuis Clanus non æquus Aceris.
Nunc, quo quamque modo possis cognoscere,
dicam.
Rara sit, an supra morem sit densa, requiras ;

TRANSLATION.

they abandoning their Nests soar on high : But the Field looks gay as soon as the Share is driven into it. For lean hungry Gravel of a hilly Field scarce furnishes humble Cassia and Rosemary for the Bees : And the rough rotten Stone, and Chalk corroded by black Water-snakes, no other Lands, they say, yield so sweet Food to Serpents, or afford them such winding Coverts. That Land which exhales thin Mists and flying Smoke, and drinks in the Moisture, and emits it at Pleasure ; and which always clothes itself with its own verdant Grass, nor hurts the Cowl with Scurf and salt Rust ; that will entwine thy Elms with joyous Vines ; that is fertile of Olives : That Ground you will experience in manuring both kindly to Cattle, and submissive to the crooked Share. Such a Soil rich in till, and the Territory adjoining to Mount Vesuvius, and the Clanus will tend to depopulated Aceræ.

Now will I tell by what Means you may distinguish each. If you desire to know whether it be rare and loose, or unusually dense and stiff ; (because the

NOTES.

211. *Enituit*. Signifies it looked sleek, smooth, and shining, as, when new taken in Ground, if it be of a rich Mould, it commonly does when first ploughed.

213. *Cassias*. Virgil, says Mr. Martin, mentions two Sorts of Cassia ; the one is an aromatic Bark, not much unlike Cinnamon, and is probably what we call Cassia Lignea. Of this he speaks, Verse 466th of this Georgic.

Nec Cassia liquidi corruptitur usus olivæ.
 The other seems to be the Plant which bears the *Græcum Gnidium*, called *Spruce flax*, or

Mountain-rudder's Waile, and grows in rough Mountains in the warmer Climates.

214. *Tophus scaber*. This the same Author takes to be what we call Rotten Stone. Pliny says it is of a crumbling Nature. *Nam Tophus scaber natura friabilis expetitur quoque ab autoribus.*

225. *Vacuis Clanus non æquus Aceris*. Aceræ is the Name of a very ancient City of Campania, which was almost depopulated by the frequent Inundations of the River Clanus.

Altera frumentis quoniam favet, altera Baccho;
 Densa magis Cereri, rarissima quæque Lyæo:
 Antè locum capies oculis, altèque jubebis 230
 In folido puteum demitti, omnemque repones
 Rursus humum, et pedibus summas æquabis arenas.
 Si deerunt; rarum, pecorique et vitibus almis
 Aptius uber erit: sin in sua posse negabunt
 Ire loca, et scrobibus superabit terra repletis, 235
 Spissus agor; glebas cunctantes, crassaque terga
 Expecta, et validis terram proscinde juvencis.
 Salsa autem tellus, et quæ perhibetur amara,
 Frugibus infelix, (ea nec mansuescit arando, 239
 Nec Baccho genus, aut pomis sua nomina fervat)
 Tale dabit specimen. Tu spisso vimine qualos,
 Colaue prælorum fumosis deripe testis.
 Hùc ager ille malus, dulcesque à fontibus undæ
 Ad plenum calcentur: aqua eluctabitur omnis
 Scilicet, et grandes ibunt per vimina guttæ. 245
 At sapor indicium faciet manifestus, et ora
 Tristia tentantum sensu torquebit amaror.

quoniam altera favet frumentis, altera favet Baccho; densa magis favet Cereri, quæque rarissima magis favet Lyæo: antè, capies locum oculis, jubebisque puteum demitti alitè in folido loco, rursusque repones omnem humum, et æquabis summas arenas pedibus. Si deerunt ad replendum locum; uber erit rarum, aptiusque pecori et almis vitibus: sin negabunt se posse ire in sua loca, et terra superabit, scrobibus repletis, ager est spissus; expecta cunctantes glebas, crassaque terga, et proscinde terram validis juvencis. Autem salsa tellus, et quæ perhibetur amara, est infelix frugibus, (ea nec mansuescit arando, nec servat suum genus Baccho, aut sua nomina pomis) dabit tale specimen tui. Tu deripe qualos spisso vimine, colaue prælorum fumosis testis. Ille malus ager, dulcesque undæ hauriæ à fontibus calcentur huc ad plenum: scilicet omnis aqua eluctabitur, et amaror tor-

bitur, et grandes guttæ ibunt per vimina. At manifestus sapor faciet indicium, et amaror torquebit tristia ora tentantium sensu.

TRANSLATION.

one is fit for Corn, the other for Wine; the stiff for Ceres best, and the most loose for Bacchus :) First you shall mark out a Place with your Eye, and order a Pit to be sunk deep in solid Ground, and again return all the Mould into its Place, and level with your Feet the Sands at top. If they prove deficient, the Soil is loose, and more fit for Cattle and bounteous Vines: But if they deny the Possibility of returning to their Places, and there be an Overplus of Mould after the Pit is filled up, then it is a dense Soil; expect reluctant Clods, and stiff tenacious Ridges, and tear up the Land with sturdy Bullocks.

But saltish Ground, and what is accounted bitter, Corn can never thrive (it neither mellows by ploughing, nor preserves the Grapes their Kind, nor to Fruits their Qualities) will give an experimental Proof to this Effect. Snatch from the smoky Roofs Baskets of close woven Twigs, and the Strainers of thy Wine-presses. Hither let some of that vicious Mould, and sweet Water from the Spring be pressed Brim-full: Be sure all the Water will strain out, and big Drops pass through the Twigs. But the Taste will clearly make Discovery, and its Bitterness will distort the Countenances of the Tasters offended with the Sensation.

NOTES.

233. *Almis*. Vines are called *almæ* in the same sense as *Ceræi*, the *Earth*, &c. from *alo*, because they invigorate and give Nourishment.

237. *Validis terram proscinde juvencis*. He mentions the Strength of the Bullocks, to signify

that this Soil must be plowed deep.

240. *Sua nomina*. Nomen, when applied to Wines and Fruits, signifies their Qualities: Thus Cato says, *Ne vitum nomen perdit*.

Item discimus denique hoc pacto, quæ tellus sit pinguis: ea jactata manibus haud unquam fatiscit, sed lentescit ad digitos habendo eam, in morem picis. Humida tellus alit majores herbas, ipsaque est lætior justo. Ab, ne illa sit nimium fertilis mihi, neu ostendat se prævalidam primis aristis! quæ terra est gravis, prodit se tacitam pondere ipso; quæque est levis prodit se. Est promptum prædiscere nigram oculis, et quis color sit cuique. At est difficile exquirere sceleratum frigus: tantum piceæ, nocentesque taxi interdum, aut nigræ ederæ pandunt vestigia. His animadversis, memento excoquere terram multò antè, et circumdare magnos montes scrobibus: ostendere supinatas glebas Aquiloni antè quàm infodias lætum genus vitis. Sunt putri solo optima arva: tanti, gelidæque pruinae, et robustus fessor, movens labefacta jugera, curant id.

Pinguis item quæ sit tellus, hoc denique pacto Discimus: haud unquam manibus jactata fatiscit: Sed picis in morem ad digitos lentescit habendo. Humida majores herbas alit, ipsaque justo 251 Lætior. Ah, nimium ne sit mihi fertilis illa, Neu se prævalidam primis ostendat aristis!

Quæ gravis est, ipso tacitam se pondere prodit; Quæque levis. Promptum est oculis prædiscere nigram, 255

Et quis cui color. At sceleratum exquirere frigus Difficile est: piceæ tantum, taxique nocentes Interdum, aut ederæ pandunt vestigia nigræ.

His animadversis, terram multò antè memento Excoquere, et magnos scrobibus circumdare montes: 260

Ante supinatas Aquiloni ostendere glebas, Quàm lætum infodias vitis genus. Optima putri Arva solo: id venti curant, gelidæque pruinae, Et labefacta movens robustus jugera fessor.

TRANSLATION.

Again, what Land is fat, we briefly learn thus: When squeezed by the Hand it never crumbles, but in handling it sticks to the Fingers like Pitch. The moist Soil produces Herbs of a larger Size, and is itself luxuriant beyond due Measure. Ah, may none of mine be thus too fertile, nor shew itself too strong at the first Springing of the Grain!

The heavy Land betrays itself by its very Weight without my telling you; and likewise the light, 'Tis obvious to distinguish the black at first Sight, and whatever is the Colour of each. But to search out the mischievous Cold is no easy Task: Only Birch-trees, and sometimes noxious Yews, or black Ivy, disclose its Signs.

These Rules oblige us to remember to dry and bake the Soil long before, to encompass the spacious Hills with Trenches, and expose the turned up Clods to the Northwind, before you plant the Vine's joyous Race. Fields of a loose crumbling Soil are best: This Effect the Winds and cold Frosts produce, and the sturdy Delver close plying his Acres tossed and turned upside down.

NOTES.

254. Tacitam. Without my telling you. In the same Sense the Word occurs. *Æn.* VI. 341.

255. Oculis prædiscere. To distinguish it at first Sight, or to learn it by the Eye previously to all Trial.

257. Taxique nocentes. The Berries of the

Yew are said by *Pliny* and other Authors to be poisonous. The Leaves also are found to be destructive to Horses.

260. Circundare. This *Pierius* assures us to be the Reading of the *Roman* Manuscript, which seems preferable to *considerare* in the common Editions,

At si quos haud ulla viros vigilantia fugit ; 265
Antè locum similem exquirunt, ubi prima paretur
Arboribus seges, et quò mox digesta feratur ;
Mutatam ignorent subito ne semina matrem.
Quin etiam cœli regionem in cortice signant :
Ut, quo quæque modo steterit, quâ parte calores 270
Austrinos tulerit, quâ terga obverterit axi,
Restituant. Adeò in teneris consuescere multum est.

Collibus, an plano melius sit ponere vitem,
Quære priùs. Si pinguis agros metabere campi,
Densa sere ; in denso non segnior ubere Bacchus :
Sin tumultis acclive solum, colleſque ſupinos ; 276
Indulge ordinibus: nec ſeciùs omnis in unguem
Arboribus poſitis ſecto via limite quadret.
Ut ſæpe ingenti bello cum longa cohortes
Explicuit legio, et campo ſtetit agmen aperto, 280
Directæque acies, ac latè fluctuat omnis

Ut ſæpe ingenti bello, cum longa legio explicuit cohortes, et agmen ſtetit aperto campo, aciesque ſun-
directæ, ac omne tellus fluctuat latè

At ſi haud ulla vigilantia fugit
quos viros ; hi antè exquirunt
ſimilem locum, unum ubi prima
ſeges paretur arboribus, et alte-
rum quo mox ea digeſta per ordi-
nes feratur: ne ſemina igno-
rent matrem ſubito mutatam.
Quin etiam ſignant regionem
cœli in cortice: ut reſtituant
unamquamque arborem eo modo
quo quæque ſteterit, eâ parte
quâ quæque tulerit Auſtrinos ca-
lores, qua obverterit terga axi.
Eſt adeò multum conſueſcere in
teneris annis. Quære priùs,
an ſit melius ponere vites colli-
bus, an plano. Si metabere
agros pinguis campi, ſere vites
denſa: Bacchus non eſt ſegnior
denſo ubere. Sin eligis ſolum
acclive tumultis, ſupinoſque col-
les; indulge ordinibus: nec ſe-
ciùs omnis via quadret ſecto li-
mite arboribus poſitis in unguem.

TRANSLATION.

But thoſe, whom not any Vigilance eſcapes, firſt ſeek out a Piece of Ground ſimilar to that whence the Plants are taken, where the firſt Nurſery may be provided for their Trees, and whither it may ſoon be tranſplanted in Rows; leſt the Slips take not kindly to this new Mother that is ſuddenly changed upon them. Nay, they even mark on the Bark the Quarter of the Sky, that in whatever Manner each ſtood, in what Part it bore the ſouthern Heats, what Sides it turned to the northern Pole, they may reſtore to it the ſame Poſition. Of ſuch Avail is Cuſtom in tender Years.

Examine firſt whether it is better to plant your Vines on Hills or on a Plain. If you lay out the Fields of a rich Plain, plant thick; Bacchus will not be the more backward to grow in ſuch a Soil when planted thick: But if you lay out a Soil riſing with a gentle Aſcent, and ſloping Hills; let them ſtand ſom to your Ranks: Yet ſo as that, your Trees being exactly ranged, each Space may ſquare with the Path cut acroſs it. As often in dreadful War when the extended Legion hath ranged its Cohorts, the Battalions ſtand marſhalled on the open Plain, the Armies ſet in Array, and the whole Ground wide waves with gleaming Braſs,

NOTES.

268. *Semina*. In this Place ſignifies young Plants, as alſo Verſe 301.

— *Neu ferro læde reſuſo*
Semina.

In the ſame Senſe it is often uſed by *Pliny*, *Columella*, &c.

275. *Denſo*. Denſo here ſeems to be the ſame as *denſe conſito*. Mr. *Marius* conſtrues *ubere* with *ſegnior*, taking *ubere* for Fertility, and makes *denſo* the ſame as in *denſo*, ordine being underſtood. Others follow *Ruſæus*, who

takes *ubere* for *agro*, as it ſeems to be, *Æn*, 111.

— *Quæ vos à ſtirpe parentum*
Prima tulit tellus, eadem vos ubere æto
Accipiet reduces. And above, Verſe 234.

277. *Nec ſeciùs omnis*, &c. The Order of the Words ſeems to be thus: *Nec ſeciùs omnis via quadret ſecto limite, arboribus poſitis in unguem*: "And no leſs let every Path, or Space, ſquare with the croſs Path, the Trees being planted exactly." *Marius*. Where *via* ſignifies the

Summa pete, aut summas defringe ex arbore plan-
tas :

(Tantus amor terræ) neu ferro læde retuso
Semina : neve oleæ silvestres infere truncos.
Nam sæpe incautis pastoribus excidit ignis,
Qui furtim pingui primùm sub cortice testus,
Robora comprehendit, frondesque elapsus in altas, 305
Ingentem cœlo sonitum dedit ; inde secutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad cœlum piceâ crassus caligine nubem :
Præsertim si tempestas à vertice silvis 310
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi ; non à stirpe valent, cæsæque reverti
Possunt, atque imâ similes revirescere terrâ :
Infelix superat foliis oleaster amaris.

Nec tibi tam prudens quisquam persuadeat au-
ctor, 315
Tellurem Boreâ rigidam spirante movere.

*pete summa flagella, aut de-
fringe summas plantas ex arbore
(est illis tantus amor terræ) neu
læde semina retuso ferro : neve
infere silvestres truncos oleæ.
Nam sæpe ignis excidit incautis
pastoribus, qui ignis, primùm
testus sub pingui cortice, com-
prendit robora, elapsusque in
altas frondes, dedit ingentem so-
nitum cælo : inde secutus, victor
regnat per ramos, perque alta
cacumina, et involvit totum ne-
mus flammis, et crassus piceâ
caligine ruit atram nubem ad
cœlum : præsertim si tempestas
incubuit silvis à vertice, ven-
tusque glomerat incendia ferens
ea. Ubi hoc contigerit, vites
non valent reverti à stirpe, cæsæ-
que, possunt reverti, atque
revirescere similes imâ terræ :
infelix oleaster amaris foliis so-
lus superat. Nec quisquam
tam prudens, auctor persuadeat
tibi movere terram Boreâ spi-
rante.*

TRANSLATION.

that are near the Roots, which will thrive best, having already contracted a Hardness for the Earth ; so much Love to the Earth avails. Nor hurt your Shoots with blunted Steel : Nor plant among them the Truncheons of the wild Olive. For Fire is often let fall from the unwary Shepherds, which at first secretly lurking under the unskilful Bark catches the solid Wood, and, shooting up into the topmost Leaves, raises a loud Crackling to Heaven ; thence pursuing its Way reigns victorious among the Branches and the lofty Tops, involves the whole Grove in Flames, and condensed in pitchy Vapour, darts the black Cloud to Heaven : chiefly if a Storm over Head refts its Fury on the Woods, and the driving Wind whirls the Flames aloft. When this happens, their Strength decays from the Root, nor can they recover, tho' cut, or sprout up from the deep Earth such as they were : The unblest wild Olive with its bitter Leaves alone survives the Disaster.

Let no Counsellor be so wise in your Eyes to persuade you to stir the rigid Earth when Boreas breathes. Then Winter shuts up the Fields with Frost ;

NOTES.

300. *Flagella summa pete.* Columella uses the same Word *flagella* for Shoots. The sum-
310. *Flagella* Mr. Martin takes to be, not the topmost Shoots, as it is commonly understood, but the upper Part of the Shoot, which expert Gardeners advise to cut off, because the upper Parts of the Shoot are never so well ripened as the lower Parts.

310. *À vertice.* From on high, as the Northwind is mentioned to come *ab alto*, as

Geor. I. 445.

*Namque urget ab alto
Arboribusque satisque Notus, pœccarique fini-
ster.*

312. *Hoc ubi ; non, &c.* Others point it thus, *hoc ubi non* ; when this is not the Case, these wild Olives, mentioned before, are vigorous at the Root, and are able to recover themselves, tho' cut, and will sprout up such as they were.

Tum hiems claudit rura gelu,
nec, semine jactō, patitur affi-
gere concretam radicem terræ.
Satio est optima vinetis, cum,
rubenti vere, candida avis, Ci-
conia, invisa longis colubris ve-
nit: vel sub prima frigora
autumni, cum rapidus sol non-
dum contingit hiemem equis, sed
jam æstas præcivit. Ver est
adeo utile frondi nemorum, ver
adeo utile silvis: vere terræ tu-
ment, et poscunt genitalia semi-
na. Tum omnipotens pater, Æ-
ther, descendit in gremium terræ
lætæ conjugis secundis imbribus,
et ipse magnus, commissus magno
corpore terræ, ait omnes fetus.
Tum avia virgula resonant cano-
ris avibus: et armenta repe-
tunt Venerem certis diebus. Al-
mus ager parturit, armaque lax-
ant sinus repentibus auris Ze-
phyri: tener humor superat om-
nibus agris: gramineque ædè
credere se tūd in novos fides:
nec pampinus metuit surgentes
Austros, aut imhrem æsum cœ-
lo magnis Aquilonibus: sed trudit gemmas, et explicat omnes frondes.

Rura gelu tum claudit hiems; nec semine jactō
Concretam patitur radicem affigere terræ.
Optima vinetis satio, cum vere rubenti
Candida venit avis longis invisa colubris: 320
Prima vel autumnī sub frigora, cum rapidus Sol
Nondum hiemem contingit equis, jam præterit
æstas.

Ver adeo frondi nemorum, ver utile silvis:
Vere tument terræ, et genitalia semina poscunt.
Tum pater omnipotens fecundis imbribus Æther
Conjugis in gremium lætæ descendit, et omnes 326
Magnus alit, magno commissus corpore, fetus.
Avia tum resonant avibus virgulta canoris:
Et Venerem certis repetunt armenta diebus. 329
Parturit almus ager, Zephyrique repentibus auris
Laxant arva sinus: superat tener omnibus humor:
Inque novos soles audent se gramina tutō
Credere: nec metuit surgentes pampinus Austros,
Aut actum cœlo magnis Aquilonibus imbrem:
Seu trudit gemmas, et frondes explicat omnes. 335

TRANSLATION.

nor, when the Slip is planted, suffers the frozen Root to fasten to the Earth. The Plantation of the Vineyards is best, when in the blushing Spring the white Bird comes in, which the long Snakes abhor: Or towards the first Colds of Autumn, when the vehement Sun does not yet touch the Winter with his Steeds, the Summer is just gone. The Spring is chiefly beneficial to the Foliation of the Groves, the Spring is beneficial to the Woods: In Spring the Lands swell, and demand the genial Seeds. Then Almighty Father Æther descends in fructifying Showers into the Bosom of his joyous Spouse, and great himself, mingling with her great Body, gives birth to all her Offspring. Then the retired Brakes resound with tuneful Birds: And the Herds renew their Loves on the stated Days. Then beauteous Earth is teeming to the Birth, and the Fields open their Bosoms to the warm Breezes of the Zephyr: In all a gentle Moisture abounds: And the Herbs dare safely trust themselves to the Infant Suns: Nor are the Vine's tender Shoots afraid of the rising Southwind, or of a Shower precipitated from the Sky by the violent Northwinds: But put forth their Buds, and unfold all their

NOTES.

320. *Candida avis.* The Hawk, which is a Bird of Passage, and in such Esteem. *Pliny* tells us, for destroying Serpents, that in *Thessaly* it was a capital Crime to kill them.

325. *Tum pater omnipotens.* The Æther or Sky, which in the Heathen Mythology is the

same with *Jupiter*, or the Almighty Father. Thus *Luererus*:

*Pestremo percunt imbres, ubi ess pater Æther
In gremium matris Terræ præcipitavit.*

332. *Audent, &c.* i. e. *When they are strong enough to sustain the first Heats of the Sun.*

Non alios primâ crescentis origine mundi
 Illuxisse dies, aliumve habuisse tenorem
 Crediderim; ver illud erat: ver magnus agebat
 Orbis, et hibernis parcebant flatibus Euri:
 Cum primùm lucem pecudes hausere, virûmque
 Ferrea progenies duris caput extulit arvis, 341
 Immissæque feræ filvis, et sidera cœlo.
 Nec res hunc teneræ possent perferre laborem,
 Si non tanta quies iret frigusque caloremque
 Inter, et exciperet cœli indulgentia terras. 345
 Quod superest, quæcunque premes virgulta per

agros,
 Sparge fimo pingui, et multâ memor occulle terrâ:
 Aut lapidem bibulum, aut squalentes infode con-
 chas.

Inter enim labentur aquæ, tenuisque subibit
 Halitus, atque animos tollent fata. Jamque reperti,
 Qui saxo super, atque ingentis pondere testæ 351
 Urgerent: hoc, effusus munimen ad imbres:
 Hoc, ubi hiulca siti findit Canis æstifer arva.

Seminibus positis, superest deducere terram
 Sæpius ad capita, et duros jactare bidentes: 355
 terram sæpius ad capita, et jactare duros ferreos bidentes:

TRANSLATION.

Leaves. No other Days, methinks, had shone at the first Origin of the rising World; it was *reigning* Spring; the spacious Globe enjoyed Spring, and the East-winds withheld their wintery Blasts: When first the Cattle drew in the Light, and Man's laborious Race upreared their Heads from the hard Glebe, and the Woods were stocked with wild Beasts, and the Heavens with Stars. Nor could the tender Productions of Nature bear this Labour, if so great Rest did not intervene between the Cold and Heat, and if Heaven's indulgent Season did not visit the Earth in its Turn.

For what remains, whatever Layers you bend down over all the Fields, overspread them with fat Dung, and carefully cover them with copious Earth: Or bury about them spongy Stones, or rough Shells. For *thus* the Rains will soak through, the subtle Vapour penetrate *into their Pores*, and the Plants become stout and vigorous. We find some too who are for pressing them from above with a Stone, and the Weight of a great Potsherd: This is a Defence against the pouring Rains: This a *Defence* when the sultry Dog-star cleaves the gaping Fields with Drought.

After your Layers are planted, it remains to convey Earth often to the Roots, and ply the hard Drags: Or to labour the Soil under the impressed Share, and

NOTES.

342. *Immissæque feræ filvis, et sidera cœ-* lies always the Top; but, as the Poet is here
to. Literally, *And the wild Beasts were sent* speaking of Layers, *caput* by Consequence sig-
into the Woods, and Stars into the Heavens. nifies the Root, since the Shoots are planted with
 355. *Capita.* Caput vitis, or arboris, signi- their Heads downward.

aut exercere solum sub presso
vomere, et flectere luctantes ju-
vencos inter vineta ipsa: tum
aptare viti leves calamos, et
hastilia rasæ virgæ, fraxineas-
que fudes, bicornesque furcas;
viribus quarum affuescant eniti,
et contemnere ventos, sequique
tabulata per summas ulmos. Ac
est parcendum teneris vitibus,
dum prima ætas earum ado-
lescit novis frondibus: et, dum
lætus palmes agit se ad auras,
immissus per purum æra laxis
habeñis, acies ipsa falcis non-
dum est tentanda; sed frondes
sunt carpendæ, interlegendæque
uncis manibus. Inde ubi jam
vites, amplexæ ulmos validis
stirpibus, exierint, tum stringe
comas, tum tonde brachia ca-
rum; antè reformidant ferrum:
tum denique exerce dura impe-
ria, et compece fluentes ramos.
Etiam sepes sunt texendæ, et omne
pecus est tenendum à vitibus:
præcipuè dum frons est tenera,
imprudensque laborum; cui frondi,

Aut presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos:
Tum leves calamos, et rasæ hastilia virgæ,
Fraxineasque aptare fudes, furcasque bicornes;
Viribus eniti quarum, et contemnere ventos 360
Affuescant, summasque sequi tabulata per ulmos.

Ac, dum prima novis adolescit frondibus ætas,
Parcendum teneris: et, dum se lætus ad auras
Palmes agit laxis per purum immixtus habeñis
Ipsa acies falcis nondum tentanda; sed uncis 365
Carpendæ manibus frondes, interque legendæ.
Inde ubi jam validis amplexæ stirpibus ulmos
Exierint, tum stringe comas, tum brachia tonde;
Antè reformidant ferrum: tum denique dura
Exerce imperia, et ramos compece fluentes. 370

Texendæ sepes etiam, et pecus omne tenendum;
Præcipuè dum frons tenera, imprudensque labo-
rum;

Cui, super indignas hiemes, solemque potentem,

super indignas hiemes, potentemque solem,

TRANSLATION.

guide your struggling Bullocks through the very Vineyards: Then to adapt to the Vines smooth Reeds, and Spears of peeled Rods, and ashen Stake-, and two-horned Forks: By whose Strength they may learn to shoot up, to contemn the Winds, and climb from Stage to Stage along the highest Elms.

And, while their Infant-age sprouts with new-born Leaves, you must spare the tender Vines: And while the joyous Shoot raises itself on high, wantoning through the open Air with loose Reins, the Edge of the Pruning-knife itself must not be applied; but the Leaves should be plucked with the in-bent Hand, and called here and there. Thereafter when now they have shot forth, embracing the Elms with firm Stems, then cut their Locks, then lop their Arms. Before this they dread the Steel: Then, and not till then, exercise severe Dominion over them, and check the loose straggling Boughs.

Fences too should be woven around them, and all Cattle must be restrained; especially while the Shoots are tender and unacquainted with Hardships; which, besides the rigorous Winters, and vehement Heat of the Sun, the wild Buffaloes

NOTES.

361. *Tabulata.* The *tabulata* are the Branches of Elms extended at proper Distances, to sustain the Vine. Thus *Columella*: Cum deinde *adolescere incipient, sulce formandæ, et tabulata instituta sunt: hoc enim nomine usurpant agricola ramos truncosque prominentes, coque vel propius ferro compeccant, vel longius pr-mittunt, ut vites laxius diffundantur, &c.*

364. *Laxis per purum immixtus habeñis.* This

is a Metaphor taken from Horses, in Imitation of *Lucretius*:

*Arboribus datum est variis exinde per auras
Crescendi magnum immixtis certamen habeñis.*

Per purum in Virgil signifies the same as *per auras* in Lucretius. Horace uses it also for the Air:

————— *Per purum tonantes
Egu equos.*

Silvestres uri assidue, capreæque sequaces
Illudunt; pascuntur oves, avidæque juvencae. 375
Frigora nec tantum canâ concreta pruina,
Aut gravis incumbens scopulis arentibus æstas;
Quantum illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.

Non aliam ob culpam Baccho caper omnibus
aris

380

Cæditur, et veteres ineunt proscenia ludi:
Præmiaque ingeniis pagos, et compita circum,
Thesidaæ posuere; atque inter pocula læti
Mollibus in pratis unctos saliere per utres.

*Silvestres uri, sequacesque ed-
præ assidue illudunt; oves,
avidæque juvencae pascuntur
frondibus vitium. Nec frigora
concreta canâ pruina, aut gra-
vis æstas incumbens arentibus
scopulis nocent vitibus tantum,
quantum illi greges, vine-
numque duri æntis, et ci-
catrrix signata in admorso stirpe
nocuere. Ob non aliam culpam
caper cæditur Baccho omnibus
aris, et veteres ludi ineunt pro-
scenia: Thesidaæ posuere præ-
mia ingeniis circum pagos et com-
pita; atque inter pocula læti
saliere per unctos utres in mol-
libus pratis.*

TRANSLATION.

and persecuting Goats continually insult; the Sheep and greedy Heifers browse upon them. Nor do the Colds condensed in hoary Frost, or the severe Heat beating upon the scorched Rocks, hurt them so much as the Flocks and Poison of their hard Teeth, and a Scar imprinted on the gnawed Stem.

For no other Crime is the Goat sacrificed to Bacchus on every Altar, and the ancient Plays come upon the Stage: And for this the Athenians proposed to the tragic Wits Prizes of Goats about the Villages and Crossways; and amidst their Cups full joyous danced in the soft Meadows on Goat-skin Bottles be-

NOTES.

374. *Silvestres uri*. The *urui*, as described by *Cæsar*, is a wild Bull of prodigious Strength and Swiftneſs, being almost as big as an Elephant: But this cannot be the *urus* mentioned by *Virgil*, being an Animal utterly unknown in Italy. It is more probably what is now called the *Buffalo*.

377. *Aut gravis incumbens scopulis arentibus æstas*. The Meaning seems to be, That Vineyards planted on a rocky Soil, which therefore suffer most in dry Weather, are not so much injured by the most scorching Heat, as by the Biting of Cattle.

381. *Proscenia*. In the Roman Theatre there was first the *Porticus* or Gallery for the Populæ, where the Seats were formed like Wedges, growing narrower as they came nearer the Centre of the Theatre, and therefore called *cunei*, or *Wedges*. 2. The *Orchestra*, in the Centre and lowest Part of the Theatre, where the Senators and Knights sat, and where the Dancers and Musicians performed. 3. The *Proscenium*, or Space before the Scener, which was raised above the *Orchestra*, and where the Actors spoke.

382. *Ingeniis*. The usual Reading is *ingentes*, which is a very useless Epithet in this Place. But *Pierius* found *ingeniis* in all the

most ancient Manuscripts. The Poet here alludes to the ancient Custom, amongst the Greeks, of proposing a Goat for a Prize to him who should be judged to excel in satirical Verse.

Thus *Horace*:

Carmine qui tragico vilem certavit ob hircum.
There is a Line in *Horace* not much unlike this of *Virgil*:

“*Quis circum pagum et circum compita pug-
nax,*

Magna æronari contemnat Olympia.”

383. *Thesidaæ*. The Athenians, so called from *Thesæus* their King, who first civilized and taught them to live in Cities. Tragedy had its Beginning among the Athenians. *Thespis*, an Athenian Poet, is said to have invented it, as we find in *Horace*,

Ignotum tragicae genus invenisse Camenæ

Dicitur, et plausiris vexisse poemata Thespis;

Quæ canerent ægerantque peruncti fecibus ora.

384. *Unctos saliere per utres*. The *utres* were Bags made of Goats Skins. These Skins were blown up like Bladders, and besmeared with Oil. They were set in the Fields, and it was the Custom to dance upon them with one Leg at the Feast of *Bacchus*: The Skins being very slippery, the Dancers often fell down, which occasioned a great Laughter.

Nec non Ausonii coloni, gens missa Trojâ, ludunt incompitis versibus, solutoque risu; sumuntque horrenda ora cavatis corticibus. Et vocant te, Bacche, per læta carmina, suspenduntque mollia oscilla ex altâ pinu. Hinc omnis vinea pubescit largo fetu: cavaeque vales, profundique saltus complentur, et quocumque Deus Bacchus circumegit honestum caput. Ergo ritè dicemus suum honorem Baccho patriis carminibus, feremusque lances et liba illi: et hircus, sacer illi, ductus cornu, stabit ad aram; torrebimusque ejus pinguis exta in colentis nervibus. Est etiam illè alter labor curandis vitibus, cui nunquam est satis exhausti laboris: namque omne solum est scindendum terque quaterque. quotannis, glebaque est frangenda æternùm versis bidentibus, ex omne nemus est levandum fronde.

Nec non Ausonii, Trojâ gens missa, coloni 385
Versibus incomitis ludunt, risuque soluto;
Oraque corticibus sumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibi que
Oscilla ex altâ suspendunt mollia pinu.
Hinc omnis largo pubescit vinea fetu: 390
Complentur valesque cavæ, saltusque profundi;
Et quocumque Deus circum caput egit honestum.
Ergo ritè suum Baccho dicemus honorem
Carminibus patriis, lancesque et liba feremus:
Et ductus cornu stabit sacer hircus ad aram; 395
Pinguisque in veribus torrebimus exta columnis.
Est etiam ille labor curandis vitibus alter;

Cui nunquam exhausti fatis est: namque omne quotannis

Terque quaterque solum scindendum, glebaque versis 399

Æternùm frangenda bidentibus: omne levandum

TRANSLATION.

smear'd with Oil. On the same Account the Ausonian Colony also, a Race derived from Tróy, sport in unpolish'd Strains, and unbounded Laughter; assuming horrid Masks of hollow'd Barks of Trees: And thee, O Bacchus, they invoke in jovial Songs, and to thee hang up soft Images from a tall Pine. Hence every Vineyard shoots forth with large Produce: The hollow Vales and deep Lawns are fill'd with Plenty, and wherever the God hath moved around his graceful Head. Therefore will we solemnly ascribe to Bacchus his due Honours in our Country's Lays, and offer to him Chargers and the consecrated Cakes; and the sacred Goat led by the Horn shall stand at his Altar, and we will roast the fat Entrails on Hazle Spits.

There is also that other Toil in dressing the Vines; in executing which you can never bestow *Pæne* enough: For the whole Soil must be plow'd three or four times every Year, and the Clods are continually to be broken with bended

NOTES.

389. *Oscilla.* The Commentators are much divided about the Meaning of this Word. The most probable Opinion is, that they were little earthen Images of Bacchus suspended to the Branches of Trees, where they swung, and were blown about by the Wind, and were thought to bestow Fertility on the Vines which way soever they turned their Faces. Whence he adds:

Et quocumque Deus circum caput egit honestum.

392. *Circum caput egit.* Some think this al-

ludes to the Custom of carrying the Statues of Bacchus round the Fields and Vineyards in Procession.

396. *Veribus columnis.* On Hazle Spits, because the Hazles were destructive to the Vines. Hence he says above, Versu 399.

Neve inter vites corylum fere.

400. *Omne levandum fronde nemus.* It is usual to thin the Leaves, to give the Sun a greater Power to ripen the Fruit.

Fronde nemus. Redit agricolis labor actus in orbem ;

Atque in se sua per vestigia volvitur annus.

Et jam olim seras posuit cum vinea frondes,

Frigidus et silvis Aquilo decussit honorem ; 404

Jam tum acer curas venientem extendit in annum

Rusticus ; et curvo Saturni dente relictam

Persequitur vitem attondens, fingitque putando.

Primus humum fodito, primus deventa cremato

Sarmenta, et vallos primus sub tecta referto :

Postremus metito. Bis vitibus ingruit umbra : 410

Bis segetem densis obducunt sentibus herbæ :

Durus uterque labor. Laudato ingentia rura ;

Exiguum colito. Nec non etiam aspera rusci

Vimina per silvam, et ripis fluvialis arundo

Cæditur ; incultique exercet curâ saliceti. 415

cæditur ripis ; curaque inculti saliceti exercet nos.

Labor, actus in orbem, redit agricolis, atque annus volvitur in se per sua vestigia. Et jam olim cum vinea posuit seras frondes, et frigidus Aquilo decussit honorem silvis ; jam tum acer rusticus extendit curas in venientem annum, et persequitur vitem relictam, attondens eam curvo dente Saturni, fingitque eam am-putando. Primus fodito humum, primus cremato sarmenta deventa domum, et primus referto vallos sub tecta : postremus metito. Bis umbra ingruit vitibus : bis herbæ obducunt segetem densis sentibus : uterque labor est durus, Laudato ingentia rura ; colito exiguum rus. Nec non etiam aspera vimina rusci per silvam cæduntur, et fluvialis arundo

TRANSLATION.

Drags ; the whole Grove must be disburdened of its Leaves. The Farmer's past Labour returns in a Circle, and the Year rolls round on itself in its own Steps. And now when at length the Vineyard has shed its late Leaves, and the cold Northwind shook from the Groves their Honours ; even then the active Swain extends his Cares to the ensuing Year, and close plies the *desolate* forsaken Vine, cutting off the *superfluous* Roots with Saturn's crooked Hook, and forms it by pruning. Be the first to trench the Ground, be the first to carry home and burn the *superfluous* Shoots, and the first to return beneath your Roof the Stakes *that propped your Vines* : Be the last to reap the Vintage. Twice a *luxuriant* Shade of Leaves assails the Vines : Twice thick prickly Weeds overrun the Field : Each a *Subject* of hard Labour. Commend large Farms ; cultivate a small one. Besides all this the rough Twigs of Butcher's Broom are to be cut throughout the Woods, and the watery Reed on the Banks ; and the Care of the uncultivated Willow gives him new Toil. And now his Labour seems at

NOTES.

405. *Curas venientem extendit in annum.* This autumnal Pruning is really Providing for the next Year.

406. *Curvo Saturni dente.* The Scythe or Pruning-hook, which was Saturn's Symbol.

406. *Relictam.* Servius explains it, a se paulo ante desertam. But I rather think it represents the Vine forsaken of its Fruits and Leaves in the Situation of a forlorn Mother bereft of her Children ; as ÆN. IX. 290.

At tu, ora, solare inopem, et succurre relicta.

407. *Attondens.* This is what the Roman Writers on Agriculture call *ablaqueatio* i. e. the opening the Ground, and cutting away the Roots that grow near the Surface called the Day-roots. So *attondens* is understood by Cerdas and others ;

408. *Primus deventa cremato.* i. e. Be the first in performing every Piece of Labour that belongs to Vines, such as trenching the Ground, pruning, &c. except the gathering of the Grapes, which are the better, the longer time they have to ripen.

412. *Laudato ingentia rura, &c.* The Meaning seems to be, that you may admire the Splendor of a large Vineyard, but that you had better cultivate a small one : Because the Labour of cultivating Vines is so great, that the Master cannot extend his Care over a large Spot of Ground.

413. *Rusci.* The *ruscus* in Pliny is the same with the *Oxymyrsine* : "*Castor Oxymyrsinen myrti foliis acutis, ex qua sunt ruri scopæ, ruscum vocavit.*" And *Discorides* describes our

Jam vites sunt vincitæ; jam arbusa reponunt falcem; jam effectus vinitor canit extremos antes: tamen tellus est sollicitanda, pulvisque est movendus; et jam Jupiter est metuendus maturis uvis. Contra, non est ulla cultura oleis: neque illæ expectant procurvam falcem, tenacesque rastros; cum semel hæserunt arvis, tuleruntque auras. Tellus ipsa, cum recluditur unco dente, sufficit humorem satis oleis, et sufficit gravidas fruges, cum recluditur vomere. Hæc nutritor olivæ pinguem et placitam paci. Poma quoque, ut primum sensere valentes truncos, et habuere suas vires, nituntur ad sidera raptim propriâ vi, baudque indiga nostræ opis.

Jam vincitæ vites; jam falcem arbusa reponunt; Jam canit extremos effectus vinitor antes: Solicitanda tamen tellus, pulvisque movendus; Et jam maturis metuendus Jupiter uvis.

Contra, non ulla est oleis cultura: neque illæ Procursam expectant falcem, rastrosque tenaces; Cum semel hæserunt arvis, aurasque tulerunt. Ipsa satis tellus, cum dente recluditur unco, Sufficit humorem, et gravidas, cum vomere, fruges. Hoc pinguem et placitam paci nutritor olivam. 425 Poma quoque, ut primum truncos sensere valentes, Et vires habuere suas; ad sidera raptim Vi propriâ nituntur, opisque haud indiga nostræ.

TRANSLATION.

an End, now the Vines are tied; now the Vineyard lays aside the Pruning-hook; now the exhausted Vintager salutes in Song his utmost Rows: Yet must the Earth be vexed anew, and the Mould still put in Motion; and now after all Jove and the Weather are to be dreaded by the ripened Grapes.

On the other hand, the Olives require no Culture: Nor do they expect the crooked Pruning-hook, and tenacious Harrows; when once they are rooted in the Ground, and have sustained the Air. Earth of herself supplies the Plants with Moisture, when opened by the hooked Slipping iron, and weighty Fruit, when opened by the Share. Nourish with this the fat and Peace-delighting Olive. The other Fruit-trees too, as soon as they feel their Trunks vigorous, and acquire their Strength, quickly shoot up to the Stars by their own inherent Virtue, and need not our Assistance. At the same time every Grove is in like Manner with-

NOTES.

Buscber's Broom under the Name of μύρτιν ἀγρίαν, or wild Myrtle. It was probably used to bind the Vines in Virgil's Time, since it is mentioned in this Place.

416. *Reponunt.* These Vines are poetically said to lay aside the Pruning-hook, when they have no more occasion for it.

417. *Canit extremos antes.* Literally, *Sings his last or utmost Rows.*

423. *Dente unco.* May signify any crooked Instrument of one Tine, for opening the Ground about the Roots of the Vine. Mr. Martin renders it a *Drag*, but that is a *bident*, an Instrument with two Tines; it seems rather to be that Instrument which we call a Slipping-iron.

424. *Cum vomere.* Servius takes *cum vomere* to be the same as *per vomerem*; *Ruax*, whom Dr. Trapp follows, renders it *statim cum vomere*, an Hyperbole to denote the Quickness of the Produce. All of them forced!

But the Construction will be easy, if we only supply *recluditur* which goes before, thus: *Tellus sufficit humorem cum recluditur dente unco, et gravidas fruges cum recluditur vomere.* Plowing, as Mr. Martin observes, being universally thought to increase the Product of the Olives.

425. *Hoc.* Servius, and all the Commentators after him, explain this as if it were *ob hoc*. But the Author of the Essay on the Georgics, who appears to have thoroughly understood Agriculture, and therefore has penetrated more fully into the Sense of his Author, justly observes that the Sense is much better, as well as easier, by construing *hoc* with *vomere*.

426. *Poma.* Here put for Fruits or Fruit-trees in general.

426. *Truncos sensere valentes.* Others understand by this, *so soon as they have taken to the strong Trunks on which they are engrafted.*

Nec minus interea fetu nemus omne gravefcit;
Sanguineisque inculca rubent aviaria baccis. 430
Tondentur cytifi, tædas filva alta miniftrat,
Pafcunturque ignes nocturni, et lumina fundunt.
Et dubitant homines ferere, atque impendere cu-
ram?

Quid majora fequar? falices, humilefque geniftæ,
Aut illæ pecori frondem, aut paftoribus umbram
Sufficiunt, fepemque fatis, et pabula melli. 436
Et juvat undantem buxo fpectare Cytorum,
Naryciæque picis lucos: juvat arva videre,
Non rafttris hominum, non ulli obnoxia curæ.
Ipfæ Caucafeo ftiles in vertice filvæ, 440
Quas animofi Euri affiduè franguntque feruntque,
Dant alios aliæ fetus: dant utile lignum
Navigiis pinos, domibus cedrofque cupreffofque.
Hinc radios trivere rotis, hinc tympana plauftris
Agricolæ, et pandas ratibus poluere carinas. 445

agricolæ trivere radios rotis, line trivere tympana plauftris, et pofuere pandas carinas ratibus.

*Nec minus interea omne nemus
incultum gravefcit feu, incul-
taque aviaria rubent fanguineis
baccis. Cytifi tondentur, alta
filva miniftrat tædas, quibus
nocturni ignes pafcuntur, et fun-
dunt lumina. Et homines du-
bitant ferere has plantas, atque
impendere curam iis? Quid fe-
quar majora commoda? fali-
ces, humilefque geniftæ, illæ
ipfæ fufficiunt aut frondem pe-
cori, aut umbram paftoribus,
fepemque fatis, et pabula melli.
Et juvat fpectare montem Cy-
torum undantem buxo, luefque
Naryciæ picis: juvat videre
arva obnoxia non rafttris homi-
num, non ulli curæ. In Cau-
cafeo vertice ftiles filvæ ipfæ,
quas animofi Euri affiduè fran-
guntque feruntque, aliæ dant
alios fetus: dant pinos, lignum
utile navigiis, cedrofque cupref-
fofque utiles domibus. Hinc a-*

TRANSLATION.

out Culture loaded with Offspring, and the uncultivated Haunts of Birds glow with Blood-red Berries. The Cytifus is browsed on by Cattle, the tall Wood fupplies us with Torches, and thence our nocturnal Fires are fed, and shed on us beamy Light. And after this do Men hesitate about planting and beftow-
ing Care?

Why fhould I infift on greater Things? The very Willows and lowly Broom, even thefe fupply either Browze for Cattle, or Shade for Shepherds, Fences for the Corn, and Materials for Honey. It is delightful to behold Cytorus waving with the Groves of Narycian Pitch: It is delightful to fee the Fields not indebted to the Harrows or any Care of Men. Even the barren Woods on the Top of Caucasus, which the fierce Eaftwinds continually are crufhing and tearing, yield each their different Produce: They yield Pines, an ufeul Wood for Ships, and Cedars and Cypreffes for Houfes. Hence the Husbandmen have laboured Spokes for Wheels; hence they have framed folid Orbs for Waggon,

NOTES.

439. *Fetu*. Here is not Fruit, but Produce of Trees, as Geor. I. 55.

Arbori fetus alibi—wirefrunt.
And Verfe 440 of this fecond Book,
*Ipfæ Caucafeo ftiles in vertice filvæ,
Quas animofi Euri affiduè franguntque feruntque,
Dant alios aliæ fetus: dant utile lignum
Navigiis pinos.*

We are to obferve farther, that *inculta* in the fecond Line is alfo to be fupplied to the firft, thus: *Omne nemus incultum gravefcit*; for that is plainly the Senfe.

437. *Et juvat*. Ut juvat would feem to be more in Virgil's Stile, and more coherent.

437. *Cytorum*. Cytorus is a Mountain in Paphlagonia.

438. *Naryciæ picis*. Naryx, or Narycia, was a City of the Loerians in that Part of Italy which is over-againft Greece.

440. *Caucafeo*. Caucasus is a famous Range of Mountains running from the Black Sea to the Cafpian.

444. *Tympana*. Servius explains it the Coverings of the Waggon; but others, feemingly with more Reafon, underftand it of the Wheels of Waggon that are folid, made without Spokes, and fomewhat faped like Drums.

Salices sunt fecundæ viminibus, et ulmi frondibus: at myrtus est bona validis hastilibus, et cornus bona bello: taxi torquentur in Ityræos arcus. Nec leves tilia, aut buxum rasile torno, non accipiunt formam, cavanturque acuto ferro. Nec non et levis alnus, missa Pado, innatat torrentem undam: Nec non et apes condunt examina cavis corticibus, abeoque vitiosæ iheis. Quid æquè memorandum Baccheia dona tulerunt? Bacchus et dedit causas ad culpam: ille domuit letho furentes Centauros, Rhætumque Pholomque, et Hylæum minantem Lapithis magno eratere. O agricolæ nimium fortunatos, si norint sua bona! quibus agricolis procul à discordibus armis, iustissima tellus ipsa fundit faciem victum humo. Si apud illos alta domus, cum superbis foribus, non vomit ingentem undam hominum salutantium eos manè totis ædibus; nec inbiant varios pestes pulchra testudine,

Viminibus salices fecundæ, frondibus ulmi: At myrtus validis hastilibus, et bona bello Cornus: Ityræos taxi torquentur in arcus. Nec tilia leves, aut torno rasile buxum, 449 Non formam accipiunt, ferroque cavantur acuto. Nec non et torrentem undam levis innatat alnus Miffa Pado: nec non et apes examina condunt Corticibusque cavis, vitiosæque ilicis alveo. Quid memorandum æquè Baccheia dona tulerunt? Bacchus et ad culpam causas dedit: ille furentes 455 Centauros letho domuit, Rhætumque Pholomque, Et magno Hylæum Lapithis cratere minantem.

O fortunatos nimium, sua si bona norint, Agricolas! quibus ipsa procul discordibus armis, Fundit humo faciem victum iustissima tellus. 460 Si non ingentem foribus domus alta superbis Manè salutantum totis vomit ædibus undam; Nec varios inbiant pulchrâ testudine postes,

TRANSLATION.

and bending Keels for Ships. The Willows are fertile in Twigs, the Elms in Leaves for Cattle: The Myrtle again is useful for sturdy Spears, and the Cornel for War: The Yews are bent into Ityrean Bows. In like Manner the smooth-grained Limes, or Box that polishes with the Lathe, receive any Shape, and are hollowed with sharp Steel. Thus too the light Alder launched on the Po swims the rapid Stream: Thus too the Bees hide their Swarms in the hollow Bark, and in the Heart of a rotten Holm. What have the Gifts of Bacchus produced so worthy of Record? Bacchus has given Occasion to Offence and Guilt: He quelled by Death the furious Centaurs, Rhæteus, and Pholus, and Hylæus, threatening the Lapithæ with a huge Goblet.

Thrice happy Swains, did they but know their own Bliss! to whom, at Distance from discordant Arms, Earth, of herself most liberal, pours from her Bosom their easy Sustainance. If there the Palace high raised with proud Gates vomits not forth from all its Apartments a vast Tide of Morning Visitors; and if they doat not on Porticoes variegated with beauteous Tortoise-shell, and on

NOTES.

446. *Frondibus ulmi.* The Cattle were fed with Leaves of Elms.

448. *Ityræos.* The Ityræi were a People of Cælo-Syria, famous for shooting with the Bow.

458. *Nimium.* Here, and in some other Places, signifies not too much, but exceedingly, or, as we say, beyond Measure or Expression.

460. *Facilem.* Simple and natural, such as is easily procured; in opposition to what is far fetched, and not to be had without great Difficulty: What Horace calls *cibus longæ pretior.*

460. *Iustissima.* *Proprie,* says Servius, *nam si iustus est qui, quod accepit, reddit; terra utique iustissima est quæ majore sœnere semina accepta restituit.* Or the Earth may be called most just, in satisfying all the natural Demands of her Children.

453. *Inbiant.* This Verb does not always signify to pant after the Enjoyment of a Thing, but to hold it in high Esteem and Admiration. As *Hor* 1 Sat. l. 70.

—*Congestis undique sacris indormis inbians.* So that the Meaning is, *What the they have*

Illusæque auro vestes, Ephyræique æra ;
 Alba nec Assyrio fucatur lana veneno ;
 Nec cassâ liquidi corrumpitur usus olivi :
 At secura quies, et nescia fallere vita,
 Paves opum variarum : at latis otia fundis,
 Speluncæ, vivique lacus ; at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni 470
 Non absunt. Illic saltus, ac lustra ferarum,
 Et patiens operum, parvoque assueta juvenus ;
 Sacra Deum, sanctique patres : extrema per illos
 Iustitia excedens terris vestigia fecit.

Me verò primùm dulces ante omnia Musæ, 475
 Quarum sacra fero ingenti percussus amore,
 Accipiant ; cœlique vias, et sidera monstrent ;
 Defectus Solis varios, Lunæque labores ;
sidera, varios defectus solis, laboresque lunæ ;

465 *vestesque illas auro, Ephyræique æra ; nec apud illos alba lana fucatur Assyrio veneno, nec usus liquidi olivi corrumpitur cassâ : at secura quies, et vita nescia fallere, dives variarum opum : at otia in latis fundis, speluncæ, vivique lacus ; at frigida Tempe, mugitusque boum, mollesque somni sub arbore non absunt. Illic sunt saltus, ac lustra ferarum, et juvenus patiens operum, assuetaque parvo ; sacra Deum, sanctique patres : Dea Iustitia excedens terris fecit extrema vestigia per illos. Verò dulces Musæ accipiant me primùm ante omnia, Musæ, quarum sacra ego sacerdos fero percussus ingenti amore earum ; monstrentque mihi vias cœli et*

TRANSLATION.

Vestments curiously embroidered with Gold, and on Vases of Corinthian Brass : and if for them the white Wool is not stained with the Assyrian Drug ; nor the Use of the pure Oil corrupted with Cassia's aromatic Bark : Yet theirs is Peace secure, and a Life of solid unfallacious Bliss, rich in various Opulence : Yet theirs are peaceful Retreats in ample Fields, Grottoes, and living Lakes ; yet to them cool delicious Vales, the Lowings of Kine, and soft Slumbers under a Tree are not wanting. There are Lawns, and Dens for Beasts of Chace, and Youth patient of Toil, and inured to Thrift ; the Worship of the Gods, and Fathers held in Veneration : Justice, when she left the World, took her last Steps among them.

But me may the sweet Muses, whose sacred Symbols I bear, smit with the violent Love of philosophic Song, first, above all Things else, receive into Favour ; and shew me the Paths of Heaven, and Constellations ; the various Eclipses of the

NOTES.

not these Things in their Possession, nor place their Happiness in them.

464. *Illusæque.* In quibus artifex ludens aure aliqua depinxerat, says Servius.

464. *Ephyræique æra.* Corinthian Brass, from Ephyræ, the original Name of Corinth.

466. *Nec cassâ.* See the Note on Verse 213.

467. *At nescia fallere vita.* A Life that knows not to deceive ; i. e. A Life of solid and substantial Bliss, in opposition to the Pleasures of Courts and Palaces, which are showy, false, and deceitful. This Sense agrees perfectly well to the Context, and is far more elegant than what is given by others. This Passage is finely imitated by Mr. Thomson in his *Autumn* 1136.

*Ob knew he but his Happiness, of Men
 The happiest he! who far from public Rage,*

*Deep in the Vale, with a choice few retir'd,
 Drinks the pure Pleasures of the rural Life.*

What tho' the Dome be wanting, &c.

*What tho' depriv'd of these fantastic Joys,
 That still amuse the Wanton, still deceive ;
 A Pace of Pleasure, but a Heart of Pain !
 Their hollovv Moments undelighted all !*

*Sure Peace is his ; a solid Life estrang'd
 To Disappointment, and fallacious Hope ;
 Rich in Content, in Nature's Bounty rich,
 In Herbs, and Fruits, &c.*

471. *Illic saltus, i. e. There are the Pleasures of the Chace ;* which at the same time leads him to mention the Hardiness and Temperance of the Youth.

475. *Dulces Musæ.* Tho' the Poet praises so much the Pleasures of Agriculture, and a Country Life ; yet he prefers the more noble Entertainments

unde tremor sit terris; quâ vi
alta maria tumescant objicibus
ruptis, rursusque residant in se
ipsa; quid hiberni soles tantum
properent tingere se Oceano, vel
quæ mora obstat sardis noctibus.

Sin frigidus sanguis circum præ-
cordia obstitit, ne possim acce-
dere has partes naturæ; rura et
rigui amnes in vallibus placeant
mihi, et inglorius amem flumina
silvasque. O si essem ubi sunt
campi, Sperebiusque amnis,
et Taygeta bæccata Lacænis
virginibus! O sit qui sistat me
in gelidis vallibus montis Æmi,
et protegat me ingenti umbrâ
ramorum! est felix, qui potuit
cognoscere causas rerum, atque
subjecit omnes metus et inexora-
bile fatum, strepitumque avari
Acherontis suis pedibus! et ille
est fortunatus, qui novit agre-
stes Deos, Panæque, senemque
Silvanum, forerisque Nymphas!
non fasces populi, non purpu-
ra regum, et discordia agitans infidos fratres,

Unde tremor terris; quâ vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant; 480
Quid tantum Oceano properent se tingere Soles
Hiberni, vel quæ tardis mora noctibus obstat.

Sin, has ne possim naturæ accedere partes,
Frigidus obstitit circum præcordia sanguis;
Rura mihi, et rigui placeant in vallibus amnes; 485
Flumina amem, silvasque inglorius. O, ubi campi,
Sperchiusque, et virginibus bæccata Lacænis
Taygeta! ô, qui me gelidis in vallibus Æmi
Sistat, et ingenti ramorum protegat umbra!
Felix, qui potuit rerum cognoscere causas; 490
Atque metus omnes, et inexorabile Fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus est ille, Deos qui novit agrestes,
Panæque, Silvanumque senem, Nymphasque fo-
rores!

Illum non populi fasces, non purpura regum 495
Flexit, et infidos agitans discordia fratres;

TRANSLATION.

Sun, and Labours of the Moon; whence the Trembling of the Earth; from what powerful Cause the Seas swell high, bursting their Barriers, and again sink back into themselves: why the Winter Suns make such Haste to dip themselves in the Ocean, or what Delay retards the slow-paced Summer Nights.

But if the cold Blood about my Heart hinders me from penetrating into those Parts of Nature; let Fields and Streams gliding in the Vallies be my Delight; may I court the Rivers and the Woods, inglorious and obscure. O to be where are the pleasant Thessalian Plains, and the River Sperchius, and Taygetus, the Scene of Bacchanalian Revels to Spartan Maids! O for one to set me down in the cool Vallies of Hæmus, and shelter me with a thick Shade of Boughs! Happy he who was able to trace out the Causes of Things, and who cast beneath his Feet all Fears, and inexorable Destiny, and the Noise of devouring Acheron! Blest too is he who has known the rural Deities, Pan, and old Silvanus, and the Sister Nymphs! Him neither the Fasces of the People has moved, nor the Purple of Kings, nor Discord persecuting faithful Brothers; nor the Dacian de-

NOTES.

tertainments of the Mind, the Charms of Poetry and Philosophy: For 'tis plain that by *Muse* here we are to understand not only Poetry, but also philosophic Science.

485. *Rigui*. Properly that ooze or refresh the Vallies with Moisture.

486. *Campi*. As the other Places here mentioned are in *Thessaly*; so 'tis probable that by these *campi* we are to understand the pleasant Plains of *Thessaly* called *Tempe*, as in his *Culex*:

O pecudes, O Panes, es ð gratissima Tempe
Fontis Hamadryadum

486. *O ubi*—*ô qui me gelidis, &c.* These are not Questions, but Exclamations, which are usually elliptic in all Languages. The Sentence, when full, would run thus: *O si, or O utinam essem ubi sint campi—O utinam esset qui, &c.*

492. *Strepitumque*. *Strepitus* here may signify the fabulous Noise and Bustle that is made about the infernal Regions. Or the Meaning is, Who, by conforming his Life to the Precepts of Truth and Philosophy, conquered the Fears of Death and future Punishment,

Aut conjurato descendens Dacus ab Istro :
Non res Romanæ, perituraque regna : neque ille
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa voluntia rura 500
Sponte tulere suâ, carpfit : nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.

Sollicitant alii reinis freta cæca, ruuntque
In ferrum : penetrant aulas, et limina regum.
Hic petit excidiis urbem, miserisque Penates, 505
Ut gemmâ bibat, et Sarrano dormiat ostro.
Condit opes alius, defossæque incubat auro.
Hic stupet attonitus rostris : hunc plausus hiantem
Per cuneos (geminatur enim) Plebisque Patrumque,
Corripuit : gaudent persufi sanguine fratrum ; 510
Exsilioque domos, et dulcia limina mutant,
Atque alio patriam quærent sub Sole jacentem.
Agricola incurvo terram dimovit aratro ;
Hinc anni labor : hinc patrium, parvosque nepotes

aut Dacus descendens ab conjurato Istro flexit illum : non Romanæ res, regnaque peritura flexerunt illum : neque ille, aut doluit miserans inopem, aut invidit habenti divitiis. Carpsit fructus, quos rami, quos voluntia rura ipsa tulere suâ sponte : nec vidit ferrea jura, insanumque forum, aut tabularia populi. Alii sollicitant cæca freta reinis, ruuntque in ferrum : penetrant aulas et limina regum. Hic petit urbem excidiis urbem, miserisque Penates excidiis, ut bibat e gemmâ, et dormiat Sarrano ostro. Alius condit opes, incubatque defossæ auro. Hic stupet attonitus rostris : plausus plebisque patrumque per cuneos theatri (enim geminatur) corripuit hunc hiantem : alii gaudent persufi sanguine fratrum, mutantque domos et dulcia limina exilis, atque quærent patriam jacentem sub alto sole. Agricola dimovit terram incur-

vo aratro ; hinc est labor anni : hinc sustinet patriam, parvosque nepotes ;

TRANSLATION.

ascending from the conspiring Danube : Nor the Revolutions of Rome, and perishing Kingdoms : He neither pined with Grief, lamenting the Poor, nor envied he the Rich. What Fruits the Boughs, what Fruits the willing Fields yielded of themselves spontaneous, he gathered : Nor saw the rigorous Iron Laws, the madly litigious Bar, or the public Courts.

Some vex the dangerous Seas with Oars, some rush into Arms : Some work their Way into Courts, and the Palaces of Kings. One declines a City and wretched Families to Destruction, that he may drink in Gems, and sleep on Tyrian Purple. Another hoards up Wealth, and broods over buried Gold. One, astonished with the Eloquence of the Rostra, grows giddy : Another, Peals of Applause, (for it is redoubled along the Rows both of the People and the Fathers) have captivated, and set agape : Some rejoice in being stained with their Brother's Blood ; and exchange their Homes and sweet Mansions for Exile, and seek a Country lying under another Sun. The Husbandman cleaves the Earth with the crooked Plough ; hence the Labours of the Year : Hence he sustains his Country,

NOTES.

499. *Aut doluit.* Some explain it of his being in that happy Situation where there are no miserable Objects to disturb him, and excite his Sorrow. To be sure it cannot mean that he is insensible to the Impressions of Humanity and Compassion, but that he is free from the lasting Influence of Grief, Anxiety, Envy, and the like Passions, that prevail elsewhere ; and enjoys to be found an unruffled State of Tranquillity than is to be found among the Rich and Great.

502. *Tabularia.* Properly the Place where the Records and public Registers were kept,

503. *Cæca.* Rufus renders it *perisunda* ; but it seems rather to mean *unseen*, i. e. *path of unseen Danger.*

503. *Ruuntque.* Alii must be supplied to all the three Verbs.

506. *Sarrano.* Tyrian, from *Sara*, the first Name of Tyre.

514. *Anni labores.* Labour here is not to be understood of the Husbandman's Labour, as Dr. Trapp explains ; but of the laboured Production of the Year, as elsewhere, *geminumque hancque labores.* This is plain enough from

kine sustinet armenta boum, meritosque juvencos. Nec est requies, quin annus exuberet aut pomis, aut fetu pecorum, aut mergite Cerealis culmi : oneretque sulcos proventus, atque vincat horrea. Hiems venit ; Sicyonia bacca teritur trapetis, sues læti glande redeunt, silvæ dant arbuta : et autumnus ponit varios fetus ; et mitis vindemia coquitur altè in apricis saxis. Interea dulces nati pendent circum oscula parentum ; casta domus servat pudicitiam ; vaccae demittunt lactea ubera ; pinguisque boedi luctantur inter se adversis cornibus in læto gramine. Ipse agit at festus dies ; fususque per herbam, ubi est ignis in medio, et ubi fœcii coronant cratera, libans vinum vocat te, Lenæe ; possitque magistris pecoris certamina veloxis fœculi in ulmo, nudaque prædura corpora agrestii palæstrâ. Veteres Salum olim coluere hanc vitam, et Remus et Frater Romulus coluere hanc : sic fortis Etruria crevit ;

Sustinet ; hinc armenta boum, meritosque juvencos. Nec requies, quin aut pomis exuberet annus, 516 Aut fetu pecorum, aut Cerealis mergite culmi : Proventuque oneret sulcos, atque horrea vincat. Venit hiems ; teritur Sicyonia bacca trapetis, Glande sues læti redeunt, dant arbuta silvæ : 520 Et varios ponit fetus autumnus ; et altè Mitis in apricis coquitur vindemia saxis. Interea dulces pendent circum oscula nati ; Casta pudicitiam servat domus ; ubera vaccae Lactea demittunt ; pinguisque in gramine læto 525 Inter se adversis luctantur cornibus boedi. Ipse dies agit at festos ; fususque per herbam, Ignis ubi in medio, et fœcii cratera coronant, Te libans, Lenæe, vocat ; pecorisque magistris Velocis jaculi certamina ponit in ulmo ; 530 Corporaque agresti nudat prædura palæstrâ.

Hanc olim veteres vitam coluere Sabini ;
Hanc Remus et Frater : sic fortis Etruria crevit ;

TRANSLATION.

and his little Offspring ; hence his Herds of Kine, and deserving Steers. Nor is there any Intermision, but the Year either abounds with Apples, or with the Breed of the Flocks, or with Bundles of Ceres's Stalks : Loads the Furrows with Increase, and overstocks the Barns. Winter comes ; the Sicyonian Berry is pounded in the Oil-presses, the Swine come home gladdened with Acorns, the Woods yield their Arbutes and wild Fruits : And the Autumn lays down its various Productions ; and high on the sunny Rocks the mild Vintage is ripened. Mean while the sweet Babes twine round their Parent's Neck : His chaste Family maintain a virtuous Oeconomy ; the Cows hang down their Udders full of Milk ; and the fat frisking Kids wrestle together with butting Horns on the cheerful Green. The Swain himself celebrates Festival-days ; and extended on the Grass, where a Fire is in the Middle, and where his Companions crown the Bowl, invokes thee, O Lenæus, making Libation ; and on an Elm sets forth to the Masters of the flock Prizes to be contended for with the winged Javelin ; and strips their hardy Bodies in the rustic Ring.

This Life of old the ancient Sabines ; this Remus and his Brother strictly observed : Thus Etruria grew to its Strength ; nay, and thus did Rome become

NOTES.

from what follows, *Ne regni equis*, &c. which does not signify there is no Intermision of his Labour, but of the Productions of the Year.

519. *Sicyonia Bacca*. Olives, so called from Sicyon, a City of Achaia, fertile in Olive-tree.
524. *Casti pudicitiam servat domus*. The Meaning is, That his whole Family is regulated with great Order and Obedience. All are bred to honest Industry, which is the best Preparation of their Virtue and Chastity. To the same

Purpose he says of the frugal, thrifty Housewife, That she is industrious in order to preserve her Husband's Bed chaste, *Æn. VIII. 411.*

— *Famulusque ad lumen longo*

Foras pergit ; castrum ut servare cubile

Constitit, et possit parvos educere natos.

527. *Annat*. Ages, some observe, is applied even to a Thing done by Force and Necessity ; but *agere* only to Things of Choice and Pleasure.

532. *Idem, Remus et Frater*, Romulus and Remus

Scilicet et rerum facta est pulcherrima Roma,
 Septemque una sibi muro circumdedit arces. 535
 Ante etiam sceptrum Dictæi regis, et ante
 Impia quàm cælis gens est epulata juvencis ;
 Aureus hanc vitam in terris Saturnus agebat.
 Necdum etiam audierant inflari classica ; necdum
 Impositos duris crepitare incudibus enses. 540

Sed nos immensum spatii confecimus æquor ;
 Et jam tempus equum fumantia solvere colla.

jam est tempus solvere fumantia colla equum jugo.

scilicet sic Roma est facta pulcherrima urbs rerum, unaque circumdedit septem arces sibi muro. Etiam ante sceptrum Dictæi regis Jovis, et antequam impia humana gens est epulata cælis juvencis ; aureus Saturnus agebat hanc vitam in terris. Necdum etiam homines audierant classica inflari ; necdum audierant enses impositos duris incudibus crepitare. Sed nos confecimus immensum æquor spatii, et

TRANSLATION.

the Glory and Beauty of the World, and single hath encompassed for herself seven Hills with a Wall. This Life too golden Saturn led on Earth, before the scepter'd Sway of the Dictæan King, and before an impious Race of Mortals scall'd on flin' Bullocks. Nor as yet had Mankind heard the warlike Trumpets blown : nor yet the Swords laid on the hard Anvils clatter.

But we have finish'd this immensely extended Field ; and now 'tis Time to loose the smoking Necks of our Steeds.

NOTES.

Romus were educated amongst the Shepherds, and were employed themselves in tending Sheep, as we learn from *Livy*.

541. *Immensum spatii*—*æquor*. The *Spatia*, as has been said elsewhere, signifies the Stages or whole Bounds marked out for a Race ;

so that *æquor immensum spatii* may perhaps be a poetical Phrase to signify a *Digestion* : A Field or Plain not measured by Stages, or that did not lie within the Bounds of my propos'd Race. Taking *immensum* for *non mensuratum*.

P. VIRGILII MARONIS

G E O R G I C A.

L I B E R III.

O R D O.

Nos canemus te quoque, magna
Pales, et te Apollo, pastor me-
morande ab Amphryso fluvio;
canemus vos, silva, amnesque
Lycæi. Omnia cætera carmina,
quæ tenuissent vacuas mentes,
jam sunt vulgata. Quis nescit
aut durum Eurysthea, aut aras
illaudati Bufiridis?

TE quoque, magna Pales, et te memorande
canemus

Pastor ab Amphryso; vos silva, amnesque
Lycæi.

Cætera, quæ vacuas tenuissent carmina mentes,
Omnia jam vulgata. Quis aut Eurysthea durum,
Aut illaudati nescit Bufiridis aras? 5

T R A N S L A T I O N.

TH E E too, great Pales, and thee, O Shepherd, famed from Amphrysus;
ye Woods, and Arcadian Rivers, will I sing. Other Songs, that might
have entertained disengaged Minds, are now all trite and common. Who is un-
acquainted or with severe Eurystheus, or the Altars of infamous Bufiris? By

N O T E S.

This Book begins with the Invocation of some
rural Deities, and a Compliment to *Augustus*:
After which *Virgil* directs himself to *Mæcenat*,
and enters on his Subject. He lays down Rules
for the Breeding and Management of Horses,
Oxen, Sheep, Goats, and Dogs; and inter-
weaves several pleasant Descriptions of a Cha-
riot-race, of the Battle of the Bulls, of the
Force of Love, and of the *Scythian* Winter. In
the latter part of the Book he relates the Dis-
eases incident to Cattle, and ends with the De-
scription of a fatal Murrain that formerly raged
among the *Alps*.

Pales, The Goddess of Shepherds and

2. *Ab Amphryso*. Amphrysus was a River
in *Thessaly*, where *Apollo*, in his Exile from
Heaven for killing the *Cyclops*, fed the Flocks
of *Abrens*.

4. *Eurysthea*. Eurystheus, King of *Mycenæ*,
who, at *Juno's* Instigation, imposed on *Hercules*,
subjected to him by Command of the Oracle,
the most severe Trials of Fortitude, commonly
called the twelve Labours of *Hercules*; hence he
is designed by the Epithet *durus*, rigid or se-
vere.

5. *Illaudati Bufiridis*. Bufiris, King of
Egypt, such a Monster of Cruelty, that he
brutched as a Sacrifice to his Gods the Stran-
gers who visited his Dominions. *Illaudati*, an
Epithet

Cui non dictus Hylas puer, et Latonia Delos?
Hippodameque, humeroque Pelops insignis eburno,
Acer equis? tentanda via est, quâ me quequē
possim

Tollere humo, victorque virum volitare per ora.

Primus ego in patriam mecum, modo vita super-
perfit,

Aonio rediens deducam vertice Musas:

Primus Idumæas referam tibi, Mantua, palmas:

Et viridi in campo templum de marmore ponam

Propter aquam, tardis ingens ubi flexibus errat

Mincius, et tenerâ prætexit arundine ripas. 15

In medio mihi Cæsar erit, templumque tenebit.

Illi victor ego, et Tyrio conspectus in ostro,

Centum quadrijugos agitabo ad flumina currus.

Cui Hylas puer non est dictus, et Latonia Delos, Hippodameque, Pelopsque insignis eburno humero, et acer equis? via est tentanda mihi, quâ possim tollere me quequē humo, victorque possim volitare per ora virum. Ego primus, rediens ab Aonio vertice, deducam Musas necum in patriam, modo vita superfit mihi: primus referam Idumæas palmas tibi, Mantua: et, in viridi campo, ponam templum de marmore propter aquam, ubi ingens fluxus Mincius errat tardis flexibus, et prætexit ripas tenerâ arundine. In medio erit mihi Cæsar, tenebitque templum. Illi, ego victor, et conspectus in Tyrio ostro, agitabo centum quadrijugos currus ad flumina.

TRANSLATION.

whom has not the Boy Hylas been recorded, and Latonian Delos? Hippodame, and Pelops signalized by his Ivory Shoulder, victorious in the Race? I too must attempt a Way, whereby to lift me from the Ground, and victorious spread my living Fame through the Mouths of Men.

I first returning from the Aonian Mount will (provided Life remain) bring along the Muses with me into my Country: For thee, O Mantua, I first will gain the Idumæan Palms: And on thy verdant Plain erect a Temple of Marble, fast by the Stream, where the great Mincius winds in slow Meanders, and hath fringed the Banks with tender Reed. In the Middle will I have Cæsar, and he shall command the Temple. In Honour of him will I victorious, and in Tyrian Purple conspicuous, drive an hundred four-horsed Chariots

NOTES.

Epithet which some have censured as too weak for so infamous a Character, implies a great deal more than merely *not praised*; for, according to the Idiom of the Language, these Negatives imply not only the Want of some good Quality, but the Possession of the contrary; thus *inutilis humor*, *inutilis flux*, in the Georgics, signify not only *useless*, but *noxious*; so here *illaudarus* is one who, far from meriting Praise, is quite infamous.

6. *Hylas*. See the Note on Ecl. VI. 44.

7. *Hippodame*. Or *Hippodamia*, the Daughter of *Oenomaus*, King of *Elis*, who having learned from an Oracle that he was to be slain by his Son-in-law; in order to elude his Destiny he obliged his Daughter's Suitors to try their Skill with him in the Chariot-race, presuming on the Swiftneſs of his Steeds. The Law of the Combate was, that whoever of them gained the Victory should win his Daughter; or if vanquished die. After thirteen of them had lost their Lives in the Trial, *Pelops* at length

gained the beautiful Prize, by bribing *Myrtillus*, *Oenomaus's* Charioteer.

7. *Humeroque Pelops insignis eburno*. *Tantalus*, the Father of *Pelops*, had invited the Gods to a Banquet, at which, having a mind to try their Divinity, he dressed his Son, and set his Flesh before them. All the Gods abstained from this horrid Food, except *Ceres*, who eat the Shoulder. *Jupiter* afterwards restored *Pelops* to Life, and gave him an Ivory Shoulder, instead of that which had been eaten.

11. *Aonio vertice*. *Aonia* was the Name of the mountainous Part of *Beotia*, whence all *Beotia* came to be called *Aonia*. In this Country was the famous Mountain *Helicon*, sacred to the Muses.

17. *Tyrio conspectus in ostro*. Those who offered Sacrifice amongst the Romans, on account of any Victory, were clothed in the Tyrian Colour.

18. *Ad flumina*. At first the *Circenian* Games

Mibi cuncta Græcia, linquens
fluvium Alpheum, lucisque Mo-
lorchi, decernet cursibus et crudo
cæstu. Ego ipse, ornatus quoad
caput solitis tonsæ olivæ, feram
dona. Jam nunc juvat me du-
cere solennes pompas ad delubra,
videreque casus juvenecos; vel
videre, ut scena discedat fronti-
bus versis, utque intexti Bri-
tanni tollant purpurea aulæa.
In foribus templi faciam, ex
auro solidoque elephanto, pugnam
Gangaridum, armaque victoris
Quirini: æque hic pingam
Nilum, undantem bellis, mag-
numque fluentem, ac columnas
surgentes navali ære. Addam
his domitas urbes Asiæ, pul-
sumque Niphatem, Parthumque
fidentem fugâ versisque sagit-
tis; et duo tropæa, rapta manu
ex diverso hoste, gentisque his
triumphatas ab utroque litore.
Et Parii lapides stabunt spirantis signa,

Cuncta mihi, Alpheum linquens, lucosque Mo-
lorchi,

Cursibus, et crudo decernet Græcia cæstu. 20

Ipse caput tonsæ foliis ornatus olivæ

Dona feram. Jam nunc solennes ducere pompas

Ad delubra juvat, cælosque videre juvenecos;

Vel scena ut versis discedat frontibus; utque

Purpurea intexti tollant aulæa Britanni. 25

In foribus pugnam ex auro, solidoque elephanto

Gangaridum faciam, victorisque arma Quirini:

Atque hic undantem bello, magnumque fluentem

Nilum, ac navali surgentes ære columnas.

Addam urbes Asiæ domitas, pulsumque Niphatem,

Fidentemque fugâ Parthum, versisque sagittis; 31

Et duo rapta manu diverso ex hoste tropæa,

Bisque triumphatas utroque ab litore gentes.

Stabunt et Parii lapides, spirantia signa,

TRANSLATION.

along the River. For me all Greece, leaving Alpheus, and the Groves of Mo-
lorchus, shall contend in Races and the rigid Gauntlet. I myself, graced with
Leaves of the thorn Olive, will dispense the Prizes. Even now I am well pleased
to lead on the solemn Pomps to the Temple, and to see the Bullock slain; or
how the Scene with shuffling Front retires; and how the inwoven Britons lift
up the purple Curtain. On the Doors will I delineate, in Gold and solid Ivory,
the Battle of the Gangarides, and the Arms of conquering Quirinus: And here
the Nile surging with War, flowing majestic, and Columns rising with naval
Brass. I will add the vanquished Cities of Asia, and subdued Niphates, and the
Parthian presuming on his Flight, and Arrows shot backward, and two Trop-
phies by personal Valour snatched from two widely distant Foes, and Nations
twice triumphed over on either Shore. Here too shall stand in Parian Marble,

NOTES,

Games were celebrated on the Banks of a Ri-
ver, to which Virgil here alludes.

19. *Alpheum*. A River of *Elis*, in the *Pe-
loponnesus*, where the *Olympian Games* were ce-
lebrated, which Games are therefore by this
Metaphor intended. As by *lucos Molochi*, the
Groves of *Moloch*, so here to understand the
Nemean Games, *Moloch* being the Name
of that Shepherd who slew *Heracles*'s
Hoar, and in favour of whom that Hero slew
the *Nemean Lion*.

22. *Pompæ*. The *Pomps* or Pageants were
Images of the Gods carried in Procession before
the People at the *Circensian Games*.

27. *Gangaridum*. The *Gangarides* were an
Indian Nation near the *Ganges*.

27. *Versisque arma Quirini*. As it was de-
bated in the Senate, whether *Augustus* or *Qu-
irinus* should be the Name of him who better
was called *Octavianus*; this is thought to refer
to that Debate. If so, we must agree with
Cæsar that this Verse was inserted in the Year
of Rome 734: For that Debate happened in the
Year 727, three Years after the Publication
of the *Georgics*; and it was not till the Year
734 that *Augustus* conquered the *Indians* or *Gan-
garides*.

32. *Duo tropæa*—*bisque triumphatas gentes*.
Probably refers to *Augustus*'s two Victories o-
ver *Antony*, one at *Actium*, on the *Euxine*
Coast, and the other at *Alexandria*, on the
Ægyptian Coast.

Assaraci proles, demissæque ab Jove gentis 35
Nomina, Trosq; parens, et Trojæ Cynthius
auctor.

Invidia infelix Furias amnemque severum
Cocyti metuet, tortosque Ixionis angues,
Immanemque rotam, et non exsuperabile saxum.

Interea Dryadum silvas, saltusque sequamur 40
Intactos, tua, Mæcenas, haud mollia jussa.
Te sine nil altum mens inchoat : en age segnes
Rumpe moras : vocat ingenti clamore Cithæron,
Taygetique canes, domitrixque Epidaurus equo-
rum ;

Et vox assensu nemorum ingeminata remugit. 45
Mox tamen ardentes accingar dicere pugnas
Cæsaris, et nomen famâ tot ferre per annos,
Tithoni primâ quot abest ab origine Cæsar.

Seu quis, Olympiæ miratus præmia palmæ,
Pascit equos, seu quis fortes ad aratra juvencos, 50
Corpora præcipuè matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima cervix,

tama, cui est turpe caput, cui est plurima cervix,

proles Assaraci, nominaque gen-
tis demissæ ab Jove. Trosq; parens
Assaraci, et Cynthius Apollo auctor
Trojæ. Invidia infelix metuet furias,
severumque amnem Cocyti, tortosque an-
gues Ixionis, immanemque rotam,
et saxum Sisyphi non exsuperabile.
Interea sequamur silvas Dryadum,
saltusque intactos alicuius, tua haud mollia jussa, Mæ-
cenas. Mea mens inchoat nil
altum sine te: en age, rumpe
segnes moras: mons Cithæron
vocat nos ingenti clamore, canesque
montis Taygeti, Epidaurusque
urbis domitrix equorum; et vox,
ingeminata assensu nemorum,
remugit. Tamen mox accingar
dicere ardentes pugnas Cæsaris,
et ferre famâ ejus nomen per tot
annos, quot Cæsar abest ab origine
Tithoni. Seu quis, miratus præmia
Olympiæ palmæ, pascit equos,
seu quis pascit fortes juvencos ad
aratra, legat præcipuè corpora
matrum. Forma bovis est op-

TRANSLATION.

breathing Statues, the Offspring of Assaracus, and the Chiefs of the Jove-
descended Race, both Tros, the great Ancestor of Rome, and the Cynthian Apollo
Founder of Troy. Here baneful Envy shall dread the Furies and grim River of
Cocytus, Ixion's twisted Snakes, the enormous racking Wheel, and the Stone's
unfurmoutable Labour.

Mean while let us pursue the Woods of the Dryads, and untrodden Lawns,
thy Commands, Mæcenas, of no easy Import. Without thee my Mind enter-
prizes nothing sublime: Come then, break off lazy Delays. Cithæron with
loud Hallowing calls, and the Hounds of Taygetus, and Epidaurus, the Lamer
of Horses, and the Voice doubled by the assenting Groves re-echoes. Yet ere
long shall I be prepared to sing of Cæsar's ardent Battles, and to transmit his
Name with Honour through as many Years, as Cæsar is distant from the first
Origin of Tithonus.

Whether any one, aspiring to the Prizes of the Olympian Palm, breeds Horses,
or whether any one breeds sturdy Bullocks for the Plough, let him choose with
special Care the Bodies of the Mothers. The most looking Heifer's Form is
best, whose Head is hideously large, whose Neck is brawny, and from the

NOTES.

37. *Invidia infelix.* The Source of Unhap-
piness to its Sons.

38. *Ixion.* Ixion, for making an Attempt
on Juno, was cast into Hell, and bound with
twisted Snakes to a Wheel which was con-
tinually turning.

39. *Non exsuperabile saxum.* Sisyphus
felled Atreus with Rhoëus, for which he
was slain by Ulysses, and condemned in Hell

to roll a Stone to the Top of a Hill which al-
ways tumbled back again.

44. *Taygetus.* Taygetus was a Moun-
tain in Laconia, near Sparta, famous for Hunting.

44. *Epidaurus.* A City in Ithaca, accord-
ing to Strabo, and in the Peloponnesus, accord-
ing to Pausanias.

45. *Forma bovis.* The commonly meant
of

et cui palearia pendent à mento
 tenuis crurum. Tum est nullus
 modus longo lateri : omnia mem-
 bra sunt magna ; pes etiam ;
 et hirtæ aures sub camuris cor-
 nibus. Nec vacca, insignis ma-
 culis et albo, displiceat mibi, aut
 detrectans juga, interdumque
 aspera cornu, et quoad faciem
 propior tauro, quæque est tota
 ardua, et gradiens verrit ves-
 tigia imâ caudâ. *Ætas vacca-*
rum pati Lucinam iustisque Hy-
menæos desinit ante decem annos,
incipit post quatuor annos : cæ-
tera ætas earum est nec habilis
feturæ, nec fortis aratris. In-
terea, dum læta juventus supe-
rat gregibus, solve mures : tu
primus mitte pecuaria in Vene-
rem, et suffice aliam prolem ex
aliâ generandâ. Quæque opti-
ma dies ævi prima fugit mise-
ris mortalibus : morbi, tristisque
senectus, et labor subeunt ; et
inclementia duræ moris rapit
eos. Erunt semper pecuâdes,
quarum corpora tu malis mutari.
Anteveni damnum, et scire sobolem

Et crurum tenuis à mento palearia pendent.

Tum longo nullus lateri modus : omnia magna ;
 Pes etiam ; et camuris hirtæ sub cornibus aures. 55
 Nec mihi displiceat maculis insignis et albo,
 Aut juga detrectans, interdumque aspera cornu,
 Et faciem tauro propior, quæque ardua tota,
 Et gradiens imâ verrit vestigia caudâ.

Ætas Lucinam, iustosque pati Hymenæos 60
 Desinit ante decem, post quatuor incipit annos :
 Cætera nec feturæ habilis, nec fortis aratris.
 Interea, superat gregibus dum læta juventus,
 Solve mares : mitte in Venerem pecuaria primus ;
 Atque aliam ex aliâ generando suffice prolem. 65
 Optima quæque dies miseris mortalibus ævi
 Prima fugit : subeunt morbi, tristisque senectus,
 Et labor ; et duræ rapit inclementia mortis.
 Semper erunt, quarum mutari corpora malis.
 Semper enim refice : ac, ne post amissâ requiras, 70
 Anteveni, et sobolem armento sortire quotannis.

Enim semper refice armentum : ac, ne post requiras amissâ, an-
teveni damnum, et scire sobolem armento quotannis.

TRANSLATION.

Chin down to the Legs her Dewlaps hang. Then no Measure in her Length of
 Side : All her Parts huge ; even her Foot ; and rough Ears under her crinkled
 Horns. Nor would I dislike her if streaked with white Spots, or if she refuses
 the Yoke, and sometimes is surly with her Horn, and in Aspect approaches near-
 er to a Bull, and if she is stately throughout, and sweeps her Steps with the Ex-
 tremity of her Tail as she goes along.

The Age to undergo Lucina, and just Hymeneal Rites, ends before ten,
 and begins after four Years : Their other Years are neither fit for Breeding, nor
 strong for the Plough. Mean time, while the Flocks abound with sprightly
 Youth, let loose the Males : Be the first to indulge thy Cattle in the Joys of
 Love ; and by Generation raise up one Race after another. All the best Days
 of Life fly first away from wretched Mortals : Diseases succeed, and disconso-
 late Old-age, and Pain ; and the Inclemency of inexorable Death snatches
 them away. There will always be *some* whole Bodies you would choose to
 have changed for better. Therefore continually repair them : And, that you
 may not regret them when lost, be before-hand, and yearly provide a new
 Offspring for the Herd.

NOTES.

of a Head that is deformed, and of disproportion-
 ed Magnitude.

61. *Desinit ante decem, post quatuor incipit*
 annos. Varro says it is better for the Cow not

to admit the Bull till she is four Years old ;
 and that they are fruitful till ten, and some-
 times longer.

Nec non et pecori est idem delectus equino.
 Tu modò, quos in spem statues submittere gentis,
 Præcipuum jam inde à teneris impende laborem.
 Continuò pecoris generosi pullus in arvis 75
 Altiùs ingreditur, et mollia crura reponit;
 Primus et ire viam, et fluvios tentare minaces
 Audet, et ignoto sese committere ponti:
 Nec vanos horret strepitus. Illi ardua cervix,
 Argutumque caput, brevis alvus, obesaque terga: 80
 Luxuriatque toris animosum pectus: (honesti
 Spadices, glaucique; color deterrimus albis,
 Et gilvo). Tum, siqua sonum procul arma dedere,
 Stare loco nescit, micat auribus, et tremat artus;
 Collectumque premens volvit sub naribus ignem:
 Densa juba, et dextro jactata recumbit in armo.
 At duplex agitur per lumbos spina, cavaque
 Tellurem, et solido graviter sonat ungula cornu.
 Talis Amyclæi domitus Pollucis habenis
 Cyllarus; et, quorum Graii meminere poetæ, 90
 larem, et graviter sonat solido cornu. Talis fuit Cyllarus, domitus habenis
 hujus equi Martii, quorum Graii poetæ meminere,

Nec non et idem delectus est neces-
 sarius equino pecori. Tu modò
 impende præcipuum laborem jam
 inde à teneris annis illis, quos
 statues submittere in spem gen-
 tis. Continuò pullus generosi
 pecoris ingreditur altiùs in arvis,
 et reponit mollia crura; et primus
 audet et ire viam, et tentare
 minaces fluvios, et committere
 sese ignoto ponti: nec horret
 vanos strepitus. Est illi ardua
 cervix, argutumque caput, bre-
 vis alvus, obesaque terga: a-
 nimosum pectus luxuriat to-
 ris. Spadices, glaucique sunt
 honesti; est deterrimus color al-
 bis, et gilvo. Tum, si qua
 arma dedere sonum procul, nes-
 cit stare loco, micat auribus, et
 tremat per artus, premensque
 collectum ignem volvit cum sub
 naribus. Ejus juba est densa,
 et jactata recumbit in dextra
 armo. At duplex spina agitur
 per lumbos, ungulaque cava tel-
 lurem, et solido graviter sonat

TRANSLATION.

Nor is the same discriminating Care less needful for a Breed of Horses. But still, on those which you design to bring up for the Hope of the Race, bestow your principal Diligence immediately from their tender Years. The Colt of generous Breed from the very first walks stately in the Fields, and nimbly moves his pliant Legs; he is the first that dares to lead the Way, and tempt the threatening Floods, and trust himself to an unknown Bridge: Nor starts affrighted at vain Alarms: Lofly is his Neck, his Head little and slender, his Belly short, his Back round and plump, and his proud Chest swells luxuriant with brawny Muscles: (The Bay-brown and bluish grey are in most Request; the worst Colours are the White and Dun). Then, if he hears the distant Sound of Arms, he knows not how to stand his Ground, he pricks up his Ears, trembles in every Joint, and snorting rolls the collected Fire under his Nostrils: Thick is his Main, and waving rests on his Right-shoulder. A double spinal Bone runs down between his Loins, his Hoof scoops up the Ground, and deep resounds with its solid Horn. Such was Cyllarus, broke by the Reins of Amyclæan Pollux, and, which the Grecian Poets have described, such the harnessed

NOTES.

75. Continuò. Here, and in many other Places in Virgil, signifies from the very Beginning, i. e. as soon almost as he is foaled.

83. Tum, si qua sonum procul arma dedere, &c. heo nescit, micat auribus, et tremat artus. It may be worth while to compare with this that noble Description of a Warrior-horse in the Book of Job: "He paweth in the Valley, and rejoiceth in his Strength: He goeth on to meet the armed Men, He mocketh

at Fear; and is not affrighted, neither turneth he back from the Sword. The Quiver is clothed against him, the glittering Spear and the Shield. He swalloweth the Ground with fierceness and Rage; neither believeth he that it is the Sound of the Trumpet. He laugheth among the Trumpets, ha, ha; and he smelleth the Battle afar off, the Thunder of the Captains, and the Shouting."

89. Amyclæi. Amyclæ was a City of La-

et currus magni Achillis. Talis
 et pernix Saturnus ipse effudit
 jubam equinā cervicē adventu
 conjugis, et fugiens implevit al-
 tum Pelion acuto hinnitu. Abde
 hunc domo quocūq̃, ubi aut gra-
 vis morbo, aut jam segnior an-
 nis deficit, et ignosce senectæ nec
 turpi. Senior equus est frigidus
 in venerem, frustra trahit
 ingratus laborem; et, si quan-
 do est ventum ad prælia, ut
 quondam magnus ignis sine vi-
 ribus furit in stipulis, sic ille
 furit incessum. Ergo notabis a-
 nimos ævumque eorum præ-
 cipuè, hinc notabis alias artes
 eorum, prolemque parentum, et
 quis dolor sit cuique victo, quæ
 gloria palmæ sit cuique victori.
 Nonne vides? cum, præcipiti
 certamine, currus corripuere cam-
 um, ruuntque effusi carcere;
 um spes juvenum sunt arrectæ,
 pulsantque pavor haurit exul-
 tantia corda: illi juvenes in-
 stant equis torto verberare, et
 proni dant lora: axis servi-
 dus vi volat. Jamque humiles, jamque elati sublimē videntur

Martis equi bijuges; et magni currus Achillis.
 Talis et ipse jubam cervicē effudit equinā
 Conjugis adventu pernix Saturnus, et altum
 Pelion hinnitu fugiens implevit acuto.

Hunc quocūq̃, aut ubi morbo gravis, aut jam
 segnior annis 95

Deficit, abde domo, nec turpi ignosce senectæ.
 Frigidus in venerem senior, frustra trahit
 Ingratum trahit; et, si quando ad prælia ventum
 est,

Ut quondam in stipulis magnus sine viribus ignis,
 Incassum furit. Ergo animos, ævumque notabis
 Præcipuè, hinc alias artes, prolemque parentum,
 Et quis cuique dolor victo, quæ gloria palmæ.

Nonne vides? cum præcipiti certamine campum
 Corripuere, ruuntque effusi carcere currus; 104
 Cum spes arrectæ juvenum, exultantiaque haurit
 Corda pavor pulsans: illi instant verberare torto,
 Et proni dant lora: volat vi fervidus axis.

Jamque humiles, jamque elati sublimē videntur

Jamque elati sublimē videntur

TRANSLATION.

Brace of Mars, and the Chariot-horses of great Achilles. Such Saturn too him-
 self precipitant on the Arrival of his Wife spread out a full Main on his assumed
 Horse's Neck, and flying filled lofty Pelion with shrill Neighing.

Him too, when with Sickness oppressed, or now enfeebled with Years he
 fails, shut up in his Lodge, spare his not inglorious Age. When in Years he is
 cold to Love, and in vain drags on the ungrateful Task; and, if ever he comes
 to an Engagement, he is furiously keen with no Effect, just as at times a great
 Fire rages without Strength among Stubble. Therefore chiefly mark their Spirit
 and Age; then their other Qualities, their Parentage, and what Sorrow each re-
 ceives when vanquished, what Pride when victorious.

See you not? When in the rapid Race the Chariots have seized the Plain,
 and pouring forth rush along; when the Hopes of the Youth are elevated, and
 palpitating Fear heaves their throbbing Hearts: They ply the twisted Lash, and
 bending forward give full Reins: The Axle flies glowing with the Impetuosity.
 And now low, now high they seem to be borne aloft through the open Air, and

NOTES.

enia, where Castor and Pollux were brought
 up.

96. Nec turpi ignosce senectæ, i. e. Ignosce
 senectæ non turpi, Spare his Old-age, that is
 not inglorious. This Sense agrees best with what

goes before, abde domo; and is most suitable to
 the Temper of Virgil, who shows his Huma-
 nity even in recommending Tenderness and Com-
 passion towards the Brute Creatures.

Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies: at fulvæ nimbus arenæ 110
Tollitur: humescunt spumis, flatuque sequentum.
Tantus amor laudum, tantæ est victoria curæ.
Primus Erichthonius currus, et quatuor ausus
jungere equos, rapidisque rotis insistere victor.
Fræna Pelethronii Lapithæ, gyroque dedere 115
Impositi dorso; atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Æquus uterque labor; æquæ juvenemque magistri
Exquirunt, calidumque animis, et cursibus acrem:
Quamvis sæpe fugâ versos ille egerit hostes, 120
Et patriam Epirum referat, fortesque Mycenæ;
Neptunique ipsa deducat origine gentem.

His animadversis, instant sub tempus, et omnes
Impendunt curas denso distendere pingui,
Quem legere ducem, et pecori dixere maritum: 125
Pubentesque secant herbas, fluviosque ministrant,
Farræque; ne blando nequeat superesse labori;
Invalidique patrum referant jejunia nati.

denso pingui, quem legere ducem, et dixere maritum pecori: secantque pubentes herbas, ministrantque fluvios, farræque; ne nequeat superesse blando labori, invalidique nati referant jejunia patrum.

TRANSLATION.

to mount up into the Skies. No Stop, no Stay: But a thick Cloud of yellow Sand is tossed up: The foremost are wet with the Foam and Breath of those that follow. So powerful is the Love of Praise, so anxious the Desire of Victory.

First Erichthonius dared to yoke the Chariot and four Steeds, and over the rapid Wheels victorious to preside. The Pelethraean Lapithæ first mounted on Horseback applied the Reins, and turned him in the Ring; taught the Horseman under Arms to bound insulting over the Plain, and with proud ambling Pace to prance along. Either Toil, *that of the Chariot and of the Manage*, is equal; with equal Care the Masters in either Case seek after a Steed that is youthful, of warm Mettle, and sprightly in the Race: Tho' often he may have drove before him the flying Foes, may boast of Epirus, or of warlike Mycene for his Country, and derive his Race even from Neptune's Breed.

These Things observed, they are very careful about the Time of Generation, and bestow all their Care to plump him up with firm Fat whom they have chose Leader, and assigned Stallion to the Herd: They cut for him downy, tender Herbs, supply him with Fulness of Water and Corn, lest he should not be sufficient for the soothing Toil; and the puny Sons resemble the Meagreness of their

NOTES.

117. *Gressus glomerare superbos.* This is the same with what Varro calls *rotum incedere*, and Pliny, *rotum carpere gressus*, and Martial, *ad numeros colligere ungues*: to move with a round ambling Pace.

120. *Quamvis sæpe fugâ, &c.* That is, says Servius, *Quamvis sit sæpe victor, quamvis nobili genere procreatus, tamen à magistris est ætas, magnanimitasque requirenda.*

Autem illi volentes tenuant armenta ipsa macie. Atque, ubi jam nota voluptas earum sollicitat primos concubitus; negantque illis frondes, et arcant eas fontibus: sæpe etiam quatiunt eas cursu, et fatigant eas Sole, cum area gemit graviter turris frugibus, et cum inanes paleæ jactantur ad surgentem Zephyrum. Faciunt hoc, ne nimio luxu sit obtusus usus genitali arvo, et obliet inertes sulcos; sed ut sitiens rapiat: cernerem, recondatque cum hinc ist. Rursus, cura patrum incipit cadere, et illa matrum facere, cum illæ erant gravidæ, mensibus exactis. Non quisquam sit passus illis ducere jura gravibus plaustris, non superare nam saltu, et carpere prata acri fugâ, innareque rapaces fluvius. Pascant in vacuis saltibus, et secundum plena flumina; ubi muscus sit, et ripa viridissima gramine, speluncæque tegant eas, et faxea umbra procubet ist.

Ipsa autem macie tenuant armenta volentes: 129
Atque, ubi concubitus primos jam nota voluptas
Sollicitat, frondesque negant, et fontibus arcant:
Sæpe etiam cursu quatiunt, et Sole fatigant,
Cum graviter turris gemit area frugibus, et cum
Surgentem ad Zephyrum paleæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus 135
Sit genitali arvo, et sulcos obliet inertes;
Sed rapiat sitiens venerem, interiusque recondat.

Rursus cura patrum cadere, et succedere matrum Incipit; exactis gravidæ cum mensibus errant: Non illas gravibus quisquam juga ducere plaustris, Non saltu superare viam sit passus, et acri 141
 Carpere prata fugâ, fluviosque innare rapaces. Saltibus in vacuis pascant, et plena secundum Flumina; muscus ubi, et viridissima gramine ripa, Speluncæque tegant, et faxea procubet umbra. 145

Est, lucos Silari circa, illicibusque virentem Plurimus Alburnum, volitans, cui nomen asylo
Est, circa lucos fluvii Silari, Alburnumque montem virentem
illicibus, plurimus volitans, cui asylo est Romanum nomen,

TRANSLATION.

Sires. But they purposely extenuate the Breed-mares with Leanness: And, when now the known Pleasure solicits the first Enjoyment, they both deny them Herbs, and debar them from the Springs: Often too they shake them in the Race, and tire them in the Sun, when beneath the beaten Grain the Barn floor deeply groans, and in the rising Zephyr the empty Chaff is tossed about. This they do, that by excessive Pampering the genial Soil may not be blunted in its Use, and choak up the sluggish Passages; but may with Eagerness drink in the Joys of Love, and lay them up more deep within.

Again the Care of the Sires begins to fail, and that of the Dams to succeed; when now, their Months elapsed, they rove about pregnant: Let no one suffer them to drag the Yokes of heavy Waggon, nor to leap across the Way, to scamper over the the Meadows with sprightly Career, and swim the rapid Floods. Let them feed in spacious Lawns, and beside full Rivers; where Moss, and grassy Banks of prime Verdure, and Caves may shelter them, and over them a shady Rock project.

About the Groves of Silarus, and Alburnus, verdant with ever-green Onks, abounds a flying Insect, which the Romans name Asylus, and the Greeks in

NOTES.

133. *Cum graviter turris gemit area frugibus.* This refers to the Custom of treading out the Corn by Oxen.

144. *Viridissima gramine ripa.* Literally, a Bank most verdant with Grass.

145. *Est lucos Silari.* Silarus, now Selo, a River of Italy, in Lucania, which divides that Country from the Picene Territory, or the Marquisate of Ancona.

147. *Alburnum.* Alburnus, a Mountain of that Country, now *Alborno*, out of which rises the River *Tanagrus*, the *Negro*, which is very small, and therefore mostly dry in Summer.

147. *Asylo.* The *Asylus*, or *Tab* is a flying Insect, in Shape somewhat resembling a wild Bee or Wasp. The Belly is terminated by three long Rings, from the last of which proceeds

Romanum est, œstron Graii vertere vocantes;
 Atror, a. erba sonans: quo tota exterrita silvis
 Diffugiunt armenta; furit mugitibus æther 150
 Concussus, silvæque, et sicci ripa Tanagri.
 Hæc quondam monstro horribiles exiecit iras
 Inachiz Juno pestem meditata juveni cæ.
 Hunc quoque (nam mediis servoribus acrior instat)
 Arcebis gravidæ pecori; armentaque pascēs 155
 Sole recens orio, aut noctem ducentibus astris.

Post partum cura in vitulos traducitur oninis;
 Continudque notas, et nomina gentis inurunt:
 Et quos aut pecori malint submittere habendo,
 Aut aris fervare sacros, aut scindere terram, 160
 Et campum horrentem fractis invertere glebis.
 Cætera pascuntur virides armenta per herbas.

Tu quos ad studium atque usum formabis
 agrestem

Jam vitulos hortare, viamque insiste domandi,

sist.que viam domandi eos:

Graii vocantes hunc asylum vertere œstron; atror, sonans acerba: quo tota armenta exterrita diffugium silvis, æther concussus mugitibus furit, silvæque, et ripa sicci Tanagri furit. Juno, meditata pestem Inachiz juveni cæ, quondam exercuit horribiles iras hoc monstro. Arcebis hunc asylium quoque gravidæ pecori; (nam ille acrior instat mediis servoribus) pascēsque armenta, sole recens orio, aut astris ducentibus noctem. Post partum, omnis cura traducitur in vitulos; continudque inurunt notas et nomina gentis: et notant eos, quos aut malint submittere pecori habendo, aut fervare sacros aris, aut scindere terram, et invertere horrentem campum fractis glebis. Cætera armenta pascuntur per virides herbas indiscriminim. Jam hortare vitulos, quos tu formabis ad studium atque agrestem usum, in-

TRANSLATION.

their Language have rendered Oestron: armed with a sharp Sting, humming harsh: With which whole Herds affrighted fly diverse through the Woods: The Sky is furiously shook with Bellowing; and the Woods, and Banks of dry Tanagrus. With this Monster did Juno once exercise her fell Revenge, having meditated a Plague for the Inachian Heifer. This too (for in the Noontide Heats it rages more keen) you shall keep off from the pregnant Cattle; and feed your Herds when the Sun is newly risen, or when the Stars usher in the Night.

After the Birth, the whole Care is transferred to the Calves; and from the first they stamp with a hot Iron the Marks and Names of the Race: And which they choose to bring up for the Increase of the Flock, or which to keep sacred for the Altars, or which to cleave the Ground, and turn up the Soil all rugged with broken Clods. The rest of the Herd promiscuous graze amidst the green Pastures.

Those, which you would form for Exercise and rustic Service, train up while Calves, and enter on the Way to tame them, while their Minds in Youth are

NOTES.

proceeds a formidable Sting. This Sting is composed of a Tube, through which the Egg is emitted, and of two Augres, which make way for the Tube to penetrate into the Skin of the Cattle. Those Augres are armed with little Knives, which prick with their Points, and cut with their Edges, causing intolerable Pain to the Animal that is wounded by them.

153. *Inachia juvenæ.* Io, the Daughter of Inachus, whom Jove, to blind Juno, transformed into a Heifer. But the Goddess, disco-

vering the Deceit, sent an Oestros to torment her; with which being stung she fled into Egypt, where, being restored to her former Shape, she was married to King Osiris, and after her Death was worshiped as a Goddess under the Name of Isis. See Banier's Mythology.

162. *Cætera pascuntur, &c.* The Meaning seems to be, as Mr. Martin has it, that the rest of the Herd, that is, those which are designed for Breeding, or Sacrifice, may feed at large in the Meadows, for they need no other Care than

dum animi juvenum sunt faciles, dum ætas eorum est mobilis. Ac primùm subnecte cervici eorum laxos circulos de tenui vimine: dehinc ubi affuerint colla prius libera servitio, junge duos pares juvencos aptos è torquibus ipsis, et coge eos conferre gradum. Atque jam sæpe inanes rotæ ducantur ab illis per terram, et signent vestigia eorum summo pulvere. Post faginus axis, nitens sub valido pondere, instrepat, et æreus temo trahat orbes junctos sibi. Interea earpes non granina tantùm indomitæ publi, nec vefcas frondes salicum, palustremque ulvam, sed etiam sata frumenta manu: nec setæ vaccæ, more nostrorum patrum, implebunt nivea mulctralia; sed consumunt tota ubera in dulces natos. Sin studium est magis ad bellum, ferocesque curmas, aut prælabi Alphea flumina Pisæ rotis, et agitare volantes currus in luco Jovis; primus labor equi est, videre animos atque arma bellantium, patique lituos, ferreque rotam gementem tractu,

Dum faciles animi juvenum, dum mobilis ætas. 165
Ac primùm laxos tenui de vimine circlos
Cervici subnecte: dehinc, ubi libera colla
Servitio affuerint, ipsis è torquibus aptos
Junge pares, et coge gradum conferre juvencos:
Atque illis jam sæpe rotæ ducantur inanes 170
Per terram, et summo vestigia pulvere signent.
Post valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat æreus orbes.
Interea publi indomitæ non gramina tantùm,
Nec vefcas salicum frondes, ulvamque palustrem,
Sed frumenta manu carpes sata: nec tibi setæ, 176
More patrum, nivea implebunt mulctralia vaccæ;
Sed tota in dulces consumunt ubera natos.

Sin ad bella magis studium, turmasque feroces,
Aut Alphea rotis prælabi flumina Pisæ, 180
Et Jovis in luco currus agitare volantes;
Primus equi labor est, animos atque arma videre
Bellantum, lituosque pati, tractuque gementem

TRANSLATION.

tractable, while their Age is pliant. And first fasten about their Necks loose Collars of slender Twigs: Next, when they have accustomed their free Necks to Servitude, match your Bullocks in Pairs joined by those same Collars, and make them step together: And now let empty Wheels be dragged by them along the Ground, and let them print their Traces in the Surface of the Dust. Afterwards let the beachen Axle labouring under a ponderous Load creak, and the brazen Pole draw the joined Wheels. Mean while for the young untamed Bullocks you shall crop with your Hand not only Grass, or the Willows tender Leaves, or marshy Sedge, but also springing Corn: Nor shall your suckling Heifers, as was the Custom of our Fathers, fill the snowy Milking-pails; but spend all their Udders on their sweet Offspring.

But if thy Inclination is to War and martial Troops, or with thy Wheels to skim along the Brink of Pisa's Alphæan Streams, and drive the flying Chariot in Jupiter's Grove; the first Task of the Horse must be to view the Fierceness and the Arms of Warriors, to be patient of the Trumpet, and to bear the Rumbling of

NOTES.

to furnish them with sufficient Nourishment, till they arrive at their due Age. But those, which are designed for Agriculture, require more Care, they must be stamed whilst they are but Calves, and made tractable in their tender Years.

170. *Rotæ ducantur inanes.* By *rotæ inanes*,

empty Wheels, are either meant *empty Carriages*, or *Wheels without any Carriage laid upon them*.

180. *Alphea Pisæ.* *Pisæ* was the Name of a Country in that Part of *Elys* through which the River *Alpheus* flowed, and in which stood the famous Temple of *Jupiter Olympius*.

Ferre rotam, et stabulo frænes audire sonantes :
Tum magis atque magis blandis gaudere magistris
Laudibus, et plausæ sonitum cervicis amare. 186
Atque hæc jam primò depulsus ab ubere matris
Audiat ; inque vicem det mollibus ora capistris,
Invalidus, etiamque tremens, etiam inscius ævi.
At, tribus exactis, ubi quarta accesserit æstas, 190
Carpere mox gyrum incipiat, gradibusque sonare
Compositis, sinuetque alterna volumina crurum :
Sitque laboranti similis. Tum cursibus auras
Provocet ; ac per aperta volans, ceu liber habenis,
Æquora, vix summiâ vestigia ponat arenâ. 195
Qualis Hyperboreis Aquilo cum densus ab oris
Incubuit, Scythiæque hiemes, atque arida differt
Nubila : tum segetes altæ, campique natantes
Lenibus horrescunt flabris ; summæque sonorem
Dant silvæ, longique urgent ad litora fluctus : 200
Ille volat, simul arva fugâ, simul æquora verrens.
Hic, vel ad Elei metas, et maxima campi
Sudabit spatia, et spumas aget ore cruentas :

Hic equus, vel ad metas et maxima spatia Elei campi, sudabit, et aget cruentas spumas ore :

TRANSLATION.

the Wheels in their Career, and in his Stall to hear the rattling Bridles : Then more and more to rejoice in the soothing Applauses of his Master, and to love the Sound of patting his Neck. And these let him hear as soon as weaned from the Udder of his Dam, and now and then yield his Mouth to soft Headstalls when weak, and yet trembling, and yet unexperienced from his Years. But, three full Years elapsed, when his fourth Summer is arrived, let him forthwith begin to wheel the Ring, and with regular Steps to prance, and let him bend the pliant Joints of his Legs alternately, and seem to labour. Then let him dare the Winds in Swiftneis, and through the open Plains flying, as loosened from the Reins, scarce print his Steps on the Surface of the Sand. As when assurgent Boreas hath rushed forth from the Hyperborean Regions, and drives along the Scythian Storms and dry Clouds : Then the high Fields of Corn and waving Plains tremble with the first gentle Gulls, the Tops of the Woods rustle, and the lengthened Waves press towards the Shore : He flies, sweeping in his Career at once the Fields, at once the Seas. Such a Courser, or round the Goals and spacious Bounds of the Elean Plain will wheel, and drive the Flanks of bloody

NOTES.

188. *Levicem. i. e. Sometimes he tried with them, and sometimes without them. Non unquam, say, Cæsus, sit sine capistris. Dr. Trapp understands it in this Sense, now and then.*

189. *Inscius ævi. i. e. Propter imbecillitatem ævi ; it is a Greek Constitution.*

293. *Sitque laboranti similis. Either, I am prone to prance and curvet, because prone*

and fatiguing it may be to him at first. Or, as Dr. Trapp and others, let him not really be weary by reason of his tender Age, but be exercised by doing Labour.

202. *Ælii campi. i. e. The Plains about Olympia, in the Region of This, by which Name the whole Country between Æthiopia, Messenia,*

vel melius feret Belgica effeda
 molli collo. Tum demum finito
 magnum corpus crescere iis jam
 domitis crassa farragine: nam-
 que, si faginentur ante doman-
 dum, tollent ingentes animos;
 prensique negabunt pati lenta
 verbera, et parere duris lupatis.
 Sed non ulla industria magis fir-
 mat vires, quam avertere vene-
 rem et stimulos cæci amoris;
 siue usus boum, siue equorum est
 gratior cui. Atque idè re-
 legant tauros procul atque in so-
 la pascua, post oppositum mon-
 tem, et trans lata flumina: aut
 servant eos clausos intus ad sa-
 tura præsepia. Enim femina
 carpit ejus vires paulatim, urit-
 que eum videndo: nec patitur
 eum meminisse nemorum nec her-
 bæ. Illa quidem facit hoc dul-
 cibus illecebris, et sæpe subigit
 superbos amantes decernere inter
 se cornibus. Formosa juvenca
 pascitur in magnâ silvâ: illi
 tauri alternantes multâ vi mis-
 cent prælia crebris vulneribus:
 ater sanguis lavit corpora; cor-
 nuæque adversa urgentur in ad-
 versarios obnixos cum vasto ge-
 mitu: silvæque et magnus O-
 lympus rebeant.

Belgica vel molli melius feret effeda collo.
 Tum demum crassa magnum farragine corpus 205
 Crescere jam domitis finito: namque ante do-
 mandum

Ingentes tollent animos; prensique negabunt
 Verbera lenta pati, et duris parere lupatis.

Sed non ulla magis vires industria firmat,
 Quam venerem, et cæci stimulos avertere amoris;
 Sive boum, siue est cui gratior usus equorum. 211
 Atque idè tauros procul, atque in sola relegant
 Pascua, post montem oppositum, et trans flumina
 lata:

Aut intus clausos satura ad præsepia servant.
 Carpit enim vires paulatim, uritque videndo 215
 Femina: nec nemorum patitur meminisse, nec
 herbæ.

Dulcibus illa quidem illecebris, et sæpe superbos
 Cornibus inter se subigit decernere amantes.
 Pascitur in magnâ silvâ formosa juvenca:
 Illi alternantes multâ vi prælia miscent 220
 Vulneribus crebris: lavit ater corpora sanguis;
 Versaque in obnixos urgentur cornua vasto
 Cum gemitu: reboant silvæque et magnus O-
 lympus.

TRANSLATION.

Foam from his Mouth: Or will better bear the Belgic Chariots on his pliant Neck. Then at last, when they are now broke, let their ample Bodies grow with fattening Mash: For, *if full fed* before they are broke, they will swell their Mettle high, and laid hold of, refuse to bear the limber Whip, and to obey the hard Bits.

But no Industry more confirms their Strength, than to avert Venus from them, and the Stings of blind Love; whether any one be fonder of a Breed of Bulls or of Horses. And therefore they remove the Bulls to a Distance, and to lonely Pastures, behind an obstructing Mountain, and beyond broad Rivers: Or keep them shut up within at full Cribs. For the Female insensibly consumes his Vigour, and fires him while in his Eye: Nor suffers him to mind his Groves and Pasture. Nay, she often by her attractive Charms even impels her haughty Lovers to combat together with their Horns. The beautiful Heifer feeds in the spacious Wood: *While* they by turns with mighty Force engage with repeated Wounds: Black Blood laves their Bodies; and their adverse Horns are impelled on the struggling Foes with a vast Groan; The Woods and spacious

NOTES.

212. *Tauros procul—relegant.* In like Man-
 ner Columella advises with respect to Horses.
Equos autem pretiosos reliquo tempore anni remo- | *vere oportet à sœminis; ne aut, cum volent, in-*
 | *cant, aut, si id facere prohibeantur, cupidine so-*
 | *licitati noxam contrahant,*

Nec mos bellantes unâ stabulare ; sed alter
Victus abit, longæque ignotis exfulat oris ; 225
Multa gemens ignominiam, plagasque superbi
Victoris, tum quos amisit inultus amores :

Et stabula aspectans regnis excessit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox instrato fæxa cubili, 230
Frondebis hirsutis, et carice pastus acutâ :
Et tentat sese, atque irasci in cornua discit
Arboris obnixus trunco ; ventosque laceffit
Ictibus, et sparsâ ad pugnam proludit arenâ.

Post, ubi collectum robur, viresque receptæ, 235
Signa movet, præcepssque oblitum fertur in hos-
tem :

Fluctus ut, in medio cœpit cum albescere ponto,
Longiùs ex altoque sinum trahit ; utque volutus
Ad terras immane sonat per fæxa, nec ipso
Monte minor procumbit : at ima exæstuat unda
Vorticibus, nigramque altè subiectat arenam. 241
bus, subiectatque nigram arenam altè.

Nec est mos stabulare bellantes
tauros unâ ; sed alter victus abi-
bit, exfulatque longè ignotis
oris ; multa gemens ignominiam,
plagasque illatas à cornibus su-
perbi victoris, tum amores, quos
inultus amisit : et frequenter
aspectans stabula excessit avitis
regnis. Ergo exercet vires omni
curâ, et pernox jacet instrato cu-
bili inter dura fæxa, pastus hir-
sutis frondibus et acutâ carice :
et tentat sese, atque discit irasci
in sua cornua, obnixus trunco
arboris ; laceffitque ventos icti-
bus, et proludit ad pugnam spar-
sâ arenâ. Post, ubi robur est
collectum, viresque sunt receptæ,
movet signa, præcepssque fertur
in oblitum hostem : ut fluctus,
cum cœpit albescere in medio
ponto, trahit sinum longiùs ex-
que alto mari ; atque volutus
ad terras sonat immane per fæxa,
nec minor monte ipso procumbit :
at ima unda exæstuat vortici-

TRANSLATION.

Slies rebellow. Nor is it usual for the Warriors to dwell together ; but the one
vanquished retires, and becomes an Exile in unknown distant Coasts ; grievously
benoaning his Disgrace, and the Wounds of the proud Victor, in fine the Loves
which unavenged he has lost : And with many a Retrospect on the Stalls, which
contain the Object of his Desire, departs from his hereditary Realms. Therefore
with the utmost Care he exercises his Strength, and lies all Night long among
the hard Rocks, on a Couch quite bare, feeding on prickly Leaves and sharp-
pointed Sedge : He essays himself, and practises his Rage upon his Horns, butting
against the Trunk of a Tree ; buffets the Winds with Blows, and preludes to the
fight by spurning the Sand. Afterwards, when his Strength is rallied, and his
Vigour recovered, he flits his Camp, and is borne headlong on his unmindful Foe :
As a Wave, when it begins to whiten in the Middle of the Sea, at Distance and
from the Deep draws along a curling Train, and as rolling to the Land it roars
dreadful among the Rocks, nor less even than a Mountain falls ; while with
Whirlpools the Water from the Bottom boils and tosses up the blackening Sand
on high.

NOTES.

230. *Pernox*. This I take to be the true
Reading, notwithstanding *Pierius* found *pernox*
in all the Manuscripts he consulted. For *pernox*
can hardly be explained consistently with the
Sense of this Place. *Servius* however explains
pernox by *perseverans* ; but without producing
any Authority.

230. *Instrato*. Not strewed with Leaves.
The Word occurs elsewhere in *Virgil*, *Lucreti-
us*, and others, in a positive Sense, but here it
seems to be taken negatively ; tho' it may

be construed with *Rucus*, *cubili instrato inter*,
Ac.

237. *Et quæ in medio*. This Simile is taken
from the fourth Iliad :

Ως δ' ὅτε ἐν αἰγυγιάδω πολλοῦχ' ἐκ κρημ-
νὸν ἀσσοῦ, &c.

*As when the Winds, attending by Degrees,
first move the waters of the Sea, just at the Seas,
The Billows first are raised in the deep,
The Waves I find roll on the Water, &c.*

*Addit omne genus in terris, bo-
minumque ferarumque, et æquo-
reum genus, pecudes, pictæque
volucres ruunt in furias ignem-
que hujusmodi; idem amor est
omnibus. Non alio tempore le-
æna, oblita catulorum, sævior
erravit in agris; nec infor-
mes urfi dedere vulgè tam multa
funera stragemque per silvas:
tum aper est sævus, tum tigris
est pessima. Heu! tum malè
erratur in solis agris Libyæ.
Nonne vides, ut tremor pertentet
tota corpora equorum, si tantum
odor attulit notas auras? ac
jam neque fræna virum, neque
sæva verbera, non scopuli, ca-
væque rupes, atque objecta flu-
mina, correptosque undâ torquentia
montes. Ipse ruit, dentesque Sabellicus
exacuit fus, et pede profubigit
terram, fricat arbore costas,
Atque hinc atque illinc humeros ad
vulnera durat. Quid juvenis facit,
cui durus amor versat magnum ig-
nem in ossibus? nempe ille,
ferus cæcâ nocte, natat freta tur-
bata abruptis procillis; super quem
ingens porta cæli tonat, et æquora
illisa scopulis reclamant:*

Omne adèò genus in terris hominumque fera-
rumque,

Et genus æquoreum, pecudes, pictæque volucres,
In furias ignemque ruunt; amor omnibus idem.

Tempore non alio catulorum oblita læna 245

Sævior erravit campis; nec funera vulgè

Tam multa informes urfi, stragemque dedere

Per silvas: tum sævus aper, tum pessima tigris.

Heu! malè tum Libyæ solis erratur in agris.

Nonne vides, ut tota tremor pertentet equorum

Corpora, si tantum notas odor attulit auras? 251

Ac neque eos jam fræna virum, nec verbera sæva,

Non scopuli, rupesque cavæ, atque objecta retardant

Flumina, correptosque undâ torquentia montes.

Ipse ruit, dentesque Sabellicus exacuit fus, 255

Et pede profubigit terram, fricat arbore costas,

Atque hinc atque illinc humeros ad vulnera durat.

Quid juvenis, magnum cui versat in ossibus ignem

Durus amor? nempe abruptis turbata procillis

Nocte natat cæcâ ferus freta: quem super ingens

Porta tonat cæli, et scopulis illisa reclamant 261

*super quem ingens porta cæli tonat, et æquora
illisa scopulis reclamant:*

TRANSLATION.

And indeed every Kind on Earth, both Men and Savages, the scaly Race, the Beasts, and parti-coloured Birds, rush into *this* Fire and Fury; Love rages in all the same. At no other Time does the Lioness, forgetful of her Whelps, range the Plains more fierce; nor do the unshapely Bears usually spread so numerous Ravages and such Havock in the Woods: Then ferocious is the Boar, then most fell the Tyger. 'Tis then, alas! unhappy wandering in the desolate Fields of Libya. See you not how tremulous Ardour shoots through the Horse's whole Body, if his Smell has but sucked in the well-known Gales? And now neither Bridles of Men, nor cruel Whips, nor Cliffs, nor hollow Rocks, and opposed Rivers, that whirl with their Torrent *whole* Mountains swept away, can retard him. Even the Sabelian Boar rushes, and whets his Tusks, and with his Feet tears up the Ground, rubs his Flanks against a Tree, and on this Side and that Side hardens his Shoulders to Wounds. What *does* the Youth, in whose Vital: relentless Love fans the mighty Fire? Why, late in the darksome Night he swims the Firth boisterous with bursting Storms: Over whom the spacious Gate of Heaven thunders, and the Seas dashing against the Rocks remurmur: Nor can

NOTES.

247. *Informes urfi.* *Pel magni*, says *Servius*; *vel qui tempore quo nascuntur forma carent: dic-
tibus enim earo quædam nasci, quam mater lam-
bendo in membra componit.*

255. *Sabellicus fus.* He mentions the *Sa-
bellian* Boar, because the Country of the *Sa-
belli* was covered with Forests, the Haunt of
Boars,

259. *Nempe abruptis.* Alluding to the Story
of *Hero* and *Leander*. For which see *Ovid*.

261. *Porta tonat cæli.* This is a poetical
Way of speaking common to most Languages.
The Bursting of the Clouds are considered un-
der the Notion of the Heavens, or Gates of
Heaven opening, and darting forth Thunder
and Lightning.

Æquora: nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo.
Quid lynces Bacchi variæ, et genus acre luporum,
Atque canum? quid? quæ imbelles dant prælia
cervi?

Scilicet ante omnes furor est insignis equarum: 266
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumfere quadrigæ.

Illas ducit amor trans Gargara, transque sonantem
Ascanium: superant montes, et flumina tranant:
Continuòque avidis ubi subdita flamma medullis,
Vere magis (quia vere calor redit ossibus) illæ
Ore omnes versæ in Zephyrum, stant rupibus altis,
Exceptantque leves auras: et sæpe sine ullis

Conjugiis, vento gravidæ, mirabile dictu, 275

Saxa per, et scopulos, et depressas convalles
Diffugiunt; non, Eure, tuos, neque Solis ad ortus;
In Boream, Caurumque; aut unde nigerrimus

Auster

Nascitur, et pluvio contristat frigore cælum.

Hinc demum, hippomanes vero quod nomine
dicunt 280

hipomanes vero nomine.

nec miseri parentes possunt revocare eum, nec virgo ipsa moritura super ejus crudeli funere. Quid variæ lynces Bacchi, et acre genus luporum, atque canum faciunt? quid cervi faciunt, et quæ prælia illi imbelles dant? scilicet ante omnes furor equarum est insignis: et Venus ipsa dedit illis hanc mentem, quo tempore Potniades quadrigæ absumfere membra Glauci malis. Amor ducit illas trans Gargara, transque sonantem Ascanium: superant montes, et tranant flumina: continuòque, ubi flamma est subdita avidis medullis, magis vere (quia calor redit ossibus vere) omnes illæ versæ in Zephyrum ore, stant altis rupibus, exceptantque leves auras: et sæpe sine ullis conjugiiis, factæ gravidæ vento, mirabile dictu, diffugiunt per saxa et scopulos, et depressas convalles; non ad tuos ortus, Eure, neque ad ortus Solis, in Boream, Caurumque, aut unde nigerrimus Auster nascitur, et contristat cælum pluvio frigore. Hinc demum lentum ventus, quid pastores dicunt hip-

TRANSLATION.

his distressed Parents recal him, nor the Maid, who will be sure to die in Consequence of his disastrous Fate. What do the spotted Lynxes of Bacchus, and the fierce Race of Wolves and Dogs? What the timorous Stags? what dreadful Wars they wage! Yet know the Fury of the Mares is most of all extraordinary: And this Spirit Venus herself inspired, what time his four Potnian Mares tore the Limbs of Glaucus to Pieces with their Jaws. Love drives them across the *pathless* Gargarus, and roaring Ascanius: They climb the Mountains, swim the Rivers: And forthwith, when the Flame is secretly conveyed into their craving Marrow, chiefly in the Spring (for in the Spring the genial Heat returns into their Bones) they all, with their Mouths turned towards the Zephyr, stand on high Rocks, and catch the gentle Gales: And often, wonderful to relate! without any Mate, impregnated by the Wind, over Rocks and Cliffs, and hollow Vales they scour; not towards thine, O Eurys, nor the Sun's Rising, nor towards Boreas and Caurus, or whence grimly Auster arises, and saddens the Sky with bleak Rain. Hence at last, what the Shepherds call by its true Name Hippomanes, a clam-

NOTES.

267. *Reclamant.* Either simply roar back, or *remurmur*, as we have translated it; or seem by their roaring Noise to forbid any one's venturing out to Sea.

268. *Potniades.* Boetian, from *Potnia*, a Village in *Brotia*, whereof *Glaucus* was a Native.

269. *Gargara.* Gargarus was a Part of Mount *Ida* in *Troas*.

270. *Ascanium.* Ascanius is the Name of a River of *Bitumia* in *Asia*, here put for River in general.

280. *Hippomanes.* See the Note on *Æn.* IV. 516.

S 2

291. *Parnassi.*

destillat ab inguine carum. Hippomanes, quod sæpe malæ legere novercæ, miscueruntque herbas huic, et non innoxia verba. Sed interea tempus fugit, fugit irreparabile, dum capiti amore describendi vestiamur circum singula. Hoc est satis armentis. Altera pars nostræ curæ superat, nempe agitare lanigeros greges, hirtasque capellas. Hic est labor: fortes coloni sperate laudem hinc. Nec ego sum dubius animi, quàm magnum opus sit vincere ea verbis, et addere hunc honorem angustis rebus. Sed amor dulcis raptat me per ardua deserti Parnassi: juvat ire jugis, quàm nulla orbita picturam divertitur molli clivo ad Castaliam undam. Nunc, Pales veneranda, nunc est sonandum magno ore. Incipiens, edico oves carpere herbam in mollibus stabulis, dum mox frondosa æstas reducitur: et sternere duram humum: multâ stipulâ, maniplique flicum subter ovibus; ne frigida glacies lædat molle pecus, feratque scabiem, turpesque podagras.

Pastores, lentum destillat ab inguine virus. Hippomanes, quod sæpe malæ legere novercæ, Miscueruntque herbas, et non innoxia verba. Sed fugit interea, fugit irreparabile tempus, Singula dum capiti circumvectamur amore. 285
Hoc satis armentis. Superat pars altera curæ, Lanigeros agitare greges, hirtasque capellas. Hic labor: hinc laudem fortes sperate coloni. Nec sum animi dubius, verbis ea vincere magnum Quàm sit, et angustis hunc addere rebus honorem. Sed me Parnassi deserti per ardua dulcis 291
Raptat amor: juvat ire jugis, quàm nulla priorum Castaliam molli divertitur orbita clivo.

Nunc, veneranda Pales, magno nunc ore sonandum.
Incipiens, stabulis edico in mollibus herbam 295
Carpere oves, dum innox frondosa reducitur æstas:
Et multâ duram stipulâ, flicumque manipulis
Sternere subter humum; glacies ne frigida lædat
Molle pecus, scabiemque ferat, turpesque podagras.

TRANSLATION.

my Poison distils from their Groins. Hippomanes, which wicked Stepdames often have gathered, and mixed therewith Herbs, and noxious Spells. But Time flies mean while, flies irretrievable, while we, enamoured of the pleasing Theme, minutely trace Particulars.

Thus far of Herds. Another Part of our Care remains, to manage the fleecy Flocks, and shaggy Goats. A Labour this: Hence hope for Praise ye sturdy Swains. Nor am I ignorant, how difficult it is to raise such Subjects by Dignity of Style, and add these poetical Ornaments to Things so low. But the sweet Love of the Music transports me through the thorny Deserts of Parnassus: Pleased I am to range those Mountain-tops, where no Tract of the Ancient winds down with gentle Declination to Castalia.

Now, adorable Pales, now must I sing in lofty Strain. To begin, I appoint the Sheep to be foddered in soft Cotes, till first the flowery Spring return: And that the hard Ground underneath them be strewed with Plenty of Straw, and Bundles of Ferns; lest the cold Ice hurt the tender Cattle, and bring on the Scab,

NOTES.

297. *Parnassi*. Parnissus, a Mountain of Thessaly, sacred to *Apollo* and the Muses. At the foot of which was the Fountain of *Castalia*, sacred also to the Muses.

296. *Æstus*. The Spring. See the Note on Verse 322.

299. *Turpesque podagras*. Columella mentions two Kinds of Distempers that affect the

Feet of Sheep, to which he gives the Name of *Clavi*. One is when there is a Fistula and Galling in the Parting of the Hoof; the other, when there is a Tubercle in the same Place, with a Hair in the Middle, and a Worm under it. For both which he prescribes the proper Cure.

Post, hinc digressus, jubeo frondentia capris 300
 Arbute sufficere, et fluvios præbere recentes;
 Et stabula à ventis hiberno opponere Soli
 Ad medium conversa diem; cum frigidus olim
 Jam cadit, extremoque irrorat Aquarius anno.
 Hæ quoque non curâ nobis levior tuendæ; 305
 Nec minor usus erit: quamvis Milesia magno
 Vellera mutantur Tyrios incocta rubores.
 Densior hinc soboles; hinc largi copia lactis.
 Quàm magis exhausto spumaverit ubere mulctra;
 Læta magis pressis manubunt flumina mammiis.
 Nec minus interea barbas, incanaque menta 311
 Cinyphii tondent hirci, fetasque comantes,
 Usui in castrorum, et miseris velamina nautis.
 Pascuntur verò silvas, et summa Lycæi,
 Horrentesque rubos, et amantes ardua dumos. 315
 Atque ipsæ memores redeunt in tecta, suosque
 Ducunt, et gravido superant vix ubere limen.
 Ergo omni studio glaciem, ventosque nivales,
 que ipsæ memores redeunt in tecta, ducuntque suos fetus, et vix superant limen gravido ubere. Er-
 go: arcentes glaciem nivalesque ventos ab illis omni studio,

Post, digressus hinc, jubeo sufficere frondentia arbute capris, et præbere iis recentes fluvios, et opponere stabula tuta à ventis hiberno Soli conversa ad medium diem; cum jam olim frigidus Aquarius cadit; irroratque extremo anno. Hæ capræ quæ sunt tuendæ nobis non levior curâ, nec minus earum erit minor: quamvis Milesiæ vellera ovium, incocta quoad Tyrios rubores, mutantur magno pretio. Soboles hinc est densior, est hinc copia largi lactis. Quàm magis mulctra spumaverit ubere exhausto; læta flumina magis manubunt pressis mammiis. Nec minus interea pastores tondent barbas, incanaque menta, cinyphii et in castrorum, et in velamina miseris nautis. Verò pascuntur silvas, et summa cacumina Lycæi, horrentesque rubos, et dumos amantes ardua loca. At-

TRANSLATION.

and foul Gouts. Next, leaving them, I order to provide the Goats with leafy Arbutes, and to supply them with fresh Streams; and, sheltered from the Woods, to oppose their Cotes to the Winter Sun, turned towards the South; when cold Aquarius now sets at length, and in the Extremity of the Year sheds his Dews. Nor are these to be tended by us with less Care; nor will their Usefulness be less: Tho' Milesian Fleeces, that have drunk the Tyrian Glow, be sold for much. From these arises a more numerous Breed, from these a greater Quantity of Milk. The more the Pail froths with their exhausted Udder, the more will joyous Streams flow from their pressed Dugs. Mean while the Shepherds also shear the Beards and hoary Chins, and long waving Hair of the Cinyphian He-goat, for the Service of the Camp, and for Coverings to the adventurous Mariners. And then they easily find Pasture from the Woods, from the Sunmits of Lycæus, from the rough Brambles, and from Brakes that love the craggy Rocks. And mindful of their Time the Goats of themselves return home, and bring their Young with them, and can scarce get over the Threshold with their teeming Udders. Therefore the less they themselves provide against the Wants of Mortality, the more careful must you be to defend them from the Ice and snowy

NOTES.

300. *Frondentia arbute*. Virgil uses *arbute* elsewhere for the Tree. See *Ecl.* III. 82. VII. 46. *Geor.* II. 69. and *arbutum* for the Fruit, as *Geor.* I. 148. II. 520. But here *arbute frondentia* must signify the Tree, which is called *frondens*, because it is an Ever-green, and therefore supplies the Goats with Browse in Winter, of which Season Virgil is now speaking.

313. *Usui in castrorum, et miseris velamina nautis*. So Varro observes that Goats were shorn for the Use of Sailors and Engines of War, namely, to cover the moving Turrets, under which the Assailants made their Approaches in a Siege: *Ut frustum ovium à lana ad vestimentum; sic capra pellos ministrat ad usum nauticum, et ad bellica tormenta, et subrilia vasa.*

quò minus est illis egestas mortalis curæ; lætusque feres vicium, et virgea pabula illis; nec claudes fœnilia totâ brumâ. At verò, cum læta æstas imminet Zephyris vocantibus, mittes utrumque gregem ovium et caprarum in saltus atque in pascua: cum primo fidere Luciferi, carpamus frigida rura illis; dum mane est novum, dum gramina canent, et ros, gratissimus pecori, est in tenerâ herbâ. Inde, ubi quarta hora collegerit sitim cœli, et querulæ cicadæ rumpent arbusa cantu; jubeto greges ad puteos, aut ad alta stagna, potare undam currentem ilignis canalibus: at mediis æstibus exquirere umbrosam vallem, sicubi magna quercus Jovis, antiquo robore, tendat ingentes ramos: aut sicubi nemus, nigrum crebris ilicibus, accubet sacrâ umbrâ. Tum jube famulos dare illis tenues aquas rursus, et pascere illos rursus ad occasum Solis: cum frigidus Vesper temperat aëra, et jam rosida Luna reficit saltus, litora que resonant

Quò minus est illis curæ mortalis egestas, Avertes; victumque feres, et virgea lætus 320 Pabula: nec totâ claudes fœnilia brumâ.

At verò, Zephyris cum læta vocantibus æstas, In saltus utrumque gregem, atque in pascua mittes: Luciferi primo cum fidere frigida rura Carpamus; dum mane novum, dum gramina canent, 325

Et ros in tenerâ pecori gratissimus herbâ. Inde, ubi quarta sitim cœli collegerit hora, Et cantu querulæ rumpent arbusa cicadæ; Ad puteos, aut alta greges ad stagna jubeto Currentem ilignis potare canalibus undam: 330 Æstibus at mediis umbrosam exquirere vallem, Sicubi magna Jovis antiquo robore quercus Ingentes tendat ramos: aut sicubi nigrum Ilcibus crebris sacrâ nemus accubet umbrâ. Tum tenues dare rursus aquas, et pascere rursus Solis ad occasum: cum frigidus aëra Vesper 336 Temperat, et saltus reficit jam rosida Luna, Litora que Alcyonen resonant, et acanthida dumi.

Alcyonen, et dumi resonant acanthida.

TRANSLATION.

Winds; and you shall cheerfully bring them Food, and Browse of tender Twigs: Nor shut up from them your Stores of Hay all the Winter long.

But when the gay Summer comes * invited by the Zephyrs, you shall send forth both Flocks into the Lawns and Pastures: † When Lucifer first arises, ‡ let them crop the Fields yet cold; while the Morning is new, while the Grass is hoary, and the Dew, most grateful to the Cattle, is on the tender Herb. Then, as soon as the fourth Hour of Day shall have brought on Thirst, and the plaintive Grasshoppers shall rend the Groves with their Song; order the Flocks to drink the Water running in Oak-troughs, or at the Wells, or at the deep Pools: But in the Noon-tide Heats let them seek out a shady Vale, wherever Jove's stately Oak of ancient Wood extends its huge Boughs: Or wherever a Grove, embrowned with thick ever-green Oaks, projects its sacred Shade. Then give them once more the translucent Streams, and once more feed them at the Setting of the Sun: When cool Vesper tempers the Air, and now the dewy Moon refreshes the Lawns, and the Shores resound with Halcyone, and the Bushes with the Gold-finch.

* The Zephyrs inviting. † When the Star of Lucifer. ‡ Let us crop, i. e. let us send them to crop.

N O T E S.

322. *Æstas*. Virgil, agreeably to the Manner of many of the Ancients, divides the Year both here and elsewhere into two Seasons only, the Summer and Winter. See Verse 296.

331. *Æstibus at mediis umbrosam exquirere vallem*. So Varro: *Circiter meridianos æstus, dum deserunt, sub umbriferis rapti, et arborum: potuiat subjiciant, quoad refrigerato aëre ves-*

pertino, rursus pascant ad solis occasum. To this Custom, which was common in all the warmer Climates, we find an Allusion in the *Canticles*: "Tell me, O thou whom my Soul loveth, where thou feedest, where thou makest thy Flock to rest at Noon."

338. *Acanthida*. Others read *acanthida*. This Bird is thought to be either the Gold-finch,

Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia testis? 340
Sæpe diem, noctemque, et totum ex ordine men-
sem

Pascitur, itque pecus longa in deserta sine ullis
Hospitiis : tantum campi jacet. Omnia secum
Armentarius Afer agit, tectumque, Laremque,
Armaque, Amyclæumque canem, Cressamque
pharetram. 345

Non secus ac patriis acer Romanus in armis
Injusto sub face viam cum carpit, et hosti
Ante expectatum positus stat in agmine castris.

At non, quæ Scythiæ gentes, Mæoticaque unda,
Turbidus et torquens flaventes Ister arenas; 350
Quæque redit medium Rhodope porrecta sub axem :
Illic clausa tenent stabulis armenta ; neque ullæ
Aut herbæ campo apparent, aut arbore frondes :
Sed jacet aggeribus niveis informis, et alto
Terra gelu latè, septemque affurgit in ulnas. 355

*Quid prosequar tibi versu
pastores Libyæ, quid pascua, et ma-
palia habitata raris testis? Sæpe
pecus pascitur diem noctemque,
et totum mensem ex ordine, itque
in longa deserta sine ullis hospitiis :
tantum campi jacet. Afer
armentarius agit omnia sua se-
cum, tectumque, Laremque, arma-
que, Amyclæumque canem,
Cressamque pharetram. Non se-
cus ac acer Romanus, in patriis
armis, cum carpit viam sub in-
justo face, et castris positus ante
expectatum hosti stat in ag-
mine. At non fit sic, quæ
Scythiæ gentes sunt, Mæotica-
que unda, et Ister turbidus, et
torquens flaventes arenas ; quæ-
que Rhodope porrecta sub me-
dium axem redit : illic tenent
armenta clausa stabulis ; neque
aut ullæ herbæ apparent campo,
aut frondes apparent arbore :
sed terra jacet latè informis ni-
veis aggeribus, et alto gelu, af-
furgitque in septem ulnas.*

TRANSLATION.

Why should I trace in Song the Shepherds and Pastures of Libya, and their Cottages, where § scatteringly they dwell ? Their Flocks often graze both Day and Night, and for a whole Month together, and repair into long Deserts without any Shelter : So wide the Plain extends. The African Shepherd carries his All with him, his House, and Household-god, his Arms, his Amyclæan Dog, and Cretan Quiver. Just as the fierce Roman, when, * armed for his Country, he takes his Way under the unequal Load, and having pitched his Camp stands in Battalia against the Foe, before he is expected.

But not so, where are the Scythian Nations, and the Mæotic Waves, and the turbid † Ister whirling his yellow Sand ; and where Rhodope winds about, stretching itself under the Middle of the Pole : There they keep their Herds shut up in Stalls ; nor are either any Herbs to be seen in the Fields, nor Leaves on the Trees : But the Country lies deformed with Mounts of Snow, and deep Ice all around, and rise seven Ells in Height. It is always Winter, always

§ In Houses thinly dispersed. * In his Country's Arms. † The Danube.

NOTES.

finch, Linnet, or Nightingale ; but it is uncertain which.

345. *Amyclæumque canem.* Amyclæ was a City of Læonia, which Region was famous for the best Dogs.

346. *Non secus ac patriis.* The Poet here compares the African loaded with his Arms and Baggage to a Roman Soldier on an Expedition. We learn from Cicero, that the Romans carried not only their Shields, Swords and Helms, but also Provisions for above Half a Month, U-

tenfils and Stakes : *Nostri exercitus primum unde nomen habebant unde : deinde qui labor, quantus agnitis : ferre plus dimidiati mensis cibaria : ferre siquid ad usum velint : ferre vallum : nam scutum, gladium, galeam in onere nostri militis non plus numerant, quam humeros, lacerios, manus.*

347. *Hosti.* Vegetius in his first Book of the Art of War, quoting this Passage, reads, *Hostem ante expectatum.*

349. *Scythiæ gentes.* The Ancients called all the northern Nations Scythian.

Est semper hiems, sunt semper
 Cauri spirantes frigora. Tum
 Sol haud unquam discutit pal-
 lentes umbras: nec cum inuictus
 equis petit altum æthera: nec
 cum lavit præcipitem currum
 rubro æquore Oceani. Subitæ
 crustæ concresecunt in currenti
 flumine: jamque unda sustinet
 ferratos orbes rotarum tergo,
 illa unda hospita prius patulis
 puppibus, nunc plenservis. Æ-
 raque dissiliunt vulgò, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertère lacunæ,
 Stiriæque impexis induruit horrida barbis.
 Interea totò non feciùs aère ningit;
 Intercunt pecudes; stant circumfusa pruinis
 Corpora magna boum; confertoque agmine cervi
 Torpent mole novâ, et summis vix cornibus ex-
 stant.
 Hos non immixtis canibus, non cassibus ullis,
 Puniceæve agitant pavidos formidine pennæ:
 Sed frustra oppositum trudentes pectore montem,
 ferro eos, frusti, a trudentes oppositum montem nivis pectere,

Semper hiems, semper spirantes frigora Cauri.
 Tum Sol pallentes haud unquam discutit umbras:
 Nec cum inuictus equis altum petit æthera; nec
 cum
 Præcipitem Oceani rubro lavit æquore currum.
 Concresecunt subitæ currenti in flumine crustæ: 350
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita plaustris.
 Æraque dissiliunt vulgò, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertère lacunæ, 365
 Stiriæque impexis induruit horrida barbis.
 Interea totò non feciùs aère ningit;
 Intercunt pecudes; stant circumfusa pruinis
 Corpora magna boum; confertoque agmine cervi
 Torpent mole novâ, et summis vix cornibus ex-
 stant. 370

Hos non immixtis canibus, non cassibus ullis,
 Puniceæve agitant pavidos formidine pennæ:
 Sed frustra oppositum trudentes pectore montem,

TRANSLATION.

Northwest-winds blowing cold. Then the Sun never dissipates the pale Shades: Neither when borne on his Steeds he climbs the lofty Sky; nor when he bathes his Chariot in the Ocean's ruddy Plain. Crusts of Ice suddenly are congealed in the running River: Now on its Back the Wave sustains Wheels bound with Iron, the Wave hospitable to broad Ships before, to Waggon now. Vases of Brass frequently burst asunder, their Garments grow stiff on their Backs, they cut with Axes the liquid Wine, whole Pools turn to solid Ice, and the horrid sciele hardens on their uncombed Beards. Mean while it snows incessantly over all the Air; the Cattle perish; the large Bodies of Oxen stand wrapt about with Hoarfrost; and the Deer crouding all together lie benumbed under the unusual Load, and scarce appear with the Tips of their Horns. These they pursue not with Hounds let loose, nor with any Toils, nor scared with the Terror of the Crimson Plume: But, as in vain they are flowing with their Breasts the opposed

NOTES.

359. *Oceani rubro æquore.* The Sea is here called red, on account of the Reflection of the setting Sun. It is however frequent among the Poets to call the Sea Purple. Thus in the fourth Georgic:

Eridanum, quo non alius per pingua cæta

In mare purpureum volutor instat amaris.

This Colour the Waves exhibit at certain Times. Thus *Cicero* describes the Waves of the Sea as growing purple, when cut with Oars:

“*Quid? mare nonne cæruleum? at ejus undæ, cum est passa remis, purpurascit.*”

364. *Condurque securibus humida vina.* The Epithet *humida* seems used to denote the great Intensity of the Cold; that even Wine, which above all other Liquors preserves its Fluidity in the coldest Weather in other Countries, is so hard frozen in those northern Regions, as to require to be cut with Hatchets.

Cominus obtruncant ferro; graviterque rudentes
 Cædunt; et magno læti clamore reportant. 375
 Ipsi in defossis specubus, secura sub altâ
 Otia agunt terrâ, congestaque robora, totasque
 Advolvere focis ulmos, ignique dedere:
 Hic noctem ludo ducunt; et pocula læti
 Fermento atque acidis imitantur vitea forbis. 380
 Talis Hyperboreo Septem subjecta trioni
 Gens effrena virum Riphæo tunditur Euro:
 Et pecudum fulvis velantur corpora fetis.
 Si tibi lanicium curæ; primùm aspera silva.
 Lappæque tribulique absint; fuge pabula læta: 385
 Continuoque greges villis lege mollibus albos.
 Illum autem, quamvis aries sit candidus ipse,
 Nigra subest udo tantum cui lingua palato,
 Rejice; ne maculis infuscet vellera pullis
 Nascentum; plenoque alium circumspecte campo.
 Munere sic niveo lanæ, si credere dignum est, 391
 Pan Deus Arcadiæ captam te; Luna, fefellit,
 est dignum credere,

cæduntque eos rudentes graviter,
 et læti reportant eos magno clama-
 more. Scythæ ipsi agunt secura
 otia in defossis specubus sub altâ
 terrâ, advolvere congestaque ro-
 bora, totasque ulmos focis, de-
 dereque eas igni: hic ducunt
 noctem ludo; et læti imitantur
 vitea pocula fermento atque aci-
 dis forbis. Talis effrena gens
 virum, subjecta Hyperboreo (sep-
 tentrioni, tunditur Riphæo Euro:
 et corpora velantur fulvis fetis.
 Si lanicium est tibi curæ; pri-
 mùm aspera silva, lappæque,
 tribulique absint ovibus: fuge
 læta pabula: continuoque lege
 albos greges mollibus villis. Au-
 tem, quamvis aries ipse sit can-
 didus, rejice illum, cui tantum
 nigra lingua subest udo palato;
 ne infuscet vellera nascentum
 pullis maculis; circumspecte
 alium pleno campo. Sic Pan
 Deus Arcadiæ fefellit te, Luna,
 captam niveo munere lanæ, si

TRANSLATION.

Mountain of Shorn, they slay them with the Sword close at hand, and put them
 to Death piteously braying, and with loud Acclamation bear them off trium-
 phant. The Inhabitants themselves in Caves dug deep under Ground enjoy un-
 disturbed Rest, and roll to their Hearths piled up Oaks, and whole Elms, and
 give them to the Flames. Here they spend the Night in Play, and joyous imi-
 tate the * Juice of the Grape with their † Beer and acid ‡ Cyder. Such is that
 savage Race of Men lying under the northern Sign of *Ursa Major*, buffeted by
 the Riphæan Eastwind, and whose Bodies are cloathed with the tawny Furrs of
 Beasts.

If the Woollen Manufacture be thy Care; first let prickly Woods, and Burrs,
 and Caltroops be far away: Shun rich Pastures: And from the Beginning choose
 Flocks that are white with soft Wool. And that Ram, tho' he himself be of
 the purest White, under whose moist Palate there lurks but a black Tongue, re-
 ject; lest he should sully the Fleeces of the new-born Lambs: And look out for
 another over the well-stocked Field. Thus Pan, the God of Arcadia, if the
 Story be worthy of Credit, deceived thee, O Moon, captivated with a snowy

* Draughts of the Vine.

† Fermented Liquor.

‡ Service Berries.

NOTES.

376. In defossis specubus. This agrees with
 History: Thus Pomponius Mela, speaking of the
 Sarmatæ, says, they dig Holes in the Earth for
 their Habitations: *Demersis in humum sedibus,*
specusque suffossa habitant, totum braccati corpus,
et, nisi qua vident, etiam ora vestiti. And Ta-
 citus also says, the Germans used to make Caves
 to defend them from the Severity of Winter:
Solent et subterraneos specus aperire, eosque insuper
multo fumo onerant, suffugium biemi, et recepta-
culum frugibus.

Septentriones, are the two northern Constella-
 tions, commonly known by the Names of the
 Greater and Lesser Bear, in each of which are
 seven Stars placed nearly in the same Order, and
 which were fancied by the Ancients to represent
 a Waggon, and were therefore called *αυξήεις*
 and *πλευστρα*. *Aulus Gellius* tells us, from *Var-*
ro, that *Triones* is as it were *Triones*, and was
 a Name by which the old Husbandmen called a
 Team of Oxen.

391. *Munere sic niveo.* We are told by
Probus, that *Pan*, being in Love with the *Moon*,
 offered

381. *Septem subjecta trioni.* The *Triones*, or

vocans te in alta nemora; nec tu es aspernata cum vocantem
 &c. At cui est amor lactis, ipse
 ferat cytium, frequentesque lotos,
 falsasque herbas præsepibus.
 Hinc et amant fluvios magis,
 et magis tendunt ubera, et re-
 ferunt occultum saporem salis in
 lacte. Jam multi prohibent ex-
 cretos hædos à matribus, præ-
 figuntque prima ora servatis ca-
 pistris. Quod lactis muliere die
 surgente, diurnisque veris, pre-
 munt id nocte; quod jam muliere
 tenebris et sole cadente, pastor,
 exportans id calathis sub lucem,
 adit oppida: aut contingunt id
 parco sale, reponuntque bicorni.
 Nec cura carum fuerit postrema
 tibi; sed una pascere veloces catu-
 los Spartæ, acremque Molossium
 pingui sero. Nunquam, illis
 custodibus, horrebis nocturnum
 furem stabulis, incursumque lu-
 porum, aut impacatos Iberos ur-
 gentes à tergo.

In nemora alta vocans; nec tu aspernata vocantem.

At cui lactis amor, cytium, lotosque frequentes
 Ipse manu, falsasque ferat præsepibus herbas. 395
 Hinc et amant fluvios magis, et magis ubera ten-
 dunt,

Et salis occultum referunt in lacte saporem.

Multi jam excretos prohibent à matribus hædos,
 Primaque servatis præfigunt ora capistris.

Quod surgente die muliere horisque diurnis, 400
 Nocte premunt; quod jam tenebris et Sole ca-
 dente,

Sub lucem exportans calathis adit oppida pastor:

Aut parco sale contingunt, liemique reponunt.

Nec tibi cura canum fuerit postrema; sed unâ
 Veloces Spartæ catulos, acremque Molossium 405

Pasce sero pingui. Nunquam custodibus illis

Nocturnum stabulis furem, incursumque luporum,

Aut impacatos à tergo horrebis Iberos.

TRANSLATION.

Offering of Wool, inviting thee into the deep Groves; nor didst thou scorn his Invitation.

But let him, who is studious of Milk, carry to their Cribs with his own Hand the Cytium, and Plenty of Water-lillies, and salt Herbs. Hence they are both more desirous of the River, and distend their Udders the more, and in their Milk return a faint Relish of the Salt.

Many restrain the Kids as soon as grown up from their Dams, and fasten Muzzles with Iron Spikes about the Extremity of their Mouths. What they milk at the Sun-rising and the Hour of Morn, they press at Night; what they milk now in the Evening and at Sun-setting, the Shepherd at Day-break carries to Town in Baskets*: Or they season it with a small Quantity of Salt, and lay it up for Winter.

Nor let your Care of Dogs be the last: but feed at once with fattening Whey the swift Hounds of Sparta, and the fierce Mastiff of Molossus. While these are your Guards, you shall never dread the nightly Robber to your Stalls, nor the Incursions of the Wolves, nor the restless Iberians coming upon you † by Stealth.

* i. e. Carries it made into Butter and Cheese. † From behind.

NOTES.

offered her the Choice of any Part of his Flock; that she, choosing the whitest, was deceived, because they were the worst Sheep. But, if the whitest Sheep were the worst in the Flock, it would not have answered *Virgil's* Purpose to have alluded to the Fable. 'Tis therefore more probable that the Fable, to which *Virgil* refers, was, as *Phalaris* and others have related it, that *Phar* changed himself into a Ram as white as Snow, by which the Moon was deceived, as *Europa* was by *Jupiter*, in the Form of a white Bull.

399. *Ferratis capistris*. The Muzzles, of which the Poet speaks, are not such as confine the Mouth of the Lamb or Kid, for then it could not eat. They are Iron Spikes fastened about the Snout, which prick the Dam, if she offers to let her young One suck.

408. *Impacatos à tergo Iberos*. The Spaniards, or Iberians, were so famous for their Robberies, that the Poet makes use of their Name, in this Place, for Robbers in general.

408. *Iberos*. The Spaniards, so called from the River *Iberus*, now the *Ebro*.

Sæpe etiam curfu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas. 410
Sæpe volutabris pulsos silvestribus apros
Latratu turbabis agens; montesque per altos
Ingentem clamore premes ad retia cervum.

Disce et odoratam stabulis accendere cedrum,
Galbaneoque agitare graves nidore chelydros. 415
Sæpe sub immotis præsepibus aut mala tactu
Vipera delituit, cœlumque exterrita fugit;
Aut testō assuetus coluber succedere et umbræ,
Pestis acerba boum, pecorique aspergere virus,
Fovit humum: cape saxa manu, cape robora, pastor;
Tollentemque minas, et sibila colla tumentem 421
Dejice: jamque fugâ timidum caput abdidit altè,
Cum medii nexus, extremæque agmina caudæ
Solvuntur, tardosque trahit sinus ultimus orbes.
Est etiam ille malus Calabris in saltibus anguis, 425
Squaminea convolvens sublato pectore terga,

Sæpe etiam agitabis timidos onagros cursu, et venabere leporem canibus, venabere damas canibus. Sæpe turbabis latratu apros pulsos silvestribus volutabris, agens eos; perque altos montes premes ingentem cervum ad retia clamore. Disce et accendere odoratam cedrum stabulis, agitareque graves chelydros Galbano nidore. Sæpe sub immotis præsepibus, aut vipera mala tactu delituit, exterritaque fugit cœlum; aut coluber, acerba pestis boum, assuetus succedere testō et umbræ, aspergereque virus pecori, fovit humum: pastor, cape saxa manu, cape robora; dejiceque eum tollentem minas, et tumentem sibila colla: jamque fugâ abdidit timidum caput altè, cum medii nexus, agminaque extremæ caudæ solvuntur, ultimusque sinus trahit tardos orbes. Est etiam ille malus in Calabris saltibus, con-

volvens squamea terga sublato pectore,

TRANSLATION.

Often too in the Chace you shall pursue the timorous Wild-asses, and with Hounds you shall hunt the Hare, with Hounds the Hind. Often, driving on with full Cry, you shall give Chace to the Boar roused from his silvan Soil; and over the lofty Mountains with Hallooing pursue the stately Stag into the Toils.

Learn also to burn fragrant Cedar in the Folds, and to drive away the rank Water-snakes with the Scent of Galbanum. Often under the Mangers, when not moved, either the Viper of pernicious Touch lies concealed, and affrighted flies the Light: Or that Snake, the direful Pest of Kine, which uses to shelter itself under a Roof and Shade, and shed its Venom on the Cattle, keeps close to the Ground: Snatch up Stoner, Shepherds, snatch up Clubs; and while he rears his threatening Gorge, and swell his hissing Neck, knock him down: And now in Flight he has hid his dastardly Head full deep, while his Middle-knots and the Wreaths in his Tail's Extremity are unfolded, and his last tortuous Joint now drag its slow Spire along. There is also that honest Snake in the Calabrian Lawns, winding up his scaly Back, with Breat erect, and his long

TRANSLATION.

417. *Vipera*. Probably so called *quæ in vitiis parit*: This Animal differing from most other Serpents in bringing forth its Young alive.

418. *Coluber—pestis acerba boum*. Mr. Marten takes the Serpent here meant to be that which *Pliny* calls *Buæ*; because it feeds on Cow's Milk, as we read in that Author, who affirms that they grow Enormous to a prodigious Bigness, and that a Child was found in the

Belly of one of them, in the Reign of *Clau-*

422. *Timidum*. Some Manuscripts read *tumentum*.

425. *Est etiam ille malus*. It is universally agreed that the Poet here describes the *Chelydros*, which is so called from *Χελύς*, *Earth*, and *ὕδωρ*, *Water*, because it lives in both these Elements.

atque maculosus quoad longam
 alvum grandibus notis : qui,
 dum ulli amnes rumpuntur fon-
 tibus, et dum terræ madenti udo
 vere ac pluvialibus Austris,
 colit stagna, habitansque ripis,
 hic improbus explet atram in-
 gluviem piscibus, loquacibusque
 ranis. Postquam palus est ex-
 hausta, terræque debescunt ar-
 dore, exsilit in siccum campum,
 et torquentis flammantia lumina
 sævit agris, asperque siti, atque
 exterritus æstu. Tum ne libeat
 mihi carpere molles somnos sub
 dio, neu jacuisse dorso nemoris
 per herbas : cum ille novus,
 exuviis positus, nitidusque ju-
 ventis, relinquens aut catulos aut
 ova testis, voluitur arduus ad
 solem, et micat trifulcis linguis
 ore. Doceo te quoque causas
 et signa morborum. Turpis
 scabies tentat oves, ubi frigidus
 imber perfedit altius ad vivum,
 et bruma horrida cano gelu :
 vel cum sudor illius adhæsit
 his tonsis, et hirsuti vepres se-
 cuerunt corpora eorum. Idcirco
 magistri perfundunt omne pecus
 dulcibus fluviiis, ariesque udis
 villis mersatur in gurgite, missusque defluit secundo amni :

Atque notis longam maculosus grandibus alvum :
 Qui, dum amnes ulli rumpuntur fontibus, et dum
 Vere madent udo terræ, ac pluvialibus Austris,
 Stagna colit ; ripisque habitans, hic piscibus atram
 Improbis ingluviem, ranisque loquacibus explet.
 Postquam exhausta palus, terræque ardore dehif-
 cunt,

Exsilit in siccum ; et flammantia lumina torquens
 Sævit agris, asperque siti, atque exterritus æstu.
 Ne mihi tum molles sub dio carpere somnos, 435
 Neu dorso nemoris libeat jacuisse per herbas ;
 Cum positus novus exuviis, nitidusque juvenis
 Volvitur ; aut catulos testis, aut ova relinquens,
 Arduus ad Solem, et linguis micat ore trifulcis.

Morborum quoque te causas, et signa docebo.
 Turpis oves tentat scabies, ubi frigidus imber 441
 Altius ad vivum perfedit, et horrida cano
 Bruma gelu : vel cum tonsis illotus adhæsit
 Sudor, et hirsuti secuerunt corpora vepres.
 Dulcibus idcirco fluviiis pecus omne magistri 445
 Perfundunt, udisque aries in gurgite villis
 Mersatur, missusque secundo defluit amni :

TRANSLATION.

Belly speckled with broad Spots : Who, while any Rivers burst from their Foun-
 tains, and while the Lands are moist with the dewy Spring, and rainy South-
 winds, haunts the Pools, and, lodging in the Banks, intemperately gorges his
 horrid Maw with Fishes and croaking Frogs. After that the Fen is burnt up,
 and the Earth gapes with Drought, he darts forth on dry Ground, and rolling
 his inflamed Eyes rages in the Fields, exasperated with Thirst, and aghast with
 Heat. Let me not then choose to indulge soft Slumbers in the open Air, or to
 lie along the Grass in the Slope of a Wood ; when, renewed and sleek with
 Youth by casting his Slough, he rolls along ; leaving either his Young or Eggs
 in his Den, reared to the Sun, and in his Mouth quivers a three-forked
 Tongue.

I will also teach thee the Causes and the Signs of their Diseases. The
 filthy Scab infects the Sheep, when the raw Shower hath pierced deep into the
 Quick, and Winter rough with hoary Frost : Or when the Sweat unwashed away
 adheres to them after Shearing, and prickly Briers have torn their Bodies. On
 this Account the Shepherds drench the whole Flock in sweet Rivers, and the
 Ram with humid Fleece is plunged in the Pool, and sent to float along the

NOTES.

437. Cum positus novus exuviis, &c. Pliny | dumentum illud exuit, rutilusque vernat. Exuvie
 tellis us, Lib. VIII. 27. Anguis hiberno situ | autem à capite primum, &c.
 membranam corporis obductâ, fasciculâ succo inspe-

Aut tonsum tristi contingunt corpus amurcā,
Et spumas miscent argenti, vivaque sulfura,
Idæasque pices, et pingues unguine ceras, 450
Scillamque, elleborosque graves, nigrumque bi-
tumen.

Non tamen ulla magis præsens fortuna laborum est,
Quam si quis ferro potuit rescindere summum
Ulceris os: alitur vitium, vivitque tegendo;
Dum medicas adhibere manus ad vulnera pastor 455
Abnegat, et meliora Deos sedet omnia poscens.

Quin etiam ima dolor balantum lapsus ad ossa
Cum furit, atque artus depascitur arida febris;
Profuit incensos æstus avertere, et inter
Ima ferire pedis salientem sanguine venam: 460
Bisaltæ quo more solent, acerque Gelonus,
Cum fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.

concretum cum equino sanguine.

aut contingunt tonsum corpus
tristi amurcā, et miscent spumas
argenti, vivaque sulfura, I-
dæasque pices, et ceras pingues
unguine, scillamque, gravesque
ellebore, nigrumque bitumen.
Tamen non est ulla magis præ-
sens fortuna laborum, quam si
quis potuit rescindere summum os
ulceris ferro: vitium alitur,
vivitque tegendo; dum pastor
abnegat adhibere medicas manus
ad vulnera, et sedet poscens
Deos omnia meliora. Quin e-
tiam cum dolor, lapsus ad ima
ossa balantum, furit, atque a-
rida febris depascitur artus;
profuit avertere incensos æstus,
et ferire venam salientem san-
guine inter ima loca pedis: quo
more Bisaltæ solent aperire ve-
nam, acerque Gelonus, cum fu-
git in Rhodopen, atque in de-
serta Getarum, et potat lac

TRANSLATION.

Stream: Or they besmear their Bodies after Shearing with bitter Lees of Oil, and mix with it Litharge, native Sulphur, Idæan Pitch, and fat unctuous Wax, and the Sea-leek, rank Hellebore, and black Bitumen. But there is not any more effectual Remedy for their Distress, than to lance the Head of the Ulcer with Steel: The Distemper is nourished and lives by being covered; while the Shepherd refuses to apply his healing Hand to the Wound, or sits still begging the Gods to order all for the better.

Moreover when the Malady, penetrating into the inmost Bones of the bleating Sheep, rages, and the scorching Fever preys upon their Limbs, it has been of use to drive out the kindled Inflammation, and between the under Parts of the Feet to open a Vein spouting with Blood: In such Manner as the Bisaltæ use, and the fierce Gelonian, when he flies to Rhodope, and the Deserts of the Getes, and drinks Milk thickened with Horses Blood.

NOTES.

449. *Spumas argenti.* Some have supposed the Poet to mean *Quick-silver*. But *Quick-silver* was never called *spuma argenti*, by which Name the Ancients seem to understand what we call *Litharge*.

450. *Idæasque pices.* Pitch is called *Idæan*, because Pitch-trees abounded on Mount *Ida*.

451. *Scillam.* The Squill, or Sea-Onion, is a bulbous Root, like an Onion, but much larger.

452. *Elleborosque graves.* There are two kinds of Hellebore, the Black, and the

White. Mr. Martin takes it to be the white Hellebore that Virgil means. Which, says he, is serviceable in Diseases of the Skin, if it be externally applied; but it is too rough to be taken inwardly, as the black Sort is. Hence he thinks Virgil added the Epithet *graves* to express the white Hellebore.

461. *Bisaltæ.* The *Bisaltæ* were a People of Macedonia.

462. *Acerque Gelonus.* The *Gelonæ*, again, were a Scythian People.

Quam ovem videris, aut succedere sæpius molli umbræ, aut carpentem summas herbas ignavus, extremamque sequi ceteras, aut pascentem præcumbere medio campo, et solam decedere seræ nocti; continuè compesce culpam ferro, priusquam dira contagia serpent per incautum vulgus. Turbo, agens hiemem, non ruit tam creber æquore, quam multæ sunt pestes pecudum. Nec morbi corripunt singula corpora; sed tota æstiva repunt, spemque, gregemque simul, cunctamque gentem ab origine. Tum sciat, aërias Alpes, et Norica si quis Castella in tumulis, et Iapidis arva Timavi, 475 Nunc quoque post tantò videat, desertaque regna Pastorum, et longè saltus latèque vacantes. Hic quondam morbo cœli miseranda coorta est Tempestas; totoque autumnu incanduit æstu; Et genus omne neci pecudum dedit, omne ferarum; Corripuitque lacus; infecti pabula tabo. 481

Quam procul aut molli succedere sæpius umbræ Videris, aut summas carpentem ignavius herbas, Extremamque sequi, aut medio procumbere campo Pascentem, et seræ solam decedere nocti; Continuè culpam ferro compesce, priusquam Dira per incautum serpent contagia vulgus. 469 Non tam creber agens hiemem ruit æquore turbo, Quam multæ pecudum pestes. Nec singula morbi Corpora corripunt; sed tota æstiva repunt, Spemque gregemque simul, cunctamque ab origine gentem.

Tum sciat, aërias Alpes, et Norica si quis Castella in tumulis, et Iapidis arva Timavi, 475 Nunc quoque post tantò videat, desertaque regna Pastorum, et longè saltus latèque vacantes. Hic quondam morbo cœli miseranda coorta est Tempestas; totoque autumnu incanduit æstu; Et genus omne neci pecudum dedit, omne ferarum; Corripuitque lacus; infecti pabula tabo. 481

omne genus ferarum neci, corruptique lacus, et infecti pabula

TRANSLATION.

Whatever Sheep thou seest either creep away at a Distance from the rest under the mild Shade, or listlessly crop the Tops of the Grass, and follow the Flock in the Rear, or lie down, as she is feeding in the Middle of the Plain, and return by herself late in the Evening: forthwith * cut off the faulty Animal, before the dire Contagion spreads among the unwary Flock.

The Whirlwind, that brings on a wintery Storm, rushes not so frequent from the Sea, as the Plagues of Cattle are numerous. Nor do Diseases only sweep away single Bodies; but on a sudden whole † Folds, the Offspring and the Flock at once, and the whole Stock from the first Breed. Whoever views the aerial Alps, and the Bavarian Castles on the Hills, and the Fields of Iapidian Timavus, and the Realms of the Shepherds even now after so long a Time deserted, and the Lawns lying waste far and wide, he may then be Judge of this sad Truth. Here in former Times a doleful sweeping Plague arose from the Distemper of the Air, and grew more and more inflamed through the whole Heat of Autumn; and delivered over to Death all the Race of Cattle, all the savage Race; poisoned the Lakes, and tainted the Pastures with Contagion. Nor was the

* Put a Stop to the Disease with the Steel. † Æstiva, Summer-quarters.

NOTES.

473. *Spemque gregemque.* Agnos cum matribus. Servius.

474. *Norica.* Noricum was a Region of Germany, bordering on the Alps, great Part of it is what is now called *Bavaria*.

475. *Iapidis arva Timavi.* The Timavus, now Timavo, is called Iapidian from Iapoda, which was in the Venetian Territory, where the Timavus flows. This Part of Italy is now called *Friuli*.

Nec via mortis erat simplex : sed ubi ignea venis
 Omnibus acta sitis miseros adduxerat artus,
 Rursus abundabat fluidus liquor ; omniaque in fe
 Ossa minutatim in morbo collapsa trahebat. 485
 Sæpe in honore Deum medio stans hostia ad aram,
 Lanca dum niveâ circumdatur insula vittâ,
 Inter cunctantes cecidit moribunda ministros.
 Aut si quam ferro mactaverat ante sacerdos ;
 Inde neque impositis ardent altaria fibris, 490
 Nec responsa potest consultus reddere vates :
 Ac vix suppositi tinguntur sanguine cultri,
 Summaque jejuna sanie infusatur arena.
 Hinc lætis vituli vulgò moriuntur in herbis,
 Et dulces animas plena ad præsepia reddunt. 495
 Hinc canibus blandis rabies venit ; et quatit ægros
 Tussis anhela sues, ac faucibus angit obcesis.
 Labitur infelix studiorum, atque inmemor herbæ ;
 Victor equus ; fontesque avertitur, et pede terram
 Crebra ferit ; demissæ aures ; incertus ibidem 500

Nec via mortis erat simplex : sed ubi ignea sitis, acta omnibus venis, adduxerat miseros artus, rursus fluidus liquor abundabat ; trahebatque omnia ossa collapsa morbo minutatim in se. Sæpe in medio honore Deum hostia, stans ad aram, dum lanca insula circumdatur niveâ vittâ, cecidit moribunda inter cunctantes ministros. Aut si sacerdos mactaverat quam hostiam ante quam ceciderat ; inde neque altaria ardent fibris impositis, nec vates consultus potest reddere responsa : ac cultri suppositi vix tinguntur sanguine, summaque arena vix infusatur jejuna sanie. Hinc vituli vulgò moriuntur in lætis herbis, et reddunt dulces animas ad plena præsepia. Hinc rabies venit blandis canibus, et anhela tussis quatit ægros sues, ac angit eos obcesis faucibus. Equus victor labitur infelix studiorum, atque inmemor herbæ,

avertiturque fontes, et crebra ferit terram pede ; aures sunt demissæ ; incertus sudor est ibidem,

TRANSLATION.

Way of their Death simple and uncomplicated : But when the burning Fever, revelling in every Vein, had shrunk up their wretched Limbs, again the waterish pestilential Humour overflowed, and converted into its Substance all the Bones Piece-meal consumed by the Disease. Often-times amidst the Service of the Gods, the Victim standing at the Altar, while the woollen Fillet with snowy Label binds *its Temples*, dropt down gasping to Death in the Hands of the lingering Executioners. Or, if the Priest had stabbed any one before *it fell*, neither do its Entrails when laid on the Altars burn, nor is the Augur when consulted able from thence to give Responses : And the Knives applied are scarce tinged with Blood, and the Surface of the Sand hardly stained with the *thin meagre Gore*. Hence the Calves every where expire in the luxuriant Pastures ; and render up their sweet Lives at the full Cribs. Hence the gentle Dogs are seized with Madness ; and wheezing Cough shakes the diseased Swine, and suffocates them with Tumours in the Throat. The *once victorious Steed*, having *now* lost all Heart to his Exercises, and forgetful of his Pasture pines away, loathes the Springs, and often paws the Ground with his Foot ; his Ears

NOTES.

482. *Nec via mortis erat simplex.* There is no Occasion for departing here from the usual Sense of the Word *simplex*, as all the Commentators have done, in Complaisance to *Servius*. 'Tis full stronger to say, the Kind of Death was complicated with a Variety of disastrous Circumstances, than barely to say, it was not a common Kind of Death.

492. *Suppositi.* See the Note on *Æn.* VI. 248.

493. *Jejunâ sanie.* In these morbid Bodies, the Liquids were almost wasted, and, instead of Blood, there came out only a corrupted Matter.

498. *Labitur infelix studiorum.* All the Interpreters, I have seen, construe *infelix* with *studiorum* : But the Construction will be more easy if we make it *inmemor studiorum atque herbæ*.

500. *Ibidem.* Seems to denote that their Sweat

et ille sudor, quidem frigidus
 equis morituris : ejus pellis aret,
 et dura qd tactum, resistit trac-
 tanti eam. Dant hæc signa
 primum diebus ante exitum. Sin
 in processu temporis morbus cœ-
 pit crudeſcere ; tum verò oculi
 sunt ardentes, atque spiritus at-
 tractus ab alto pectore interdum
 est gravis gemitu ; imaque illa
 tendunt se longo singultu : ater
 sanguis et obſeſſas fauces premit aspera
 lingua premit obſeſſas fauces.
 Primo profuit infundere Lenæos
 latices inserto cornu ; ea est viſa
 una ſalus morientibus : Mox
 hoc ipsum erat exitio illis ;
 reſectique vino ardebant furiis,
 ipſique, jam sub ægrâ morte,
 laniabant ſuos arius diſciſſos
 nudis dentibus : Di dent meliora
 piis, illumque errorem hoſtibus.
 Autem ecce taurus fumans sub
 duro vomere concidit, et vomit
 cruorem miſtum ſpumis ore, ciet-
 que extremus gemitus. Triftis
 arator it, abjungens alterum
 juvenecum mœrentem fraternâ morte, atque relinquit defixa aratra in medio opere.

Sudor, et ille quidem morituris frigidus : aret
 Pellis, et ad tactum tractanti dura resistit.
 Hæc ante exitum primis dant signa diebus.
 Sin in processu cœpit crudeſcere morbus ; 504
 Tum verò ardentes oculi, atque attractus ab alto
 Spiritus interdum gemitu gravis ; imaque longo
 Illa singultu tendunt : it naribus ater
 Sanguis ; et obſeſſas fauces premit aspera lingua.
 Profuit inserto latices infundere cornu
 Lenæos ; ea viſa ſalus morientibus una : 510
 Mox erat hoc ipsum exitio ; furiisque reſecti
 Ardebant, ipſique ſuos ; jam morte sub ægrâ,
 (Di meliora piis, erroremque hoſtibus illum)
 Diſciſſos nudis laniabant dentibus artus.
 Ecce autem duro fumans sub vomere taurus 515
 Concidit, et miſtum ſpumis vomit ore cruorem,
 Extremosque ciet gemitus. It triftis arator,
 Mœrentem abjungens fraternâ morte juvenecum,
 Atque opere in medio defixa relinquit aratra. 520

TRANSLATION.

hang down ; there intermitting Sweat breaks out, and that too cold at the Ap-
 proaches of Death : His Skin withered, feels hard, and in handling resists the
 Touch. These Symptoms they give before Death in the first Days of their
 Illness. But if in Process of Time the Disease begins to rankle ; then are their
 Eyes inflamed, and the Breath fetched from the Bottom of the Breast is some-
 times mixed with a heavy Groan ; and with a long Sob they distend their in-
 most Bowels : Black Blood gushes from their Nostrils ; and the rough Tongue
 clings to their cloaked up Jaws. At first it was of Service to * pour Wine down
 their Throats ; this appeared the sole Remedy for them dying : Soon after,
 this very Thing proved their Destruction ; and being recruited they burned with
 hideous Rage ; and they themselves, now † in the Agonies of Death, (the Gods
 award better Things to the Good, and such ‡ Frenzy to our Foes) tore their
 own mangled Limbs with their naked Teeth. Lo the Bull too smoking under
 the oppressive Share drops down, and vomits out of his Mouth Blood mingled
 with Foam, and fetches his last Groans. The Ploughman, unyoking the Steer
 that mourns his Brother's Death, goes away sad, and in the midst of his Work

* To pour in Lenæan Liquors from a Horn put into their Mouths. † At the Approach of
 painful Death. ‡ Errorum answers to the Greek σφαλμα, which signifies either error or clades.

NOTES.

Sweat was particularly about their Neck and
 Ears, as Lucretius also has observed :

Sudorisque madens per collum splendidus humor.
 501. Aret pellis. The Dryness of the Skin
 seems inconsistent with the Sweating just men-
 tioned. We must therefore understand the
 Poet, not to mean that all these Symptoms
 were found in every Horse, but that they were
 variously affected.

514. Diſciſſos nudis laniabant dentibus artus.
 The Word nudis, says Dr. Trapp, seems to
 imply, that, by tearing their Flesh, they at the
 same time tore the Gums from their Teeth.
 Philargyrius says, Ut ſordiditatem exprimeret, ad-
 jecit nudis. That is, to denote the filthy Sight
 of their Gums being ulcerated and rotted away
 from their Teeth.

Non umbræ altorum nemorum, non mollia possunt
 Prata movere animum, non qui per fæxa volutus
 Purior electro campum petit amnis: at ima
 Solvuntur latera, atque oculos stupor urget inertes;
 Ad terramque fluit devexo pondere cervix.
 Quid labor, aut benefacta juvant? quid vomere
 terras

525

Invertisse graves? atqui non Massica Bacchi
 Munera, non illis epulæ nocuere repostæ.
 Frondibus, et victu pascuntur simplicis herbæ:
 Pocula sunt fontes liquidi, atque exercita cursu
 Flumina; nec somnos abruptit cura salubres. 530
 Tempore non alio dicunt regionibus illis
 Quæstas ad sacra boves Junonis; et uris
 Imparibus ductos alta ad donaria currus.
 Ergo ægrè rastris terram rimantur, et ipsis
 Unguibus infodiunt fruges: montesque per altos
 Contentâ cervice trahunt stridentia plaustra. 536
 Non lupus insidias explorat ovilia circum,
 Nec gregibus nocturnus obambulat: acrior illum
 Cura domat. Timidi damæ, cervique fugaces,
 Nunc interque canes et circum tecta vagantur. 540

illum. Timidi damæ fugacesque cervi nunc vagantur inter canes et circum tecta.

TRANSLATION.

leaves the Plough fixed down in the Earth. Neither the Shades of the deep Groves, nor the soft Meadows can affect his Mind, nor the River which rolling over the Rocks glides to the Plain more pure than Amber: But his deep Sides grow lank, Deadness rests upon his heavy Eyes; and his Neck with unweildy Weight droops to the Ground. What do their Labours or good Offices now avail them? What their having turned the heavy Lands with the Share! Yet they never injured themselves by the * rich Gifts of Bacchus, nor by sumptuous Banquets. They feed on Leaves, and the Nourishment of simple Herbs: the crystal Springs and † running Rivers are their Drink, and no Care interrupts their healthful Slumbers. Then, and at no other Time, they tell us that Kine were wanting in those Regions for Juno's sacred Rites, and that the Chariots were drawn to her lofty Shrine by Buffaloes ill-matched. Therefore with painful Labour they tear the Ground with Harrows, and with their very Nails set the Corn, and over the high Mountains drag the creaking Waggon with their strained Necks. The Wolf now meditates no Ambuscades around the Folds, nor prowling roams about the Flocks by Night: A sharper Care subdues him. The timorous Does and fugitive Stags now saunter among the Dogs, and about

* Massici, i. e. of Massic or Campanian Wine. † Exercised with running.

NOTES.

525. *Quid labor, &c.* These six Lines are | rather have been the Author of them, than to
 so adorned by Scaliger, that he says, he had | have had the Favour of Cræsus or Cyrus.

U

541. Jam

Jam fluctus proluit prolem immensi maris, et omne genus nantium in extremo litore, ceu naufraga corpora: phocæ insolitæ fugiunt in flumina. Et vipera moritur frustra defensa curvis latebris, et hydri attoniti squammis astantibus. Aer non est æquus avibus ipsis, et illæ præcipites relinquunt vitam sub altâ nube. Præterea, nec jam refert pabula mutari, artesque medendi quasitæ nocent: magistri medicinæ Phyllyrides Chiron, Amythaoniusque Melampus cessere. Et pallida Tisiphone, emissa Stygiis tenebris in lucem, sævit: agitur morbos metumque ante se, surgensque in dies effert avidum caput altius. Amnes, arentesque ripæ, supinique colles, sonant balatu pecorum, et crebris mugitibus. Jamque Tisiphone dat stragem catervatim, atque in stabulis ipsis aggerat cadavera dilapsa turpi tabo: donec disceant tegere ea lume, ac abscondere ea foveis.

Jam maris immensi prolem, et genus omne nantium,

Litore in extremo, ceu naufraga corpora, fluctus Proluit: insolitæ fugiunt in flumina phocæ.

Interit et curvis frustra defensa latebris

Vipera, et attoniti squammis astantibus hydri. 545

Ipsis est aer avibus non æquus: et illæ

Præcipites altâ vitam sub nube relinquunt.

Præterea, nec jam mutari pabula refert;

Quasitæque nocent artes: cessere magistri,

Phyllyrides Chiron, Amythaoniusque Melampus.

Sævit et in lucem Stygiis emissa tenebris 551

Pallida Tisiphone: morbos agit ante metumque;

Inque dies avidum surgens caput altius effert.

Balatu pecorum, et crebris mugitibus amnes,

Arentesque sonant ripæ, collesque supini: 555

Jamque catervatim dat stragem, atque aggerat ipsi

In stabulis turpi dilapsa cadavera tabo:

Donec humo tegere, ac foveis abscondere discunt.

TRANSLATION.

the Houses. Now the Waves wash out upon the Extremity of the Shore the Breed of the immense Ocean, and all the † scaly Race, like shipwrecked Bodies: And Sea-calves fly to the Rivers *their* unusual *Haunt*. The Viper too, in vain defended by her winding Den, expires, and the astonished Water-snakes erecting their Scales *expire*. To the very Birds the Air becomes unkindly, and they falling headlong leave their Lives beneath the lofty Cloud.

Nor moreover avails it now *the* Cattle to have their Pasture changed; the medicinal Arts to which they had Recourse prove noxious: The *able* Masters in the Science failed, Chiron, the Son of Phyllyra, and Melampus, the Son of Amythaon. Pale Tisiphone, sent from the Stygian Glooms to Light, rages: Drives before her Diseases and Dismay; and daily rising higher exalts her baneful Head. With *plaintive* Bleating of the Flocks, and frequent Lowings, the Rivers, the withered Banks, and sloping Hills resound: And now by Doves and Flocks she deals Destruction, and in the very Stalls heaps up Carcasses rotting away with foul Contagion: Till they learn to bury them in the Ground, and

‡ The Race of swimming Creatures.

NOTES.

541. *Jam maris immensi prolem.* The Poet here contradicts Aristotle, who says, that a pestilential Disease does not seem ever to invade Fishes.

550. *Phyllyrides Chiron, Amythaoniusque Melampus.* Chiron was the Son of Saturn and Phyllyra; he instructed Æsculapius in Physic, Hercules in Astronomy, and Achilles in Music. Melampus again was the Son of Amythaon and Deripe; a famous Physician and Soothsayer.

They lived before the Argonautic Expedition. Hence Mr. Martin infer, that the Plague here described happened not less than five hundred Years before the famous Plague of Athens, viz. in the Age of Chiron and Melampus. But I incline rather to think with others that the Names of these two famed Physicians are here put for the famous Masters of Physic in general, and those who were skilled in Divination; and mean no more, than that all the

Nam neque erat coriis usus; nec viscera quisquam
Aut undis abolere potest, aut vincere flammâ: 560
Nec tondere quidem morbo illuvieque peresa
Vellera, nec telas possunt attingere putres.
Verùm etiam, invisos si quis tentârat amictus,
Ardentes papulæ, atque immundus olentia sudor
Membra sequebatur: nec longo deinde moranti
Tempore, contactos artus sacer ignis edebat. 566

Nam neque erat illis usus coriis eorum: nec quisquam potest aut abolere viscera eorum undis, aut vincere ea flammâ. Nec quidem possunt tondere vellera peresa morbo illuvieque, nec attingere putres telas. Verùm etiam si quis tentârat invisos amictus, ardentes papulæ, atque immundus sudor sequebatur olentia membra: deinde sacer ignis edebat contactos artus illi mor-

vanti dimittere eos amictus, nec longo tempore.

TRANSLATION.

hide them in Pits. For neither were their Hides for Use; nor could any cleanse their Flesh with Water, or * purge it by Fire: Nor dare they so much as shear the Fleeces corrupted with Disease and filthy Sores, nor touch the putrid Stuffs. But yet, if any one tried the odious Vestments, fiery Blains and filthy Sweat overspread his noisome Body: And then, no long Time intervening, the pestilential Fire preyed upon his infected Limbs.

* Aut vincere flamma, Or conquer and correct the Infection by Fire.

NOTES.

the Methods of Cure, all Religion, and Applications to the Gods by sacred Rites, proved ineffectual.

559. *Viscera*. The Flesh in general. See the Note on *Æn.* V. 103.

562. *Telas*. There is no Occasion for explaining this with Dr. Trapp, of the Wool; for it appears from what follows, that some of that infected Wool was actually made into Garments, which consequently must first have been wrought in the Loom. So that the Meaning of the whole Passage is, That they were forced at length to abstain even from shearing the Fleeces, or touching the Wool, because those who had done so, especially those who had worn any of that Cloth, had been such miserable Sufferers thereby.

564. *Ardentes papulæ*. Seems, as Mr. Mar-
rin observes, to mean Carbuncles, which are
enumerated among the Symptoms of a Pestilence, and are described to be a small Pimple, which on the Wasting of its Liquor becomes a crusty Tubercle, encompassed with a Circle as red as Fire, rising at first with an Itching, and afterwards being accompanied with a vehement Pain and intense Heat.

566. *Sacer ignis*. Seems to mean an Erysipelas, or St. Antony's Fire. Thus also Lucretius:

Et simul, ulceribus quasi inuisis, omne rubere Corpus, ut est per membra sacer cum diditur ignis.

P. VIRGILII MARONIS G E O R G I C A.

L I B E R I V.

O R D O.

*Protinus exsequar cœlestia dona
aërii mellis. Aspice etiam hanc
partem Georgicorum, Mæcenas.
Dicam spectacula levium rerum
admiranda tibi, magnanimosque
duces apum, moresque totius gen-
tis ordine, et studia, et populos,
et prælia carum.*

PROTINUS aërii mellis cœlestia dona
Exsequar. Hanc etiam, Mæcenas, aspice
partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et prælia dicam. 5

T R A N S L A T I O N.

NE X T will I set forth the heavenly Gift of aerial Honey. Vouchsafe, Mæcenas, thy Regard to this Part too of my Work. I'll sing a Spectacle worthy of your Admiration, tho' of Things minute; the magnanimous Leaders, the Manners and Employments, the Tribes and Battles of the whole Race in

N O T E S.

Virgil has taken care to raise the Subject of the *Georgics*: In the first Part he has only dead Matter on which to work. In the second he just steps on the World of Life, and describes that Degree of it, which is to be found in Vegetables. In the third he advances to Animals. And in the last singles out the Bee, which may be reckoned the most sagacious of them, for his Subject.

In this *Georgic* he shews us what Station is most proper for the Bees, and when they begin to gather Honey: How to call them home when they swarm; and how to part them when they are engaged in Battle. From hence

he takes Occasion to discover their different Kinds; and, after an Excursion, relates their prudent and politic Administration of Affairs, and the several Diseases that often rage in their Hives, with the proper Symptoms and Remedies of each Disease. In the last Place he lays down a Method of repairing their Kind, supposing their whole Breed lost; and gives at large the History of its Invention.

1. *Aërii mellis*. Honey is called *aëry*, because, according to the Opinion of *Aristotle* and others of the Ancients, it came from the Dew that are engendered in the Air.

In tenui labor, at tenuis non gloria; si quem
Numina læva sinunt, auditque vocatus Apollo.

Principio sedes apibus statioque petenda,
Quò neque sit ventis aditus, (nam pabula venti
Ferre domum prohibent) neque oves hædique
petulci

Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.

Absint et picti squalentia terga lacerti
Pinguibus à stabulis, meropesque, aliæque volucres;
Et manibus Progne pectus signata cruentis.

Omnia nam latè vastant, ipsæque volantes
Ore ferunt, dulcem nidis immitribus escam.
At liquidi fontes, et stagna virentia musco
Adsint, et tenuis fugiens per gramina rivus;
Palmaque vestibulum aut ingens oleaster obumbret:
Ut, cum prima novi ducunt examina reges
Vere suo, ludetque favis emissâ juventus,

Labor est in tenui argumento, at gloria non est tenuis; si læva numina sinunt quem scriptorem exequi id, Apolloque vocatus audit eam. Principio, sedes statioque est petenda apibus, quò neque sit aditus ventis, (nam venti prohibent eas ferre pabula domum) neque oves petulcique hædi insultent floribus, aut bucula, errans campo, decutiat rorem, et atterat surgentes herbas. Et lacerti, picti quoad squalentia terga, absint à pinguibus stabulis apum, meropesque, aliæque volucres; et Progne signata quoad pectus cruentis manibus absint ab iis. Nam vastant omnia latè, feruntque volantesque apes ipsas ore, futuras dulcem escam immitribus nidis. At liquidi fontes, et stagna virentia musco, et tenuis rivus, fugiens per gramina, adsint; palmaque, aut ingens oleaster obumbret vestibulum: ut,

sunt novi reges ducunt prima examina suo vere, juventusque, emissâ favis, ludet,

TRANSLATION.

Order. Laborious Essay on a mean Subject! But not mean the Praise; if the adverse Deities permit any one to execute the Task, and Apollo invoked hear.

First, a Seat and Station must be sought for the Bees, where neither Winds may have Access, for the Winds hinder them from carrying home their Food, nor Sheep and frisky Kids may insult the Flowers, or Heifer, straying in the Plain, spurn off the Dews, and bruise the rising Herbs.

And let the Lizards with speckled scaly Backs be far from the rich Hives, and Wood-peckers, and other Birds; and Progne, whose Breast is stained with her bloody Hands. For they lay all Things waste around, and in their Mouths bear away the Bees themselves while on the Wing, a sweet Morfel for their mercilefs Young. But let clear Springs, and Pools edged with green Moss be near, and a small Rivulet swiftly running through the Meads; and let a Palm or stately Wild-olive overhade the Entrance: That, when the new Kings shall lead forth the first Swarms in their own Spring, and the Youth sport it issu-

N O T E S.

7. *Læva*. Adverse, or, as others render it, *auspicious*, for the Word is used in either Sense.

15. *Manibus Progne pectus signata cruentis*. Progne and Philomela, according to Mythology, were the Daughters of Pandion, King of Athens. Progne was married to Tereus, King of Thrace, by whom she had a Son named Itys. Tereus afterwards violated Philomela, and cut out her Tongue, to prevent her telling her Sister; She found Means however to discover

his Wickedness; to revenge which the two Sisters murdered Itys, and gave his Flesh to his Father to eat. When the Banquet was over, they produced the Head of the Child, to shew Tereus in what Manner they had entertained him. He, being highly enraged, pursued them with his drawn Sword, and was transformed into a Hooper (*Upupa*) Philomela into a Nightingale, Progne into a Swallow, which has the Feathers of its Breast stained with Red; and Itys into a Pheasant.

*vicina ripa invitet eas decedere
calori, obviaque arbes teneat eas
frondentibus hospitibus. Conjice
transversas salices, et grandia
faxa in medium humorem, seu
bunior stabit iners, seu profluet,
ut possint consistere his veluti
crebris pontibus, et pandere alas
ad æstivum solem; si fortè
præceps Euris sparserit eas mo-
rantes, aut immerserit Neptuno.
Circum bæe virides casæ, et
serpylla olentia latè, et copia
thymbræ spirantis graviter flo-
reat: violariæque bibant irri-
guum fontem. Autem alvearia
ipsa, seu fuerint sua tibi ca-
vatis corticibus, seu fuerint tex-
ta lento vinis, habeant angus-
tos aditus; nam hiems cogit
mella frigore, calorque remittit
eadem liquefacta: utraque vis
est pariter metuenda apibus:
neque illæ apes nequicquam cer-
tatim linunt tenuia spiramenta
cerâ in testis, expletque oras
fusco et floribus; servanque
gluten, collectum ad bæc munera
ipsa, lentius et visco, et pice Phrygiæ Idæ. Sæpe etiam fovere larem sub terrâ, effossis latebris,
(si fama est vera)*

*Vicina invitet decedere ripa calori,
Obviaque hospitibus teneat frondentibus arbor.
In medium, seu stabit iners, seu profluet humor,
Transversas salices et grandia conjice faxa; 26
Pontibus ut crebris possint consistere, et alas
Pandere ad æstivum solem; si fortè morantes
Sparserit, aut præceps Neptuno immerserit Euris.
Hæc circum casæ virides, et olentia latè 30
Serpylla, et graviter spirantis copia thymbræ
Floreant: irriguamque bibant violaria fontem.
Ipsa autem seu corticibus tibi futa cavatis,
Seu lento fuerint alvearia vimine texta,
Angustos habeant aditus; nam frigore mella 35
Cogit hiems, eademque calor liquefacta remittit:
Utraque vis apibus pariter metuenda: neque illæ
Nequicquam in testis certatim tenuia cerâ
Spiramenta linunt, fucoque et floribus oras 39
Explet; collectumque hæc ipsa ad munera gluten,
Et visco et Phrygiæ servant pice lentius Idæ.
Sæpe etiam effossis (si vera est fama) latebris,*

TRANSLATION.

ing from the Hives, the neighbouring Bank may invite them to withdraw from the Heat, and the Tree just in their Way may receive them in its leafy Shelter. Into the midst of the neighbouring Water, whether it stagnates idle, or purling runs, throw Willows across and huge Stones; that they may rest upon frequent Bridges, and spread their Wings to the Summer Sun, if the impetuous East-wind has by chance dispersed those that lag behind, or immersed them in the Flood. Around these Places let green Casia, and far-smelling wild Thyme, and Store of strong-scented Savory, flower: And let Beds of Violets drink an irriguous Fountain.

But as for your Hives themselves, whether they be compacted of hollow Bark, or wove with limber Osier, let them have their Inlets narrow; for Winter congeals the Honey with its Cold, and the Heat melts and dissolves the same: Either Force is equally dreaded by the Bees: Nor is it in vain they smear with Wax the minute Vents in their Houses, and fill up the Edges with *Fucus* and Flowers, and preserve for those very Utes collected Glue more clinging than Birdlime, or the Pitch of Phrygian Ida. Often too, if Fame be true, they have cherished

NOTES.

30. *Casæ*. See the Note on Book II. 213. Some take the Casia to be the same with *Rosemary*; But *Colunella*, speaking of the Plants which ought to grow about an Apiary, mentions Casia and *Rosemary* as two different Plants. *Nam sunt etiam remedia languentibus cythisi, tum dandæ casæ, atque pini, et rosma-
rinæ.*

39. *Fucus*. The *fucus* is properly a sort of Sea-weed, which was anciently used in dying, and in colouring the Faces of Women. Hence all kind of daubing obtained the Name of *Fucus*.

Sub terrâ fovere larem : penitusque repertæ
Pumicibusque cavis, exesæque arboris antro.
Tu tamen et lêvi rimosa cubilia limo
Unge, fovens circum, et raras superinjice frondes.
Neu propius tectis taxum sine ; neve rubentes
Ure foco caneros ; altæ neu crede paludi :
Aut ubi odor cœni gravis, aut ubi concava pulsu
Saxa sonant, vocisque offensa resultat imago. 50
Quod superest, ubi pulsam hiemem sol aureus
egit

Sub terras, cœlumque æstivâ luce recludit ;
Illæ continuò saltus silvasque peragrant,
Purpureosque metunt flores, et flumina libant
Summa leves. Hinc, nescio quâ dulcedine lætæ, 55
Progeniem nidisque fovent : hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
Hinc ubi jam emissum caveis ad sidera cœli
Nare per æstatem liquidam suspexeris agmen,
Obscuramque trahi vento mirabere nubem ; 60
Contemplator : aquas dulces, et frondea semper
Tecta petunt : huc tu jussos asperge saporés,
dulces aquas et frondea tecta : tu asperge jussos saporés huc,

*penitusque sunt repertæ cavis-
que pumicibus, antroque exesæ
arboris. Tamen tu et unge ri-
mosa cubilia circum lêvi limo
fovens eas, et superinjice raras
frondes cubilibus. Neu sine
taxum esse propius tectis ear-
um, neve juxta ure rubentes
caneros foco ; neu crede altæ pa-
ludi : aut ubi odor gravis cœni
est, aut ubi concava saxa sonant
pulsu sonitus, imagoque vocis
offensa resultat. Quod superest,
ubi aureus sol egit hiemem pul-
sam sub terras, recluditque cœ-
lum æstivâ luce ; continuò illæ
apes peragrant saltus silvasque,
metuntque purpureos flores, et
leves libant summa flumina.
Hinc illæ, nescio quâ dulcedine
lætæ, fovent suam progeniem
nidisque : hinc excudunt recen-
tes ceras arte, et fingunt tena-
cia mella. Hinc ubi jam sus-
pexeris agmen apium, emissum
caveis, nare ad sidera cœli per-
liquidam æstatem, obscuramque
nubem earum trahi vento ; tu
contemplator : semper petunt*

TRANSLATION.

their Families in Cells dug under Ground ; and have been found deep down in hollow Pumice-stones, and the Cavity of a rotten Tree. But do thou, to keep them warm, daub their chinky Chambers round with smooth Mud, and strew it thinly over with Leaves. Nor suffer a Yew near their Lodges ; nor burn in the Fire the reddening Crabs ; nor trust them to a deep Fen : Or where a noisome Smell of Mud, or where hollow Rocks re-echo to the impulsive Sound, and the struck Image of the Voice rebounds.

For what remains, when the golden Sun has driven the Winter under Ground, and opened the Heavens with Summer Light ; they forthwith traverse the Lawns and Woods, crop the empurpled Flowers, and lightly skim the Surface of the Streams. Hence, gladdened with I know not what agreeable Sensation, they grow fond of their Offspring and young Breed : Hence they labour out with Art new waxen Cells, and form the clammy Honey. In consequence of this, when now you shall behold the Swarm issued from their Hives into the open Air, swim through the serene Summer Sky, and the blackening Cloud driven about by the Wind, mark them well : They always seek the Waters and leafy Co-

NOTES.

43. *Fovere larem.* The common Reading is *fovere*, but, as Mr. Martin justly observes, it seems to be a Tautology to say *fovere effissis laebris*. It is *fovere* in the *Medicean* and *King's* Manuscripts ; And the same Reading is admitted by *Heinsius* and *Majestius*.

57. *Excudunt ceras.* The Word *excudunt* is a Metaphor taken from the Smith, who strikes out, *excudit*, Instruments of Iron. In like Manner he compares the Bees busied in their several Works, to the *Cyclops* labouring at the Anvil, Verſe 170.

trita melisphylla, et ignobile gramen cerinibæ; cieque tinnit, et quate cymbala Cybeles matris Decorum circum. Ipsæ confident medicatis sedibus; ipsæ condent sese in intima cymbala suo more. Autem sin exierint ad pugnam; (nam sæpe discordia incessit duobus regibus magno motu) continuè licet præseiscere longè animosque vulgi, et corda trepidantia bello: namque ille Martius canor rauci æris increpat eas morantes, et vox imitata fractos sonitus tubarum auditur. Tum trepidæ cocunt inter se, coruscantque pennis, exacuuntque spicula rostris, aptantque lacertos, et densæ miscentur circa regem, atque ad ejus prætoriam ipsa, vocantque hostem magnis clamoribus. Ergo, ubi sunt nactæ sudum ver, patentesque campos, erumpunt portis, concurritur: sonitus fit in alto æthere: missæ glomerantur in magnum orbem,

Trita melisphylla, et cerinthæ ignobile gramen: Tinnitusque cie, et Matris quate cymbala circum. Ipsæ confident medicatis sedibus; ipsæ 65
Intima more suo sese in cunabula condent.

Sin autem ad pugnam exierint; (nam sæpe duobus

Regibus incessit magno discordia motu) Continuèque animos vulgi, et trepidantia bello Corda licet longè præseiscere: namque morantes 70 Martius ille æris rauci canor increpat; et vox Auditur, fractos sonitus imitata tubarum. Tum trepidæ inter se cocunt, pennisque coruscant; Spiculaque exacuunt rostris, aptantque lacertos: Et circa regem atque ipsa ad prætoriam densæ 75 Miscentur, magnisque vocant clamoribus hostem.

Ergo, ubi ver nactæ sudum, camposque patentes, Erumpunt portis, concurritur: æthere in alto Fit sonitus: magnum missæ glomerantur in orbem,

TRANSLATION.

verts: Here sprinkle the *fragrant* Juices *that are* prescribed, bruised Baum, and the vulgar Herb of Honey-wort: Awake the tinkling Sounds, and beat the Cymbals of Mother *Cybele* round. They of themselves will settle on the medicated Seats; they of themselves after their Manner will retreat into the inmost Chambers.

But if they shall go forth to Battle; for often Discord with huge Commotion seizes two *rival* Kings, you may from the Beginning know long before-hand both the Animosity of the Populace, and their Hearts in Trepidation for War: For that martial Clang of hoarse Brass rouzes the Laggards, and a Voice is heard resembling the Trumpets broken Sounds. Then in a Hurry they assemble together, quiver with their Wings, sharpen their Stings with their Beaks, fit their Claws, croud thick around their King and to his Pavilion, and with loud Hummings challenge the Foe.

As soon therefore as they find the vernal Sky serene, and the Fields of Air open, forth they rush from their Gates; they join Battle: Buzzing Sounds arise in the Sky above: Mingled they cluster in a mighty Round, and fall headlong: Hail rains not thicker from the Air, nor such Quantities of Acorns from the

NOTES.

63. *Melisphylla.* Melisphyllon seems to be a Contraction of *Melisphyllon*, the *Bee-herb*, and is thought to be the same with what is called by a *Latin* Name *Asiastrium*. The Description given of it by *Dioscorides* agrees very well with the *Melissa* or *Baum* so common in *English* Gardens.

63. *Cerinthæ.* The Name of this Plant is derived from *κρίνον*, a *Honeycomb*; because the Flower abounds with a sweet Juice like

Honey; and is therefore called *Honey-wort* in *English*. This Herb grows common in *Italy*; whence the Poet calls it *ignobile gramen*.

75. *Prætoriam.* Virgil here calls the Cells of the Kings poetically *Prætoriam*, by a Metaphor taken from the *Roman* Camp, where his Pavilion who had the Command of the War (an Office that belonged at first to the *Prætor*, and afterwards was vested in the *Consuls*) had the Name of *Prætorium*.

Præcipitesque cadunt : non densior aëre grando, 80
 Nec de concussâ tantum pluit illic glandis.
 Ipsi per medias acies, insignibus alis,
 Ingentes animos angusto in pectore versant :
 Uique aded obnixi non cedere, dum gravis aut hos,
 Aut hos versa fugâ victor dare terga subegit. 85
 Illi motus animorum, atque hæc certamina tanta,
 Pulveris exigui jactu compressa quiescent.

Verùm ubi ductores acie revocaveris ambos ;
 Deterior qui visus, cum, ne prodigus obsit,
 Dede neci : melior vacuâ sine regnet in aulâ. 90
 Alter erit maculis auro squalentibus ardens :
 (Nam duo sunt genera) hic melior, insignis et ore,
 Et rutilis clarus squamis : ille horridus alter
 Desidiâ, latamque trahens inglorius alvum.

Ut binæ regum facies, ita corpora gentis. 95
 Namque aliæ turpes horrent ; ceu pulvere ab alto
 Cum venit, et terram sicco spuit ore viator
 Aridus : elucent aliæ, et fulgore coruscant,
 Ardentes auro, et paribus lita corpora guttis.
 Hæc potior soboles : hinc cœli tempore certo 100

caduntque præcipites : non densior grando pluit aëre, nec tantum glandis pluit de concussâ illic. Reges ipsi, volantes per medias acies, insignibus alis, versant ingentes animos in angusto pectore : usque aded obnixi non cedere, dum gravis victor subegit aut hos aut hos dare terga versa fugâ. Illi motus animorum, atque hæc tanta certamina, compressa jactu exigui pulveris, quiescent. Verùm ubi revocaveris ambos ductores acie ; qui fuerit visus deterior bello, dede cum neci, ne prodigus obsit consumendo cibos : sine ut melior bello regnet in vacuâ aulâ. Alter erit ardens maculis squalentibus auro : (nam sunt duo genera) hic est melior, et insignis ore, et clarus rutilis squamis : ille alter est horridus desidiâ, ingloriusque trahens latam alvum. Ut facies regum sunt binæ, ita corpora gentis sunt. Namque aliæ apæ turpes horrent, ceu cum venit a viatore spuit ab alto pulvere, et sputat terram.

sicco ore : aliæ elucent, et coruscant fulgore, ardentes auro, et hinc soboles est putior : hinc premet dulcia mella certo tempore cœli :

TRANSLATION.

Shaken Oak. The Kings themselves amidst the Hells, distinguished by their Wings, exert mighty Souls in little Bodies : Obstinate determined not to yield, till the dread Victor has compelled either these or those to turn their Backs in Flight. These Commotions of their Minds, and this so mighty Fray, quashed by the Throw of a little Dust, will cease.

But, when you have recalled both Leaders from the Battle, put him to Death that appears the baser, lest by idle Prodigality he do hurt : And suffer the more valorous King to reign in the Court without a Rival. The one will glow with resplendent Spots of Gold : For there are two Sorts, this is the better, distinguishable both by his Make, and conspicuous with glittering Scales : The other is horribly deformed with Sloth, and ingloriously drags a large Belly.

As the Kings are of two different Figures, so are the Bodies of their People. For the one looks hideously ugly ; as when a parched Traveller comes from a deep dusty Road, and spits the Dirt out of his dry Mouth : The others shine and sparkle with Brightness, burnished with Gold, and their Bodies spangled with equal Drops. This is the better Breed : From there at the usual Season

NOTES.

91. *Squalentibus*. Servius renders it *splendentibus*, and derives the Word from *squama*. Nam si a *squalore* est, says he, *sordidum signi-*

ficat. It seems to signify spotted or speckled with gold &c. &c. &c.

*nec tantum dulcia, quantum
mella et liquida, et domitura
durum saporem Bacchi. At
cum examina volant incerta,
luduntque cœlo, contemnuntque
favos, et relinquunt tecta fri-
gida; prohibelis instabiles ani-
mos inani ludo. Nec est mag-
nus labor prohibere eos; tu e-
ripe alas regibus: non quisquam
audebit ire altum iter, illis re-
gibus cunctantibus, aut vellere
signa è castris. Horti, balantes
croceis floribus, invitent eas; et
tutela Hellepontiaci Priapi,
custos furum atque avium, cum
salignâ falce, servet eas. Ip-
se, cui talia sunt curæ, ferens
thymum pinosque de altis monti-
bus, ferat eas latè circum tecta
apium. Ipse terat suam manum
duro labore plantationis, ipse
figat feraces plantas humo, et
irriget amicos imbres. Atque
equidem, ni jam, sub extremo
fine laborum, trabam vela, et festinem advertere proram;*

*Dulcia mella premes: nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura saporem.*

*At cum incerta volant, cœloque examina lu-
dunt,*

*Contemnuntque favos, et frigida tecta relinquunt;
Instabiles animos ludo prohibebis inani.* 105

*Nec magnus prohibere labor; tu regibus alas
Eripe: non illis quisquam cunctantibus altum
Ire iter, aut castris audebit vellere signa.*

*Invitent croceis halantes floribus horti;
Et custos surum atque avium, cum falce salignâ
Hellepontiaci servet tutela Priapi.* 110

*Ipse thymum pinosque ferens de montibus altis,
Tecta ferat altè circum, cui talia curæ:*

*Ipse labore manum duro terat: ipse feraces
Figat humo plantas, et amicos irriget imbres.* 115

*Atque equidem extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram;*

TRANSLATION.

of the Year you shall press the luscious Honey: Yet not so luscious as pure, and fit to correct the harsher Relish of the Grape.

But when the roving Swarms fly about and sport in the Air, disdain their Hives, and leave their Habitations cold; you shall restrain their unsettled Minds from their vain Play. Nor is there great Difficulty to restrain them; do you but clip the Wings of their Kings: Not one will dare, while they stay behind, to fly aloft, or pluck up the Standard from the Camp.

Let Gardens fragrant with Saffron Flowers invite them; and the Protection of Hellepontiac Priapus, the Averter of Thieves and Birds, with his Willow Scythe preserve them. Let him, who makes such Things his Care, bring Thyme himself and Pines from the high Mountains, to plant them far and wide about their Hives: Let him wear his Hands with the hard Labour: Set himself the fruitful Plants in the Ground, and water them with kindly Showers.

And here indeed, were I not just furling my Sails at the last Period of my Labours, and hasting to turn my Prow to Land; perhaps I might both

NOTES.

104. *Frigida tecta relinquunt.* Servius explains *frigida* by empty or inactive; *Non opere, ut prius, ferventia.* *Melle vacua alvearia, inoperta:* In Opposition to what is said afterwards when their Activity is described, *servet opus.*

108. *Vellere signa.* This Phrase was used by the Romans to express the Moving of their Camp. For, when they pitched their Camp, they stuck their Ensigns into the Ground before the General's Tent, and plucked them up when they decamped. Thus *Æd.* XI. 19.

Ubi primum vellere signa

Annuerint Superi, pubemque educere castris.

111. *Hellepontiaci servet tutela Priapi.* The Statue of *Priapus* was commonly set up in Gardens, to protect them from Thieves, and to scare away the Birds. So that the Meaning is, that they should be invited by such Gardens as deserve to be under the Protection of that Deity.

111. *Hellepontiaci.* *Priapus* was chiefly worshipped at *Lampsacum*, a City on the *Hellepont*, 119. *Bisert-*

Forſitan et, pingues hortos quæ cura colendi
Ornaret, canerem, biſerique roſaria Pæſti;
Quoque modo potis gauderent intyba rivis; 120
Et virides apio ripæ; tortuſque per herbam
Creſceret in ventrem cucumis: nec ſera comantem
Narciſſum, aut flexi tacuiſſem vimen acanthi.
Pallentefque cderas, et amantes litora myrtos.
Namque ſub Oebaliæ memini me turribus altis,
Quà niger humectat flaventia culta Galeſus, 126
Corycium vidiffe ſenem, cui pauca relicti
Jugera ruris erant; nec fertilis illa juvencis,
Nec pecori opportuna ſeges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum
Lilia, verbenafque premens, veſcumque papaver,
Regum æquabat opes animis: ſerâque revertens
Noctè domum, dapibus menſas onerabat inemtis.
Primus vere roſam, atque autumnum carpere poma;
Et cum triſtis hiems etiam nunc frigore ſaxa 135
Rumperet, et glaciæ curſus frænaret aquarum;

forſitan et canerem, quæ cura
colendi ornaret pingues hortos,
roſariaque biſeri oppidi Pæſti;
quoque modo intyba gauderent
rivis potis, et ripæ virides a-
pio, cucumiſque, tortus per her-
bam, creſceret in ventrem: nec
tacuiſſem Narciffum comantem
ſera, aut vimen flexi acanthi,
pallentefque cderas, et myrtos
amantes litora. Nam, ſub altis
turribus Oebaliæ, quâ niger flu-
vius Galeſus humectat flaventia
cultâ arvâ, memini me vi-
diſſe Corycium ſenem, cui erant
pauca jugera relicti ruris; illa
ſeges nec fertilis juvencis, nec
opportuna pecori, nec commoda
Baccho. Tamen hic premens
rarum olus in dumis, albaque
lilia circum, verbenafque, veſ-
cumque papaver, æquabat opes
regum animis: revertenſque do-
mum ſerâ nocte, onerabat men-
ſas inemtis dupious. Erat pri-
mus carpere reſum vere, atque
poma autumnò; et cum triſtis

ſenem etiam nunc rumpere ſaxa frigore, et frænare curſus aquarum glaciæ;

TRANSLATION.

ſing what Method of Culture would adorn rich Gardens. and the Roſe-beds of
twice-blooming Pæſtum: and how Eudive and verdant Banks of Paſſy delight
in drinking the Rills; and how the Cucumber winding along the Graſs ſwells
into a Belly: Nor had I paſſed in Silence the late-flowering Daſſodil, nor the
Stalks of the ſexile Acanthus, nor the pale Ivy, and the Myrtles that love the
Shores. For I remember that, under the lofty Turrets of Oebalia, where black
Galeſus moiſtens the yellow Fields, I ſaw an old Corycian, who had a few Acres
of neglected Land: nor was the Soil rich enough for the Plough, nor proper for
Flocks, nor commodious for Vines. Yet here among the Buſhes planting a
few Pot-herbs, white Lillies, Vervain, and eſculent Poppies all around, he equal-
led in a *contented* Mind the Wealth of Kings, and, returning late at Night,
loaded his Board with unbought Dainties. The fiſt to gather the Roſe in
Spring, and Fruits in Autumn; and even when ſad Winter now ſplit the Rocks
with Cold, and bridled up the Current of the Rivers with Ice; in that very

NOTES.

119. *Biſerique roſaria Pæſti.* Pæſtum, ſays
Servius, is a Town in Calabria, where the
Roſes blow twice a Year.

125. *Oebaliæ.* Tarentum, a City in the
South of Italy; rebuilt by *Pſolanus*, who
came from Oebalia or Laconia.

127. *Corycium.* Corycius here is either the
Name of the old Man here ſpoken of, or the

ther the Name of his Country: For *Corycius*
is the Name of a Mountain and City of *Ci-
licia*. *Pompey* had made War on the *Giliſians*,
of which People ſome being received into Friend-
ſhip, were brought by him, and planted in *Ca-
labria*, about Tarentum. *Pompey's* old Man may
therefore reaſonably be ſuppoſed to be one of
Pompey's Cilicians.

ille jam tum tondēbat comam molli
 acanthi, incēpitans seram
 æstatem, merantēque Zephyros.
 Ergo idem solebat primus ab-
 bundare fetis apibus, atque mul-
 to examine earum, et cogere
 spumantia mella pressis favis:
 erant illi tilie atque uberrima
 pinus: quotque pomis fertilis ar-
 bus induerat se in novo flore,
 tenebat totidem matura autumnus.
 Ille etiam distulit seras ulmos in
 verbum, eduramque pyrum, et
 spinos jam serentes pruna, pla-
 tanumque iam monentem um-
 bras potantibus. Porro equi-
 dem ego ipse, exclusus iniquis
 spatii, præterea hæc, atque re-
 linquæ Italia memoranda: pessi me ali-
 is potius. Nunc agè, expediam,
 quas naturas Jupiter ipse ad-
 didit apibus: pro quæ mercede
 consequendâ, hæc seruat canores
 fœtus Curetum, crepitantia æ-
 ra, pavore Jovem regem cæli sub Diææ antro.

Ille comam molliis jam tum tondēbat acanthi,
 Æstatem increpitans seram, Zephyrosque morantes.

Ergo apibus fetis idem atque examine multo
 Primus abundare; et spumantia cogere pressis 140
 Mella favis: illi tilie, atque uberrima pinus:
 Quotque in flore novo pomis se fertilis arbor
 Induerat, totidem autumnus matura tenebat.
 Ille etiam seras in verbum distulit ulmos,
 Eduramque pyrum, et spinos jam prima serentes,
 Jamque ministrantem platanum potantibus um-
 bras. 146

Verum hæc ipse equidem, spatii exclusus iniquis,
 Prætereo, atque aliis post me memoranda relinquo.

Nunc agè, naturas apibus quas Jupiter ipse
 Addidit, expediam: pro quæ mercede, canoros 150
 Curetum sonitus crepitantiaque æra secutæ,
 Diææ cœli regem pavere sub antro.

TRANSLATION.

Season he was cropping the Locks of the soft Acanthus, chiding the late Summer,
 and the ingrowing Zephyr.

He therefore was the first to abound with pregnant Bees, and numerous
 Swarms; and to strain the frothing Honey from the pressed Combs: He had
 Limes and Pines in great Abundance: And as many Fruits as the fertile Tree had
 been clothed with in early Blossom, so many it retained ripe in Autumn. He
 too transplanted into Rows the late *virginian* Elms, and hard Pear-trees, and
 Sloe-trees now bearing Damsons, and the Plane now ministering Shade to
 Drinkers. But these I for my Part wave, restrained by the narrow Bound.
 I have prescribed myself, and leave to others hereafter to record.

Come now, I will unfold the Qualities which Jupiter himself has implanted
 in the Bees: For which Reward accompanying the shrill Sounds and tinkling
 Brass of the Curetes, they fed the King of Heaven under the Diæan Cave.

NOTES.

139. *Fetis apibus fetis.* The Poet always
 takes care, in his Dignifications, not to forget the
 principal Subject. Therefore he mentions in
 this Place the Benefits which accrued to the
 old Cretans from this extraordinary Care of his
 Garden with respect to Bees.

144. *Seras ulmos.* Ruken renders *seras* by
late cretans, that are late of arriving to their
 Growth. I rather think the Poet means far
 grown, i. e. when they had stood so long in
 the Ground as to be fit for transplanting: A-
 greable to what is said of the other Trees here
 mentioned. The Sloe-trees, when they were
 so big as to bear Fruit, and the Plane, when so
 large as to yield Shade, and form a Bowel.

150. *Canores Curetum sonitus.* According to
 the Fable, Saturn intended to have devoured
 the Infant Jupiter, to avoid which he was
 concealed among the Curetes in Crete, the Clang-
 or of whose brazen Armour and Cymbals, as
 they danced, would drown his Cries. *Melissus*
 is said at that Time to have been King of
 Crete, whose Daughters having nursed Jupiter
 with Goats Milk and Honey, hence arose the
 Fable that Jupiter was nursed by a Goat
 named *Amalthea*, and by Bees, i. e. by the
Melissæ, the Daughters of King *Melissus*, which
 in the Greek Language signifies Bees. For
 which Service the Goat was placed by Jupi-
 ter amongst the Stars, and its Horn given to
 the

Solæ communes natos, consortia tecta
 Urbis habent, magnisque agitant sub legibus ævum:
 Et patriam solæ, et certos novere penates: 155
 Venturæque hiemis memores, æstate laborem
 Experiuntur, et in medium quæsitâ reponunt.
 Namque aliæ victu invigilant, et fœdere pasto
 Exercentur agris; pars intra septa domorum,
 Narcissi lacryman, et lentum de cortice gluten,
 Prima favis ponunt fundamina, deinde tenaces 161
 Suspendunt ceras; aliæ, spem gentis, adultos
 Educunt fetus; aliæ purissima mella
 Stipant, et liquido distendunt nectare cellas.
 Sunt, quibus ad portas cecidit custodia forti; 165
 Inque vicem speculantur aquas et nubiâ cœli:
 Aut onera accipiunt venientum; aut, agmine factò,
 Ignavum fucos pecus à præsepibus arcent.
 Fervet opus, redolentque thymo fragrantia mella.

Opus fervet, fragrantiaque mella redolent thymo.

Hæ solæ animalium habent communes natos, et consortia tecta urbis, agitantque ævum sub magnis legibus; et solæ novere patriam et certos penates: memoresque hiemis venturæ, experiuntur laborem æstate, et reponunt quæsitâ in medium. Namque aliæ invigilant victu, et pasto fœdere exercentur agris; pars, intra septa domorum, ponunt lacrymam Narcissi, et lentum gluten de cortice, prima fundamina favis, deinde suspendunt tenaces ceras; aliæ educunt adultos fetus, spem gentis; aliæ stipant purissima mella, et distendunt cellas liquido nectare. Sunt aliæ, quibus custodia ad portas cecidit forti; inque vicem speculantur aquas et nubiâ cœli, aut accipiunt onera venientum; aut, agmine factò, arcent fucos ignavum pecus à præsepibus.

TRANSLATION.

They alone of all the Animal Creation make their Young the public Care, share the Buildings of a City in common, and pass their Lives under inviolable Laws: And they alone have a Country of their own, and a fixed Abode. Mindful of the coming Winter, they experience Toil in Summer, and lay up their Acquisitions into the common Stock. For some are provident for Food, and by fixed Compact are employed in the Fields; some within the Inclosure of their Hives lay Narcissus' Tears, and clammy Gum from Bark of Trees for the first Foundation of the Combs, then build into Arches the viscid Wax; others bring up to their full Growth the Young, the Hope of the Nation; others condense the purest Honey, and distend the Cells with liquid Nectar. Some there are to whose Lot is fallen the Watching at the Gates, and these by turns observe the Waters and Clouds of Heaven: Or receive the Loads of those who return: or, forming a Band, drive from the Hives the Drones, a sluggish Generation. The Work is warmly plied, and the Honey smells fragrant of Thyme.

NOTES.

the Nymphs, with this Quality added to it, that whatever they wished for should flow to them copiously from that Horn. The Bees again, that before were no wiser than other Insects, were henceforth endued with an extraordinary Degree of Wisdom and Sagacity.

160. *Narcissi lacrymam.* The Flowers of the Narcissus or Daffodil form a Cup in the Middle. These Cups are supposed to contain the Tears of the Youth *Narcissus* who pined to

Death. To this *Milton* beautifully alludes in his *Lycidas*:

*Bird Amaranthus all his Beauty shed,
 And Daffodillies fill their Cups with Tears,
 To strew the Laureat Hays where Lycid lies.*

162. *Adultos educunt fetus.* Educendo adultos faciunt, they foster them so they be full grown. So *Servius* explains it: But the Words may also signify, they lead forth their full-grown Young.

*Ac veluti, cum Cyclopes prope-
rant fulmina lentis massis, alii
accipiunt redduntque auras tau-
rinis foliibus; alii tingunt stri-
dentia æra lacu: Ætna gemit
incudibus impositis: illi, inter
fese, tollunt brachia magnâ vi in
numerus, versantque ferrum
tenaci forcipe. Non aliter, si
licet componere parva magnis,
innatus amor habendi mellis ur-
get Cecropias apes, quamque suo
munere. Oppida sunt curæ
grandævæ, et munire favos, et
fingere Dædala testæ. At mi-
nores natu fessæ referunt se
multâ nocte, plenæ quoad crura
thymo; pascuntur et arbuta pas-
sim, et glaucas salices, casiam-
que, rubentemque crocum, et
pinguem tiliam, et ferrugineos
hyacinthos. Quies operum est
una omnibus, labor est unus om-
nibus. Manè ruunt portis, est nusquam mora. Rursus,*

*Ac veluti, lentis Cyclopes fulmina massis 170
Cum properant, alii taurinis foliibus auras
Accipiunt redduntque; alii stridentia tingunt
Æra lacu: gemit impositis incudibus Ætna:
Illi inter fese magnâ vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum. 175
Non aliter, si parva licet componere magnis,
Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandævæ oppida curæ,
Et munire favos, et Dædala fingere testæ.
At fessæ multâ referunt se nocte minores, 180
Crura thymo plenæ; pascuntur et arbuta passim,
Et glaucas salices, casiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos,
Omnibus una quies operum, labor omnibus unus.
Manè ruunt portis; nusquam mora. Rursus eadem*

TRANSLATION.

As when the Cyclops urge on the Thunderbolts from the stubborn Masses, some receive and render back the Air in the Bull-hide Bellows; some dip the sputtering Brass in the Trough: Ætna groans under the Weight of their Anvils: They alternately with vast Force lift their Arms in Time, and turn the Iron with the gripping Pincers. Just so, if we may compare small Things with great, the innate Love of Gain prompts the Cecropian Bees, each in his proper Function. The elder have the Care of their Towns, and to fortify the Combs, and frame the artificial Cells. But the younger return fatigued late at Night, their Thighs laden with Thyme; they feed at large on Arbutes, and grey Willows, on Casia, and glowing Crocus, on the gummy Lime, and purple Hyacinths; all have one Rest from Work, all one Time of Labour. In the Morning they rush out of the Gates without Delay. Again, when the Evening

NOTES.

175. *In numerum.* That is, in a certain Order, making a sort of Harmony with the regular Strokes of their Hammers of different Weights. We learn from *Iamblichus*, that the Sound of the Smith's Hammers taught *Pythagoras* to invent the Monochord, an Instrument for measuring the Quantities and Proportions of Sounds geometrically. See *Iamblichus de vita Pythag.* C. XXVI.

177. *Cecropias apes.* Attic, or Athenian Bees, from *Cecrops*, the first King of Athens. The Attic Honey was much celebrated, especially that from *Hymettus*.

183. *Ferrugineos hyacinthos.* Ferrugineos |

here seems to signify a dusky Red, as in the first Georgic, 465, speaking of the Sun,

Cum caput obscura nitidum ferrugine texit.

Mr. Martin takes the Hyacinth of the Poets to be the *Lilium floribus reflexis*, or *Martagon*. The Flowers, he says, of most Sorts of *Martagons* have many Spots of a deeper Colour; and sometimes I have seen these Spots run together in such a Manner, as to form the Letters A I in several Places, as the Hyacinth of the Poets is represented.

Vesper ubi è pastu tandem decedere campis 186
Admonuit; tum recta petunt, tum corpora curant:
Fit sonitus, mustantque oras et limina circum.
Post, ubi jam thalamis se composuere, filetur
In noctem, fessosque sopor suus occupat artus. 190
Nec verò à stabulis, pluviam impendente, recedunt
Longius; aut credunt cælo, adventantibus Euris:
Sed circum tutæ sub mœnibus urbis aquantur,
Excursusque breves tentant; et sæpe lapillos,
Ut cymbæ instabiles, fluctu jactante, saburram, 195
Tollunt: his sese per inania nubila librant.

Illum adeò placuisse apibus mirabere morem,
Quòd nec concubitu indulgent, nec corpora segnes
In venerem solvunt, aut fetus nixibus edunt.
Verùm ipsæ è foliis natos, et suavis herbis 200
Ore legunt: ipsæ regem parvosque Quirites
Sufficiunt; aulasque et cerea regna refingunt.

suavis herbis ore: ipsæ sufficiunt regem parvosque Quirites; refinguntque aulas et cerea regna.

TRANSLATION.

at length has warned them to return from feeding in the Fields, then they seek their Habitations, and then refresh their Bodies. The *drone* Hum arises, and they buzz about the Borders and Entrance of their Hives. Soon after, when they have composed themselves in their Cells, all is hushed for the Night, and their proper Sleep seizes on their weary Limbs. Nor remove they to a great Distance from their Hives when Rain impends, nor trust the Sky when East-winds approach: But in Safety supply themselves with Water all around under the Walls of their City, and attempt but short Excursions; and often take up little Stones, as unsteady Vessels do Ballast in a tossing Sea: With these they poise themselves through the void airy Regions.

Chiefly you will admire this Custom peculiar to the Bees, that they neither indulge in conjugal Embrace, nor softly dissolve their Bodies in the Joys of Love, nor bring forth Young with a Mother's Throwes. But the Individuals spontaneous cull their Progeny with their Mouths from Leaves and fragrant Herbs: They themselves raise up a new King and little Subjects, and build *for them* new Palaces and waxen Realms.

NOTES.

194. *Sæpe lapillus.* So Aristotle: Οταν δὲ ἀνεμος ἢ μεγάλη, φρεσὶ λίθον ἐφ' ἐδούται, ἐρμα πρὸς τὸ πνεῦμα.

197. *Illum adeò placuisse.* This Account of the Generation of Bees is justly exploded by modern Philosophers, who assert, with Reason, that no Animal is produced without a Concurrence of the two Sexes. However, the Doctrine of equivocal Generation was so generally admitted by the Ancients, that it is no Wonder the Poet should mention it. The same Opinion

is related both by Aristotle and Pliny. But the Moderns have been more happy in discovering the Nature of these wonderful Insects. The labouring Bees don't appear to be of either Sex: The Drones are found to have the male Organs of Generation; and the Monarch is found to be of the female Sex. This Queen is wholly employed in the Increase of the Family, laying several thousand Eggs every Summer, from each of which is hatched a small white Worm, which in due Time changes either to a Drone or a Bee.

Sæpe etiam attrivere alas errando in duris cotibus, ultroque dedere animam sub fasce : est illis tantus amor florum, et gloria generandi mellis. Ergo quamvis terminus angustî ævi excipiat ipsas (neque enim plus quam septima æstas ducitur ab illis) at genus earum manet immortale, fortunaque domûs stat per multos annos, et avi avorum numerantur. Præterea non Ægyptus, et ingens Lydia, nec populi Parthorum, aut Medus Hydaspes sic observant regem. Rege earum incolûm, est una mens omnibus ; rege amisso, rupere fidem ; ipsaque diripere constructa mella, et solvere crates favorum. Ille rex est custos operum, admirantur illum, et omnes circumstant illum densa fremitu, frequentesque stipant, et sæpe attollunt illum humeris, et obiectant sua corpora bello pro illo, petuntque pulchram mortem per vulnera tuendo illum. Quidam, induci his signis, atque secuti hæc exempla prudentiæ apibus ; namque dixerunt, Deum ire per omnes

Sæpe etiam, duris errando in cotibus, alas Attrivere, ultroque animam sub fasce dedere : Tantus amor florum, et generandi gloria mellis. Ergo ipsas quamvis angustî terminus ævi 206 Excipiat ; (neque enim plus septima ducitur æstas) At genus immortale manet, multosque per annos Stat fortuna domûs, et avi numerantur avorum. Præterea regem non sic Ægyptus, et ingens 210 Lydia, nec populi Parthorum, aut Medus Hydaspes Observant. Rege incolûm, mens omnibus una est ; Amisso, rupere fidem, constructaque mella Diripuerunt ipsæ, et crates solvere favorum. Ille operum custos, illum admirantur, et omnes 215 Circumstant fremitu densa, stipantque frequentes, Et sæpe attollunt humeris, et corpora bello Obiectant, pulchramque petunt per vulnera mortem.

His quidam signis, atque hæc exempla secuti, Esse apibus partem divinæ mentis, et haustus 220 Ætherios dixerunt : Deum namque ire per omnes

TRANSLATION.

Often too in wandering among the flinty Rocks have they tore their Wings, and voluntarily yielded up their Lives under their Burthen : So ardent is their Passion for Flowers, and such their Glory in making Honey. 'Therefore tho' * they themselves be limited to a narrow Term of Life ; (for † it is not prolonged beyond the seventh Summer) yet the immortal Race remains, and for many Years the Fortune of the Family subsists, and they count Grandfires of Grandfires in a long Series of Generations.

Besides, not Egypt's Self, nor great Lydia, nor the Nation of the Parthians, nor Median Hydaspes, are so obsequious to their King. Whilst the King is safe, all live in perfect Harmony ; when he is dead, they dissolve their Union, they themselves tear to Pieces the Fabric of their Honey, and demolish the Contexture of their Combs. He is the Guardian of their Works, him they admire, and all encircle him with thick Humming, and guard him in a numerous Body ; often they lift him up on their Shoulders, in his Defence expose their Bodies in War, and through Wounds seek a glorious Death.

Some from these Appearances, and led by these Examples of Sagacity, have alleged that there is in Bees a Portion of the divine Mind, and heavenly Emanation : For that the Deity pervades the whole Earth, the Tracts of Sea, and

* *Tho' the Limits of a narrow Life bound the Individuals.* † *For no more than the seventh Summer is passed over.*

NOTES.

210. *Regem non sic Ægyptus.* The Egyptians were remarkable Adorers of their Monarchs ; many of the Heathen Gods being the deified Kings of that People.

211. *Populi Parthorum.* The Parthians are reported to have been so submissive to their Kings, as to kiss his Foot, and to touch the Ground with their Mouths, when they ap-

proached him

211. *Medus Hydaspes.* The River here designed seems to be what is commonly called the *Choaspes*, which, rising in *Media*, flows thro' *Susiana*, near the City *Susa*, one of the Capitals of the *Persian Empire*.

221. *Deum namque ire per omnes.* Plutarch, in his second Book of the Opinions of Philosophers,

Terrasque tractusque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum.
Quemque sibi tenues nascentem arcessere vitas.
Scilicet huc reddi deinde, ac resoluta referri 225
Omnia : nec morti esse locum ; sed viva volare
Sideris in numerum, atque alto succedere cœlo.

Si quando sedem angustam, servataque mella
Thesauris relines : prius haustus sparsus aquarum
Ore fove, fumosque manu prætende sequaces. 230
Bis gravidos cogunt fetus, duo tempora messis ;
Taygete simul os terris ostendit honestum
Pleias, et Oceani spretos pede reppulit amnes :
Aut eadem sidus fugiens ubi Piscis aquosi
Tristior hibernas cœlo descendit in undas. 235

ubi eadem Pleias, fugiens sidus aquosi Piscis, descendit tristior cœlo in hibernas undas.

TRANSLATION.

Depth of Heaven. That hence the Flocks, the Herds, Men, and all the Race of Savages, each at its Birth derive their slender Lives. Accordingly that all of them when dissolved return hither hereafter : Nor is there any Place for Annihilation ; but that they mount up alive *each* into his proper Order of Star, and take their Seat in the high Heaven.

What time you are to rifle their august Mansion, and their Honey preserved in their Treasures ; first gargle your Mouth with a Draught of Water, and squirt it out *upon them*, and carry in your Hand before you persecuting Smoke. Twice they press the teeming Cells, there are two Seasons of that Harvest ; *one*, as soon as the Pleiad Taygete has displayed her comely Face to the Earth, and spurns with her Foot the despised Waters of the Ocean : Or when the same Star, flying the Constellation of the watery Fish, descends in Sadness from the Sky into the wintery Waves. They are wrathful above Measure, and when provoked infuse

NOTES.

sophers, informs us that all of them, except Democritus, Epicurus, and the rest who asserted the Doctrine of a Vacuum and Atoms, held the Universe to be animated, and governed by Providence : Οἱ μὲν ἄλλοι πάντες ἐμψυχὸν τοῦ κόσμου καὶ προνοεῖα διοικεμένον. Δημοκρίτος δὲ καὶ Ἐπικύροσ καὶ ὅσοι τὰ ατομὰ εἰσὶν ἐνταὶ καὶ τὸ κενόν, οὐτὲ ἐμψυχὸν οὐτὲ προνοεῖα διοικεῖσθαι, οὐσὲ δὲ τινὶ ἀλόνει.

229. Relines. Unseal or disclose, a Word applied to Vessels and other Things that use to be close stopped and sealed up : Thus *relinere epistolam* is to take off the Wax, and open a Letter.

229. Prius haustus, &c. This is a very difficult Passage. In explaining it I have followed Servius, who takes *sparsus* for *spargens*. But

perhaps it ought to be read *prius haustu sparsus aquarum*, i. e. *illis*, having first squirted Water upon them, *sparsus ore fove*, &c. blow up with your Mouth, and hold before you in your Hand a smoking Torch.

231. Cogunt. Signifies, they, *viz.* the Bee-masters, gather or squeeze the Honey, as Verse 140. And by the *fetus gravidos* I understand the Cells or Combs full of Honey, which are the *Factus* or *Productions* of the Bees.

234. Sidus fugiens ubi Piscis aquosi. The Setting of the Pleiades means the latter End of October, or Beginning of November. And the *sidus Piscis aquosi* seems to be the Dolphin, as it rises sooner after the Setting of the Pleiades than any other Fish delineated on the Sphere. *Piscis* cannot be the Constellation here meant, for the Sun does not enter that Sign till the Middle of February.

Est illis apibus ira supra modum, læsæque inspirant venenum moribus; et, affixæ venis, relinquunt cæca spicula, ponuntque animas in vulnere. Sin metues duram hiemem, parcesque futuro, miserabereque confusos animos, et fractas res carum: At quis dubitet suffire eas thymo, et recidere inanes ceras? nam sæpe ignotus stellio adedit favos, et cubilia sunt congesta blattis lucifugis; fucusque immunis laborum, sedens ad aliena pabula, aut asper crabro cum imparibus armis immiscuit se his; aut durum genus tineæ, aut aranea, invisæ Minervæ, suspendit laxos casset in foribus alvearium. Quò magis fuerint exhaustæ, hoc acriùs omnes incumbunt sarcire ruinas lapsi generis, complebuntque foros, et texent borrea floribus.

Illis ira modum supra est, læsæque venenum Moribus inspirant, et spicula cæca relinquunt Affixæ venis; animasque in vulnere ponunt.

Sin duram metues hiemem, parcesque futuro, Contusosque animos, et res miserabere fractas: 240
At suffire thymo, cerasque recidere inanes
Quis dubitet? nam sæpe favos ignotus adedit Stellio, et lucifugis congesta cubilia blattis;
Immunisque sedens aliena ad pabula fucus, 244
Aut asper crabro imparibus se immiscuit armis;
Aut durum tineæ genus; aut invisæ Minervæ
In foribus laxos suspendit aranea casset.

Quò magis exhaustæ fuerint, hoc acriùs omnes Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus borrea texent. 250

TRANSLATION.

Venom into their Stings, and leave their hidden Darts fixed in the Veins, and lay down their Lives in the Wound.

Yet, if you are afraid of a hard Winter, you ought to spare their future Nourishment, and have Pity on their drooping Spirits and afflicted State: But who would hesitate to fumigate *their Hives* with Thyme, and cut away the empty Wax? For often the Lizard preys unseen upon the Combs, and the *vacant* Cells are stuffed with Grubs that shun the Light; the Drone also that sits exempt from Duty at another's Repast, or the fierce Hornet has engaged them with unequal Arms; or the Moth's direful Breed; or the Spider, hateful to Minerva, has suspended her loose Nets in their Gates.

The more they are exhausted, the more vigorously will they all labour to repair the Ruins of their decayed Race, to fill up the Cells, and weave their Magazines of Flowers. But, seeing Life has on Bees too entailed our Misfortunes,

NOTES.

239. *Parcesque futuro.* This I take to be an Instruction by itself, and not a Motive to enforce the following Instruction, as all the Interpreters seem to have considered it, and by that Means strangely embarrasses the Sense. The Meaning is, If you are afraid of a rigid Winter, and that the Bees will not be able to sustain the Cold, unless they be strong and well fed, you ought to spare their Honey, their future Nourishment; where the Poet shews his Tenderness and Humanity, as upon all other Occasions: For whereas others only advise to reserve to them a Third, or two Thirds at most of the Honey, he, in Compassion to those painful Insects, would have his Swarm-master to spare it all, lest they should not be able to stand through the hard Winter. But adds, *At suffire thymo—quis*

dubitet, i. e. However you think proper to comply with this Instruction, yet there is one Rule strictly to be observed, and about which no Doubt is to be made, and that is to *fumigate the Hives*, &c.

243. *Stellio et.* The common Editions want the *et*; but *Pierius* found it in all the Manuscripts he consulted.

245. *Invisæ Minervæ aranea.* Arachne, a Lydian Maid, is said, according to the Fable, to have disputed with *Minerva* the Preference in weaving Tapestry. *Arachne* performed her Work to Admiration. But, as she had represented in it the Crimes of several of the Gods, *Minerva* in a Rage destroyed it; at which *Arachne* hanged herself for Grief. The Goddess in Compassion changed her into a Spider. See *Ovid, Met. L. V.*

Si verò (quoniam casus apibus quoquè nostros
Vita tulit) tristi languebunt corpora morbo ;
Quod jam non dubiis poteris cognoscere signis ;
Continuò est ægris alius color ; horrida vultum
Deformat macies ; tum corpora luce carentum 255
Exportant tectis, et tristitia funera ducunt :
Aut illæ pedibus connexæ ad limina pendent ;
Aut intus clausis cunctantur in ædibus omnes,
Ignavæque fame, et contracto frigore pigræ. 259
Tum sonus auditur gravior, tractimque susurrant :
Frigidus ut quondam silvis immurmurat Auster ;
Ut mare sollicitum stridet resluentibus undis ;
Æstuat ut clausis rapidus fornacibus ignis.
Hic jam galbaneos suadebo incendere odores ;
Mellaque arundineis inferre canalibus, ultro 265
Hortantem, et sessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,

Si verò (quoniam vita tulit
nostros casus apibus quoquè)
corpora eorum languebunt tristi
morbo, quod jam poteris cog-
noscere non dubiis signis : con-
tinuò est ægris alius color ; hor-
rida macies deformat vultum ;
tum exportant corpora carentum
luce vitæ à tectis, et ducunt
tristitia funera ; aut illæ, con-
nexæ aliæ pedibus aliarum, pen-
dunt ad limina aivearis, aut om-
nes cunctantur intus in clausis
ædibus, ignavæque fame, et
pigræ frigore contractæ. Tum
gravior sonus auditur, susur-
rantque tractim : ut quondam
frigidus æstuat immurmurat sil-
vis ; ut mare sollicitum stridet
undis resluentibus ; ut rapidus
ignis æstuat clausis fornacibus.
Hic jam suadebo te incendere gal-
baneos odores, inferreque illis
melli arundineis canalibus, ultro

hortantem, et vocantem eas sessas ad nota pabula. Et proderit admiscere tunsum saporem gallæ,

TRANSLATION.

if their Bodies shall languish with a sore Disease, which you may know by undoubted Signs ; immediately the Sick change Colour ; horrid Leanness deforms their Countenance ; then they carry the Bodies of their Dead out of their Houses, and lead the mournful Funeral Processions ; or, clinging together by the Feet, hang about the Entrance, and loiter all within their Houses shut up, listless through Famine, and benumbed with contracted Cold. Then a hoarser Sound is heard, and in drawling Hums they buz : As at Times the Southwind whispers through the Woods ; as the ruffled Sea murmurs with resluent Waves ; as rapid Fire in the pent Furnace roars. In this Case now I would advise to burn gummy Odours, and to put in Honey through Pipes of Reed, kindly tempting and inviting the drooping *Insects* to their known Repasts. It will be of Service also to mix with it the Juice of pounded Galls, and dried Roses, or Wine thickened

NOTES.

256. *Tristitia funera ducunt.* Thus Pliny says the Bees accompany the Bodies of their Dead, after the Manner of a Funeral Procession : *Quin et morbos suapte natura sentiunt. Index eorum tristitia torpens, et cum, ante fores in teporem solis promotis, aliæ cibos ministrant, cum desinunt progerunt, funecrantiumque more comitantur exequias.*

267. *Gallæ.* The Gall, says Mr. Martin,

is an Excrescence or Nest of an Insect, formed on the Oak in Italy, after the same Manner that Oak-apples are in England. All Parts of the Oak are astringent, especially the Galls ; they are therefore very proper for the Purging to which the Bees are subject in the Spring, occasioned, according to Celsus, by their feeding greedily on Spurge after their Winter Penury.

arvensis, rufus, cum pinguis
 vix agnoscitur. In his ignis et pas-
 tor arvensis de Phœbæ mœre, Ce-
 cretiæque regimine, et gratæ
 chloë, et mœris. Est etiam fi-
 nis, quæ et in collis a vallis
 fœditur, et in montibus suis quæ-
 ritur. Arvensis tollit ingre-
 tum, huius de uno cepisse, ipse
 amens: sed in foliis, quæ plu-
 ri: undantur circum, purpura
 nigra visæ subluet. Sæpe
 aræ Deum sunt ornata torquibus
 nexis ex co. Sapor ejus est
 asper in ore; pastores legunt
 illum amellum in tonsis vallibus,
 et prope curvæ flumina Mœlis.
 Incoque radices hujus odoratis
 Baccho, apponque co pabula
 plenis canistris in foribus alvearis.
 Sed si omnis proles subito defecerit
 quem, nec bubecit, unde genus
 novæ stirpis revocetur; est tem-
 pus pandere memoranda iuvenci.
 Arcadii magistri apum, quæque
 modo jam in sineceris eruer tulerit
 apes, juvenens sæpe cessis. Ego
 expediam omnem fumum hujus tacti

Arctesque rosas, aut igni pinguis multo
 Defruta, vel Psithyā passos de vite racemos,
 Cecropiumque thymum, et grave olentia centaurea.
 Est etiam flos in pratis, cui nomen amello 271
 Fecere agricolæ; facili quærentibus herba:
 Namque uno ingentem tollit de cespite silvam,
 Aureus ipse; sed in foliis, quæ plurima circum
 Funduntur, violæ subluceat purpura nigræ. 275
 Sæpe Deūm nexis ornata torquibus aræ;
 Asper in ore sapor: tonsis in vallibus illum
 Pastores, et curva legunt prope flumina Mellæ.
 Hujus odorato radices incoque Baccho;
 Pabulaque in foribus plenis appone canistris. 280
 Sed si quem proles lubitō defecerit omnis,
 Nec, genus unde novæ stirpis revocetur, habebit;
 Tempus est Arcadii memoranda inventa magistri
 Pansere; quoque modo cæsis jam sæpe juvenis
 Insincerus apes tulerit cruor: aliū omne 285
 Expediam primā repetens ab origine famam.

TRANSLATION.

over a strong Fire, or Raisins from the Pithian Vine, Cecropian Thyme, and strong-smelling Centaury. There is also in the Meadows a Flower, to which the Husbandmen have given the Name of Amellus; an Herb easy to be found: For from one Root it shoots a vast Luxuriance of Stalks, itself of golden Hue; but on the Leaves, which full thick are spread around, the Purple of the dark Violet sheds a Gloss. The Altars of the Gods are often decked with plaited Wreathes of this Flower; its Taste is bitterish in the Mouth: the Shepherds gather it in new-forn Vallies, and near the winding Streams of Mella. Boil the Roots thereof in flavoured Wine; and present it as their Food in full Baskets at their Door.

But if the whole Stock shall fail any one on a sudden, and he shall have no Means to recover a new Breed; it is Time to unfold the memorable Invention of the Arcadian Master, and how the tainted Gore of Bulls slain has often produced Bees: I'll disclose the whole Tradition, tracing it high from its first Source.

NOTES.

269. *Disfuta*. Defrutum was a Mixture made of new Wine, whereof the one Half, or a Third, was boiled away, into which several sweet Herbs and Spices were put.

269 *Psytia passas*, &c. i. e. Raisin-wine,
for which the *Psytian* Grape was most proper.

271. *Est etiam flus in pratis.* We may

venture to affirm, says the same Author, that the Plant here described is the *Aster Atticus*, or *Purple Italian Star-wort*.

273. *Cespice*. Mr. Martin understands this of a Root with bushy Fibres.

2-8. *Mella*. *Mella*, or *Mela*, was the Name of a River in *Cisalpine Gaul*,

Nam quâ Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum pictis vehitur sua rura phaselis;
Quâque pharetratæ vicinia Persidis urget, 290
Et viridem Ægyptum nigrâ fecundat arenâ,
Et diversa ruens septem discurrit in ora,
Usque coloratis annis devexus ab Indis;
Omnis in hac certam regio jacet arte salutem.
Exiguus primum, atque ipsos contractus ad usus,
Eligitur locus; hunc angustique imbrice tecti, 296
Parietibusque premunt arctis: et quatuor addunt
Quatuor à ventis obliquâ luce fenestras.
Tum vitulus, bimâ curvans jam cornua fronte,
Quæritur: huic geminæ nares, et spiritus oris 300
Multa reluctanti obstruitur: plagisque perempto
Tunsa per integram solvuntur viscera pellem.
tunsa per integram pellem, solvuntur huic perempto plagis.

*Nam quâ fortunata gens Pellæi
Canopi accolit Nilum stagnantem
agris flumine effuso, et vehitur
circum sua rura pictis phaselis;
quâque urget vicinia pharetratæ
Persidis et fecundat viridem
Ægyptum nigrâ arenâ, et quâ
annis, devexus usque ab coloratis
Indis, ruens discurrit in septem
diversa ora; omnis regio
jacet certam salutem in hac arte.
Primum: exiguus locus eligitur,
atque contractus ad hos usus
ipsos; premunt hunc locum im-
briceque angusti tecti, arctisque
parietibus: et addunt quatuor
fenestras obliquâ luce à quatuor
ventis. Tum vitulus, jam cur-
vans cornua bimâ fronte, quæritur:
geminæ nares obstruuntur,
et spiritus oris obstruitur huic
reluctanti multa: visceraque,*

TRANSLATION.

For where the happy Nation of Pellæan Canopus inhabit on the Banks of Nile floating the Plains with his overflowing River, and sail around their Fields in painted Gondola's: and where the River, that rolls down as far as from the swarthy Indians, presses on the Borders of quivered Persia, and fertilizes verdant Egypt with black *slimy* Sand, and pouring along divides itself into seven different Mouths; all the Country grounds infallible Relief on this Art. First a Space of Ground of small Dimensions, and contracted for this very Purpose, is made choice of; this they strengthen with a narrow Tile-roof and confined Walls: And add four Windows of slanting Light from the four Winds. Then a Bullock, just bending the Horns in his Forehead two Years old, is fought out: Whilst he struggles exceedingly, they close up both his Nostrils, and the Breath of his Mouth: And, having beaten him to Death, his battered Bowels burst within the

NOTES.

287. *Gens fortunata.* Egypt, called a happy Nation, because of its fertile Soil.

287. *Pellæi Canopi.* That is, of Canopus, a City of Egypt, in the Neighbourhood of Alexandria, which was founded by Alexander, born in Pella of Macedonia.

290. *Quâque pharetratæ vicinia Persidis urget.* We are not to understand here Persia strictly so called, for that is very far distant from Egypt; but the Empire of the Persians as it was extended by Cyrus. *Xenophon* tells us, that great Monarch left behind him an Empire bounded on the East by the *Mare Erythræum*, on the North by the *Black Sea*, on the West by *Cyprus* and *Egypt*, and on the South by *Ethiopia*. Here we see plainly how the Nile may press the Borders of Persia, since the Persians extended their Dominions as far as Egypt.

290. *Pharetratæ Persidis.* The Persians are every where celebrated for their Skill in Archery.

290. *Vitina.* The Sense naturally leads

one to take *vicinia* here in the Plural from *vicinium*. *Ruens* seems not to have understood it so.

291. *Viridem Ægyptum.* Viridis here is a proper Epithet to express the rich Verdure and great Fertility which Egypt enjoys, in consequence of its being overflowed by the Nile.

293. *Annis devexus ab Indis.* The River Nile rises out of the Mountains of the Moon in *Ethiopia*, all which Country was anciently called by the common Name of *India*. See *Ruæus's* Note on *Geor. II. 172.*

295. *Exiguus primum, &c.* It was the general Opinion of Antiquity that Bees were produced from the putrid Bodies of Cattle: Which seems to be confirmed from the Story of *Samson* in the fourteenth Chapter of *Judges*. The Truth is, such Carcases are a proper Receptacle for their Young; and therefore the female Parent chooses there to lay her Eggs, that the Warmth of the fermenting Juices may help to hatch them,

Linguunt eum positum sic in clauso loco ; et subjiciunt ramea fragmenta, thymum, recentesque casias costis ejus. Hoc geritur, Zephyris primùm impellentibus undas, antequàm prata rubeant novis coloribus, antequàm garrula hirundo suspendat nidum tignis. Interea tepesfactus humor in teneris ossibus æstuat : et animalia visenda, miscentur miris modis, trunca pedum primò, et mox stridentia pennis, magis magisque carpunt tenuem aëra : donec, ut imber effusus æstivis nubibus, erupere ; aut ut sagittæ è pulsante nervo, si quando leves Parthi incunt prima prælia. Musæ, quis, quis Deus extudit hanc artem nobis ? unde hæc nova experientia hominum cepit ingressus. Pastor Aristæus, fugiens Peneia Tempe,

Sic positum in clauso linguunt ; et ramea costis Subjiciunt fragmenta, thymum, casiasque recentes. Hoc geritur, Zephyris primùm impellentibus undas,

Ante novis rubeant quàm prata coloribus, ante Garrula quàm tignis nidum suspendat hirundo. Interea teneris tepesfactus in ossibus humor Æstuat : et visenda modis animalia miris Trunca pedum primò, mox et stridentia pennis Miscentur ; tenuemque magis magis aëra carpunt : Donec, ut æstivis effusus nubibus imber, Erupere ; aut ut nervo pulsante sagittæ, Prima leves incunt si quando prælia Parthi.

Quis Deus hanc, Musæ, quis nobis extudit artem ? Unde nova ingressus hominum experientia cepit ? Pastor Aristæus fugiens Peneia Tempe,

TRANSLATION.

Hide that remains intire. When dead, they leave him pent up ; and lay under his Sides Fragments of Boughs, Thyme, and fresh Casia. This is done when first the Zephyrs stir the Waves, before the Meadows blush with new Colours, before the chattering Swallow suspends her Nest upon the Rafter. Mean while the Juices warmed in the tender Veins ferment : And Animals, wondrous to behold, first shorn of their Feet, and in a little while buzzing with Wings, swarm together, and more and more fan the thin Air : Till they burst away like a Shower poured down from Summer Clouds ; or like an Arrow from the whizzing String, what time the swift Parthians first usher in the Fight.

What God, ye Muses, what God disclosed to us this mysterious Art ? Whence took this new Experience of Men its Rise ?

The Shepherd Aristæus, flying from Peneian Tempe, having lost his Bees,

NOTES.

303. *Sic positum.* When dead. Mr. Addison is the only one, I have seen, who has justly interpreted this Phrase ; which properly signifies a dead Body laid out in order to Burial, or in a dying Posture. See *Hor.* 1 Sat. II. 106. *Æn.* II. 644. XI. 30.

307. *Ante quàm nidum suspendat hirundo.* The Time of the Swallow's Coming is said by *Columella* to be about the twentieth or twenty-third of February. But in our Climate it is a full Month later.

317. *Pastor Aristæus.* Aristæus was the Son of *Apollo*, by *Cyrene*, the Daughter of the River-god *Peneus*. He married *Autonce*, the Daughter of *Cadmus*, by whom he had *Asæon*. After the Death of his Son, being informed by the Oracle of *Apollo* that he should receive divine Honours in the Island *Cra*, he removed thither, where, offering sacrifice to *Jupiter*,

he obtained the Ceasing of a Plague, and was therefore honoured by them as a God after his Death. He is said also to have visited *Areadia*, *Sardinia*, *Sicily*, and *Thrace*, in all which Countries he was adored, for having taught Mankind the Uses of Oil and Honey, and the Manner of curdling Milk.

317. *Peneia Tempe.* The River *Peneus* rises in *Pindus*, a great Mountain of *Thessaly*, and flows through the delightful Plains of *Tempe*, as it is described by *Ovid* :

Est nemus Hæmonia, prærupta quod undique claudit

Silva ; vocant Tempe : per quæ Peneus, ab imo

Effusus Pindo, spumosis volvoitur undis ;

Dixisseque gravi tenues agitantia fumos

Nubila conducit, summasque aspergine silvas

Implet ; et sonitu plus quam vicina fatigat.

323. *Thymbræm*

Amiffis, ut fama, apibus morboque fameque
 Triftis ad extremi facrum caput astitit amnis,
 Multa querens; atque hâc affatus voce parentem:
 Mater Cyrene, mater, quæ gurgitis hujus 321
 Ima tenes, quid me præclarâ stirpe Deorum,
 Si modò, quem perhibes, pater est Thymbræus
 Apollo,

Invisum fatis genuiffi? aut quò tibi noſtri
 Pulſus amor? quid me cœlum ſperare jubebas? 325
 En, etiam hunc ipſum vitæ mortalis honorem,
 Quem mihi vix frugum et pecudum cuſtodia ſolers
 Omnia tentanti extuderat, te matre, relinquo.
 Quin age, et ipſa manu felices erue ſilvas;
 Per ſtabulis inimicum ignem, atque interſice
 meſſes; 330

Ure ſata, et validam in vites molire bipennem:
 Tanta meæ ſi te ceperunt tædia laudis.

At mater ſonitum thalamo ſub fluminis alti
 Senſit: eam circum Mileſia vellera Nymphæ
 Carpebant: hyali ſaturo fucata colore: 335
 Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
 moque, Xanthoque, Ligeaque, Phyllodoceque,

apibus amiſſis morboque fameque,
 ut eſt fama, aſtitit, triſtis ad
 ſacrum caput extremi amnis,
 querens multa; atque eſt affatus
 parentem hâc voce: Mater Cy-
 rene, mater, quæ tenes ima
 loca hujus gurgitis, quid genuiſſi
 me, inviſum fatis, de præclarâ
 ſtirpe Deorum, ſi modò Thym-
 bræus Apollo, quem perhibes
 meum patrem, eſt meus pater?
 Aut quò eſt amor noſtri pulſus
 tibi? Quid jubebas me ſperare
 cœlum? En, te matre, relinquo
 hanc honorem ipſum mortalis
 vitæ, quem honorem ſolers cu-
 ſtodia frugum et pecudum vix
 extuderat mihi tentanti omnia.
 Quin age, et ipſa erue meas
 felices ſilvas tua manu; ſer i-
 nimicum ignem ſtabulis, atque
 interſice meſſes; ure ſata, et
 molire validam bipennem in meas
 vites: ſi tanta tædia meæ laudis
 ceperunt te. At mater ſenſit
 ſonitum vocis ſub thalamo alti
 fluminis: circum eam nymphæ
 carpebant Mileſia vellera, fuca-
 ta ſaturo colore hyali; Dry-

TRANSLATION.

as it is ſaid, by Diſcaſe and Famine, ſtood mournful by the ſacred Source of the riſing River, dolefully complaining; and with theſe Accents addreſſed his Parent: O Mother Cyrene, O Mother, who inhabitſt the Depths of this Flood, why haſt thou brought me forth of the illuſtrious Race of Gods, if indeed, as you pretend, Thymbræan Apollo be my Sire, thus abhorred by Deſtiny? Or whither is thy Love for me baniſhed? Why didſt thou bid me hope for Heaven? Lo I, thine own Offspring, am even bereaved of this very Glory of my mortal Life, * which, amidſt my watchful Care of Flocks and Agriculture, I, after infinite Effays, with much ado atchieved. Why then go on, root up with thy own Hand my happy Groves; ſend hostile Flames into my Stalls, and kill my Harveſts; burn up my † Plantations, and wield the ſturdy Bill againſt my Vineyards; if you are ſeized with ſuch ſtrong Averſion to my Praise.

But his Mother heard the *pitious* Sound beneath the Chambers of the deep River: Her Nymphs around her were ſpinning the Mileſian Vellera, dyed with rich Sea-green Tincture: Drymo and Xantho, Ligea and Phyllodoce, their

* Which my watchful Care of Corn and Flocks ſtruck out to me with much ado, after I had tried all Things. † Sata, Either Plantations, as Geor. II. 350. or Corn Fields.

NOTES.

323. *Thymbræus Apollo.* Apollo had this Name from *Thymbra*, a Town of *Troas*, where he had a famous Temple.

335. *Hyali colore.* That is, a Sea-green or Glaſs Colour, from *ὕαλος*, which ſignifies Glaſs.

*effusæ quoad nitidam cæsariem
per candida colla ; Nefææ, Spi-
oque, Thaliaque, Cymodoceque,
Cydisippeque, et flava Lycorias ;
altera adhuc virgo, altera tum
experta primos labores Lucinæ :
Clioque, et Beroe ejus soror,
ambæ Oceanitides, ambæ incinctæ
auro, ambæ incinctæ pictis pel-
libus ; atque Ephyre, atque Opis,
et Asia Deïopeia, et velox Are-
thusa, sagittis tandem positus.
Inter quas Clymene sedens nar-
rabat inanem curam Vulcani,
dolosque Martis, et ejus dulcia
furta : numerabatque densos a-
mores Divum usque à Chao. Quo
carmine dum nymphæ captæ
devolvunt mollia pensa fufis,
luctus Aristæi iterum impulit
maternas aures, omnesque seden-
tes vitreis sedilibus obstupere ;
sed ante alias sorores Arethusa
prospiciens, extulit flavum caput
à summâ undâ ; et procul dixit :
O soror Cyrene, non frustra ex-
territa tanto gemitu, Aristæus
ipse, tua maxima cura, tristis
fiat lacrymans tibi, ad undam genitoris Penci, et dicit te crudelem remine,*

*Cæsariem effusæ nitidam per candida colla ;
Nefææ, Spiouque, Thaliaque, Cymodoceque,
Cydisippeque, et flava Lycorias ; altera virgo,
Alter a tum primos Lucinæ experta labores : 340
Clioque, et Beroe soror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ ;
Atque Ephyre, atque Opis, et Asia Deïopeia ;
Et tandem positus velox Arethusa sagittis.
Inter quas curam Clymene narrabat inanem 345
Vulcani, Martisque dolos, et dulcia furta :
Aque Chao densos Divum numerabat amores.
Carmine quo captæ, dum fufis mollia pensa
Devolvunt, iterum inaternas impulit aures
Luctus Aristæi ; vitreisque sedilibus omnes 350
Obstupere : sed ante alias Arethusa sorores
Prospiciens, summâ flavum caput extulit undâ ;
Et procul : O gemitu non frustra exterrita tanto,
Cyrene soror, ipse tibi, tua maxima cura,
Tristis Aristæus, Penci genitoris ad undam 355
Stat lacrymans, et te crudelem nomine dicit.*

TRANSLATION.

comely Hair flowing down their Snow-white Necks : Nefææ and Spio, Thalia and Cymodoce, Cydisippe and golden Lycorias ; the one a Virgin, the other just experienced in the first Labours of Lucina : Clio, and her Sister Beroe, both Daughters of the Ocean, both in Gold, both in parti-coloured Skins arrayed ; Ephyre and Opis, and Asian Deïopeia ; and swift Arethusa, having at length laid her Shafts aside. Among whom Clymene was relating Vulcan's unavailing Care, the Intrigues and pleasant Thefts of Mars ; and recounted the frequent Amours of the Gods down from Chaos. Whilst the Nymphs, charmed with this Song, wind off their soft Tasks from the Spindles, the Lamentations of Aristæus struck once more his Mother's Ears, and all were amazed in their Crystal-beds : But Arethusa appeared her golden Head before her Sisters, darting her Eyes abroad ; and afar she cried, O Sister Cyrene, not in vain alarmed with such piteous Moaning, thy own Aristæus overwhelmed with Sorrow, thy darling Care, stands weeping by the Water of Peneus thy Sire, and calls thee cruel by Name. To her the

NOTES.

343. *Asia Deïopeia.* This Nymph is probably called *Asian*, because she belonged to the *Asian* Fenn.

344. *Positis Arethusa sagittis.* She had been first a Huntress, and one of *Diana's* Retinue ; and was transformed by her into a River-nymph.

345. *Curam Clymene narrabat inanem Vulcani.* Venus, the Wife of Vulcan, was caught by

her Husband in Adultery with *Mars* ; in this unseemly Posture *Vulcan* threw a Net over them, and exposed them to the Laughter of all the Gods. See the eighth Book of the *Odyssey*. The Poet calls *Vulcan's* Care vain, *inanem curam*, either because it had no Effect to reclaim his Wife ; or because it served only to propagate his own Infamy.

Huic, percussa novâ mentem formidine mater,
Duc age, duc ad nos : fas illi limina Divûm
Tangere, ait. Simul alta jubet discedere latè
Flumina, quâ juvenis gressus inferret. At illum 360
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genetricis, et humida

regna,
Speluncisque lacus clausos, lucosque sonantes,
Ibat, et, ingenti motu stupefactus aquarum, 365
Omnia sub magnâ labentia flumina terrâ
Spectabat diversa locis ; Phasimque, Lycumque,
Et caput, unde altus primùm se erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluente
Saxosumque sonans Hypanis, Myfusque Caiicus,
Et gemina auratus taurino cornua vultu 371
Eridanus ; quo non alius per pingua culta
In mare purpureum violentior influit amnis.

violenter per pingua culta arva in purpureum mare.

Mater, percussa quoad mentem novâ formidine, ait age, duc, duc illum ad nos : est fas illi tangere limina Divûm. Simul illa jubet alta flumina discedere latè, quâ juvenis inferret gressus. At unda, curvata in faciem montis, circumstetit illum, accepitque illum vasto sinu, misitque illum sub amnem. Jamque ibat mirans domum genetricis, et ejus humida regna, lacusque clausos speluncis, sonantesque lucos, et, stupefactus ingenti motu aquarum, spectabat omnia flumina labentia sub magnâ terrâ, diversa locis ; Phasimque, Lycumque, et caput, unde Enipeus primùm erumpit se, unde pater Tiberinus, et unde Aniena fluente, Hypanisque sonans saxosum, Myfusque Caiicus, et Eridanus, cum taurino vultu, auratus quoad gemina cornua, quo Eridano non alius amnis influit

TRANSLATION.

Mother, her Soul deep seized with unusual Concern, cries : Conduct, conduct him quick to us : To him it is permitted to tread the Courts of the Gods. At the same time she commands the deep Floods to divide on all Hands, that the Youth might make his Approach. And to the Water, bent into the Shape of a Mountain, flood round about him, received him into its ample Bottom, and let him pass under the River. And now admiring his Mother's Palace, and humid Realms, the Lakes pent up in Caverns, and the sounding Groves, he passed along, and, startling at the vast Motion of the Waters, surveyed all the Rivers gliding under the great Earth in different Places ; Phasis, and Lycus, and the Source whence deep Enipeus first bursts forth, whence Father Tiberinus, and whence Anio's Streams, and Hypanis roaring down the Rocks, and Mysian Caius, and Eridanus, his Bull-front necked with two gilded Horns, than whom no River pours along the fertile Fields with more Violence, into the empurpled Sea.

NOTES.

364. *Speluncisque lacus clausos.* Homer makes the Ocean to be the Source of all Rivers :

—Ὡς ὑπερείτατο μέγα στήθος Ὀκεανὸς
Ἐξ ἧς πρὸ πάντων ποταμοί. Ἑρ.

*Th' eternal Ocean, from whose Fountains flow
The Seas, the Rivers, and the Springs below.*
Pope.

And this is also the Opinion of Aristotle. But Plutarch, whom Virgil here follows, supposes the Receptacle of all the Rivers to be in a great Cavern, which passes through the whole Earth, and is called by the Poets *Rarabrum* and *Tartarus*.

373 *In mare purpureum.* See the Note on G. III. 359.

Postquam est peruentum in testæ
thalamī pendentia pumice, et
mater Cyrene cognovit inanes
fletus nati: Germanæ dant li-
quidos fontes manibus ordine,
feruntque mantilia tonsis villis.
Pars earum onerant mensas epu-
lis, et reponunt plena pocula.
Aræ adolescunt Panchæis igni-
bus. Et mater ait, Cape car-
chæsia Mæonii Bacchi, libemus
Oceano. Simul ipsa precatur Occ-
anumque, patrem rerum, foro-
resque nymphas, quæ servant
centum silvas, quæ servant cen-
tum flumina. Ter perfudit ar-
dentem Vestam liquido nectare;
ter flamma subiecta ad summum
tecti reluxit. Quo omine fir-
mans animus, ipsa sic incipit:
In Carpathio gurgite Neptuni,
est vates, cæreus Proteus, qui
metitur magnam æquor, inuictus piscibus, et iuncto curru bipedum equorum,

Postquam est in thalami pendentia pumice testæ
Perventum, et nati fletus cognovit inanes 375
Cyrene; manibus liquidos dant ordine fontes
Germanæ, tonsisque ferunt mantilia villis.
Pars epulis onerant mensas, et plena reponunt
Pocula. Panchæis adolescunt ignibus aræ.
Et mater, Cape Mæonii carchesia Bacchi, 380
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quæ silvas, centum quæ flumina servant.
Ter liquido ardentem perfudit nectare Vestam;
Ter flamma ad summum tecti subiecta reluxit. 385
Omine quo firmans animus, sic incipit ipsa:
Est, in Carpathio Neptuni gurgite, vates,
Cæreus Proteus, magnum qui piscibus æquor,
Et iuncto bipedum curru metitur equorum.

TRANSLATION.

After he was arrived under the Roof of her Bed-chamber, hung with Pumice-stones, and Cyrene informed of the idle Lamentations of her Son; the Sisters in Order serve up the Crystal Streams for the Hands, and bring smooth Towels. Some load the Boards with Viands, and plant the full Cups. The Altars blaze with Panchæan Fires. Then the Mother: Take, says she, these Goblets of Mæonian Wine, let us offer a Libation to Ocean. At the same time she herself addresses Ocean, the Parent of Things, and the Sister Nymphs, who preside over an hundred Woods, over an hundred Rivers. Thrice she sprinkled glowing Vesta with the liquid Nectar; thrice the Flame shot to the Top of the Roof, brightened.

With which Omen encouraging her Soul, she thus begins: In Neptune's Carpathian Gulf there dwells a Seer, Cæreus Proteus, who measures the great Sea with *harnessed* Fishes, and in a Chariot yoked with two-legged Steeds. He

NOTES.

375. *Inanes*. These Lamentations, says *Servius*, were vain, because they were moved by a Calamity easy to be repaired.

377. *Tonsisque ferunt mantilia villis*. Mantile, or, as others spell it, *Mantele*, signifies a Towel, and it seems to have been made of some woolly or nappy sort of Cloth, which the nicer sort of People had shorn or clipped, for the greater Smoothness and Delicacy.

379. *Panchæis ignibus*. With *Panchæan* Incense, so called from *Panchæa*, a Region of *Arabia*, that abounded with Frankincense, *Geor.* III. 139.

385. *Subiecta*. *Ruvius* interprets it *supposita*: Which hardly makes Sense, for the Wine was poured upon the Fire, and conse-

quently made it mount up into a Blaze. It must therefore signify *thrown up*, or *mounting up*, as *sulcicio* does, *Ecl.* X. 74. and *Æn.* XII. 288.

387. *Carpathio gurgite*. *Carpathus*, now called *Scarpanto*, is an Island of the *Mediterranean*, over-against *Egypt*, from which the neighbouring Sea was called *Carpathian*.

388. *Proteus*. The Poets makes *Proteus* to have been a Sea-god, *Homer* makes him an *Egyptian*, and *Herodotus* a King of *Egypt*. *Sir Isaac Newton* finding him cotemporary with *Amenophis*, or *Memnon*, takes him to have been only a Viceroy to that Prince, and to have governed some Part of the *Lower Egypt* in his Absence.

Hic nunc Emathia^s portus patriamque revisit 390
 Pallenen : hunc et Nymphæ veneramur, et ipse
 Grandævus Nereus ; novit namque omnia vates,
 Quæ sint, quæ fuerint, quæ mox ventura tra-
 hantur.

Quippe ita Neptuno visum est ; immania cujus
 Armenta, et turpes pascit sub gurgite phocas. 395
 Hic tibi, nate, prius vinclis capiendus, ut omnem
 Expediat morbi causam, eventusque secundet.
 Nam sine vi non ulla dabit præcepta, neque illum
 Orando flectes : vim duram et vincula capto
 Tende : doli circum hæc demum franguntur ina-
 nes. 400

Ipsa ego te, medios cum Sol accenderit æstus,
 Cum sitiunt herbæ, et pecori jam gratior umbra
 est,

In secreta senis ducam, quò sessus ab undis
 Se recipit ; facile ut somno aggrediare jacentem.

Hic nunc revisit portus Ema-
 thia^s, patriamque Pallenen : et
 nos nymphæ, et grandævus Ne-
 reus ipse, veneramur hunc ;
 namque ille vates novit omnia,
 quæ sint, quæ fuerint, et quæ
 trahantur mox ventura. Quippe
 ita est visum Neptuno ; cuius
 immania armenta, et turpes pho-
 cas pascit sub gurgite. Nate,
 hic Proteus est prius capiendus
 tibi vinclis, ut expediat omnem
 causam morbi, secundetque even-
 tus. Nam non dabit ulli præ-
 cepta sine vi, neque flectes il-
 lum orando : tende duram vim,
 et vincula illi capto : ejus doli
 circum hæc vincula inanes de-
 mum franguntur. Ego ipsa,
 cum sol accenderit medios æstus,
 cum herbæ sitiunt, et jam umbra
 est gratior pecori, ducam te in
 secreta latibula sedis, quò sessus
 recipit se ab undis ; ut facile ag-
 grediare illum jacentem somno.

TRANSLATION.

now revisits the Ports of Emathia and his native Pallene : Him both we Nymphs, and old Nereus himself adore ; for the Prophet knows all Things that are, that have been, and the whole Concatenation of future Events. For such is the Will of Neptune ; whose unyieldy Doves, and unshapely Sea-calves, he feeds under the Deep. Him, my Son, you first must surprize with Chains, that he may explain to you the whole Cause of the Disease, and make the Issue prosperous. For no Instructions will he give without Compulsion, nor can you move him by Intreaty : Ply him, when taken, with rigid Force and Chains : All his Tricks to evade these proving vain will at length be quite baffled. I myself, as soon as the Sun has inflamed his Noon-tide Heats, when the Herbs thirst, and the Shade is now more grateful to the Cattle, I myself will conduct thee into the Senior's recess, whither he retires from the Waves when fatigued ; that you may easily assail him overpowered with Sleep. But when you shall hold him

NOTES.

391. *Pallenen.* Pallene is a Peninsula of Macedonia, whereof Virgil makes Proteus a Native.

393. *Quæ mox ventura trahantur.* There is a great Propriety here in the Word *trahantur*, which denotes the Concatenation of Causes and Effects, whereby one Event is drawn on after another in a fixed Series like the Links of a Chain. *Magno judicio Poeta trahendi verbum usurpat*, says the Variorum ; *est enim*

fatum, præcedentium causarum, subsequendum-que perplexio quædam, et catenæ more coherens. Trahi ergo dicuntur futuri rerum eventus, quia, in illa serie nexuque causarum ex æternitate pendendum, ita se consequuntur ut aliis aliud trahat.

394. *Lotos.* Mr Martin takes it for the Water-lily, on the Credit of Prosper Alpinus.

399. *Flectes.* The *Medicææ* and other Manuscripts read *vincet*.

Verùm ubi tenebis illum correptum manibus, vinclisque; tum varia species, atque ora ferarum illudent tibi. Enim subito fiet horridus sus, atraque tigris, squamosusque draco, et læana fulvâ cervice: aut dabit ærem sentitum flammæ, atque ita excidet vinclis; aut dilapsus in tenues aquas abibit. Sed quanto magis ille vertet se in omnes formas, tanto magis in, nate, contende tenacia vinclo: donec eris clis, corpore mæ. qualem videris, cum tegetis lœna, somno incepto. At illi, et diffudit liquidum odorem ambrosiæ, quo perfudit totum corpus nati. At dulcis aura spiravit illi crinibus confectis, atque habilis vigor venit membris. Est ingens specus in latere excelsi montis, quod glauca urda cingitur æntis, scinditque sese in reductos sinus: fuit hic tantissima statio nautis deprensæ p. scellâ. Hic Proteus tegit p. magna, vasti saxi.

Verùm ubi correptum manibus vinclisque tenebis; Tum variæ illudent species, atque ora ferarum. 406 Fiet enim subito sus horridus, atraque tigris, Squamosusque draco, et sulvâ cervice læana: Aut ærem flammæ sonitum dabit, atque ita vinclis excidet; aut in aquas tenues dilapsus abibit. 410 Sed quanto ille magis formas se vertet in omnes, Tanto, nate, magis contende tenacia vinclo Donec talis erit, mutato corpore, qualem Videris, incepto tegetet cum lumina somno. Hæc ait, et liquidum ambrosiæ diffudit odorem: Quo totum nati corpus perfudit. At illi 416 Dulcis compositis spiravit crinibus aura, Atque habilis membris venit vigor. Est specus ingens Excelsi latere in montis, quod plurima vento Cogitur, inque sinus scindit sese unda reductos: 420 Deprensæ olim statio tutissima nautis. Intus se vasti Proteus tegit objice saxi.

TRANSLATION.

fast confined within your Arms and Chains, then various Forms and Features of wild Beasts will mock your Grasp. For on a sudden he will become a bristly Boar, a fell Tyger, a scaly Dragon, and Lions: with a tawny Main: Or he will emit the roaring Sound of Flame, and so escape the Chain; or liquified into fluid Waters glide away. But the more he shall transform himself into all Shapes, still closer draw, my Son, the hampering Chains: Till, rechanged, he shall become such as you saw him when ushering in Sleep he closed his Eyes. She said, and shed around the liquid Odour of Ambrosia, wherewith she sprinkled over the whole Body of her Son. Now from his trimmed Locks a delicious Fragrance breathed, and active Vigour was infused into his Limbs. In the Side of a hollowed Mountain is a spacious Cave, whither the Waves in great Numbers are driven by the Wind, and divide themselves into winding Bays: At times a Station most secure for Weather-beaten Mariners. Within this Cave Proteus hides himself behind the Barrier of a huge Rock. Here the Nymph

NOTES.

406. *Illudent.* Heinsius and many old Editions read *eludent*. *Pierius* found *ludent* in the Roman Manuscript, *eludent* in the Lombard, *Atedicean* and most of the ancient ones.

415. *Ambrosiæ.* Ambrosia is the Food of the Gods; and Nectar their Drink. But the

two are often confounded, as here *liquidus odor* is said of *Ambrosia*.

416. *Perfudit.* This is the Reading *Pierius* found in the Roman Manuscript.

421. *Depressæ.* See the Note on *Æn.* V. 52.

Hic juvenem in latebris aversum à lumine Nympha

Collocat: ipsa procul nebulis obscura refilit.

Jam rapidus torrens sitientes Sirius Indos, 425

Ardebat cælo, et medium Sol igneus orbem

Hauferat: arebant herbæ; cava flumina ficcis

Faucibus ad limum radii tepefacta coquebant;

Cum Proteus consueta petens è fluctibus antra

Ibat: cum vasti circum gens humida Ponti 430

Exultans rorem latè dispergit amarum.

Sternunt se somno diversæ in litore phœæ.

Ipse, velut stabuli custos in montibus olim,

Vesper ubi è pastu vitulos ad tecta reducit,

Auditisque lupos acuunt balatibus agni; 435

Confidit scopulo medius, numerumque recenset.

Cujus Aristæo quoniam est oblata facultas;

Vix defessâ senem passus componere membra,

Cum clamore ruit magno; manicisque jacentem

Occupat. Ille, suæ contrâ non immemor artis, 440

Omnia transformat sese in miracula rerum,

Ignemque, horribilemque feram, fluviumque li-

quentem.

Verùm, ubi nulla fugam reperit fallacia, victus

In sese redit, atque hominis tandem ore locutus:

Hic nympha collocat juvenem aversum à lumine in latebris, et ipsa refilit procul obscura nebulis. Jam rapidus Sirius, torrens sitientes Indos, ardebat cælo, et ingens sol hauserat medium orbem: herbæ arebant, et radii coquebant cava flumina tepefacta faucibus ficcis ad limum; cum Proteus ibat è fluctibus, petens consueta antra: humida gens vasti ponti, exultans circum eum, dispergit amarum rorem. Phœæ sternunt se diversæ in litore. Ipse velut olim custos stabuli in montibus, ubi vesper reducit vitulos è pastu ad tecta, agnèque acuunt lupos balatibus agni, confidit medius scopulo, recensetque numerum pecudum. Cujus capiendi quoniam facultas est oblata Aristæo; vix passus senem Proteus componere defessâ membra, ruit cum magno clamore, occupatque illum jacentem manicis. Contrâ ille, non immemor suæ artis, transformat sese in omnia miracula rerum, ignemque, horribilemque feram, fluviumque liquentem. Verùm ubi nulla fallacia reperit fugam, victus redit in sese, atque tandem est locutus ore hominis:

TRANSLATION.

places the Youth in Ambush remote from View, she stays herself at a Distance shrouded in a misty Veil. Now the sultry Dog-star scorching the thirsty Indians blazed in the Sky, and the fiery Sun had finished Half his Course: The Herbs withered; and the Rays made the shallow overheated Rivers boil, their Channels being drained to the slimy Bottom; when Proteus, repairing to his accustomed Den, advanced from the Waves: The watery Race of the vast Ocean, gamboling around him, scatters the briny Spray far and near. The Sea-calves apart lay them down to sleep along the Shore. He himself (as at times the Keeper of a Fold upon the Mountains, when Evening brings home the Bullocks from the Pasture, and the Lambs with noisy Bleatings whet the Hunger of the Wolves) sits in the Center on a Rock, and reviews their Numbers. Of seizing whom since so favourable an Opportunity offered itself to Aristæus; scarce suffering the aged God to compose his weary Limbs, he rushes upon him with a great Shout, and surprizes him with Chains as he lay. He on the other hand, not forgetful of his Art, transforms himself into all the wondrous Shapes in Nature, Fire, and a grimly Savage, and flowing River. But when no Shifts could find him an Escape, overpowered he returns to himself, and at length thus spoke in human Accent:

NOTES.

425. *Jam rapidus Sirius.* Sirius, a Star of the first Magnitude in the Mouth of the Dog, rises about the Time of the Sun's entering into Leo, toward the latter End of July, making what we call the Dog-days.

435. *Auditisque.* Others read *auditisque*; but the Sense would naturally lead one to *auditisque*, which is the Reading of the Roman, Medicean, and Cambridge Manuscripts.

quisnam jussit te, confidentissime
juvenum, adire nostras domos?
quidve petis hinc? sic inquit,
At ille Aristæus ait: Proteu,
scis, ipse scis; neque est cuiquam
fallere te: sed tu define velle
fallere me. Nos, secuti præ-
cepta Deûm, venimus huc, quæ-
situm oracula lapsis rebus. Est
effatus hoc tantum. Ad hæc
denique vates intorsit ardentem
oculus glauco lumine; et frendens
graviter sic resolvit ora satis:
Iræ non nullius numinis exerceant
te: luis magna scelera com-
missa; Orpheus miserabilis
suscitat tibi has pœnas, baudi-
quaquam satis magnas ob meri-
tum, ni fata resistent, et sævit
graviter pro conjuge raptâ sibi.
Illa puella quidem moritura,
dum præceptis fugeret te per flu-
mina, non vidit, ante pedes in
altâ herbâ, immanem hydram
servantem ripas. At chorus
Dryadum, æqualis ætate, im-
plērunt supremos montes clamore:
Rhodopeiæ arces stērunt, alta-
que Pangæa, et Mavortia tel-
lus Rhefi, atque Getæ, atque Hebrus, atque Orithyia Asiæ.

Namquis te, juvenum confidentissime, nostras
Jussit adire domos? quidve hinc petis? inquit.

At ille:

Scis, Proteu, scis ipse; neque est te fallere cuiquam:
Sed tu define velle. Deûm præcepta secuti

Venimus huc, lapsis quæsitum oracula rebus.

Tantum effatus. Ad hæc Vates vi denique multâ
Arduos oculos intorsit lumine glauco, 451

Et graviter frendens, sic fatis ora resolvit,

Non te nullius exerceant numinis iræ:

Magna luis commissa: tibi has miserabilis Orpheus
Haudquaquam ob meritum pœnas, ni fata resi-

stant, 455

Suscitat; et raptâ graviter pro conjuge sævit.

Illa quidem, dum te fugeret per flumina præceps,

Immanem ante pedes hydram moritura puella

Servantem ripas altâ non vidit in herbâ.

At chorus æqualis Dryadum clamore supremos 460

Implērunt montes: stērunt Rhodopeiæ arces,

Altaque Pangæa, et Rhefi Mavortia tellus,

Atque Getæ, atque Hebrus, atque Asiæ Orithyia.

TRANSLATION.

Who, most presumptuous Youth, enjoined thee, he says, to approach my Habitation? Or what demandest thou here? But he: Thou knowest, O Proteus, thou knowest thyself; nor is it any one's Power to deceive thee: But do thou cease to try thy Wiles on me. For in Pursuance of divine Command I came hither to consult thy Oracle about my ruined Affairs. He said. Then the Prophet at length with mighty Force rolled his Eyes flashing with azure Light, and, gnashing his Teeth fiercely, thus opened his Mouth to disclose the Fates: 'Tis the Vengeance of no mean Deity that pursues thee: Thou art making Attonement for thy heinous Crimes: These Sufferings, by no Means proportioned to thy Guilt, unhappy Orpheus entails upon thee, unless the Fates oppose; and he sorely rages for his ravished Queen. And indeed it was, whilst she fled precipitantly from you along the River, that the Maid doomed to Death was so unhappy not to see the hideous Water-snake before her Feet, as it guarded the Banks in the tall Grass. But her coeval Choir of Dryads filled the highest Mountains with their Shrieks: The Rocks of Rhodope wept, so did lofty Pangæa, and the martial Land of Rhesus, the Getes, and Hebrus, and Attic Orithyia.

NOTES.

447. *Neque est te fallere cuiquam.* This is a Grecism for *neque licet cuiquam*: Thus in the Second Eclogue, *Nec sit tibi credere.* So also Horace, *Quod versu dicere non est.*

453. *Miserabilis Orpheus, &c.* Others understand the Words thus: *Orpheus unhappy for no Guilt or Demerit of his,*

454. *Orpheus* He was the Son of *Oeagrus*, King of *Thrace*, by the Muse *Calliope*; highly celebrated for his extraordinary Skill in Music and Poetry, and was one of the *Argonauts*. The Hymns that go under his Name are with good Reason believed to be spurious. 46

Ipse cavâ solans ægrum testudine amorem,
 Te, dulcis conjux, te solo in litore secum, 465
 Te veniente die, te decedente canebat.
 Tænarias etiam fauces, alta ostia Diris,
 Et caligantem nigra formidine lucum
 Ingressus, Manesque adiit, Regemque tremendum,
 Nesciaque humanis precibus mansuescere corda.
 At cantu commotæ Erebi de sedibus imis 471
 Umbræ ibant tenues, simulacraque luce carentum:
 Quàm multa in silvis avium se millia condunt,
 Vesper ubi, aut hibernus agit de montibus imber:
 Matres, atque viri, defunctaque corpora vitâ 475
 Magnanimûm heroum, pueri, innuptæque puellæ,
 Impositique rogis juvenes ante ora parentum;
 Quos circum limus niger, et deformis arundo
 Cocyti, tardâque palus inamabilis undâ
 Alligat, et novies Styx interfusa coerctet. 480
 Quin ipsæ stupuere domus, atque intima Lethi
 Tartara, cæruleosque implexæ crinibus angues
 Eumenides: tenuitque inhians tria Cerberus ora;
 Eumenidesque implexæ quoad cæruleos angues crinibus, obstupuere; Cerberusque inhians tenuit tria ora;

Orpheus ipse, solans ægrum amorem cavâ testudine, canebat te, dulcis conjux, canebat te secum in solo litore, canebat te die veniente, canebat te die decedente. Ille, ingressus Tænarias fauces, alta ostia Diris, et lucum caligantem nigra formidine, adiit Manesque, tremendumque regem, cordaque nescia mansuescere, humanis precibus. At tenues umbræ, commotæ cantu Orphei, simulacraque carentum luce, ibant de imis sedibus Erebi: quàm multa millia avium condunt se in silvis, ubi vesper, aut hibernus imber agitas de montibus: matres atque viri, corporaque magnanimûm heroum defunctæ vitâ, pueri, innuptæque puellæ, juvenesque impositi rogis ante ora parentum ibant. Quos niger limus, et deformis arundo Cocyti, inamabilisque palus cum tardâ undâ circum alligat, et Styx novies interfusa coerctet. Quin domus ipsæ, atque intima Tartara lethi,

TRANSLATION.

Orpheus himself, soothing the Anguish of his Love with his concave Shell, sung thee, his sweet Eurydice, thee by himself on the lonely Shore, thee when the Day arose, thee when the Day declined he sung. He entering even the Jaws of Tænarus, Pluto's Gates profound, and the Grove overcast with gloomy Horror, visited the Manes, and their tremendous King, and Hearts incapable of relenting at human Prayers. But the airy Shades, and Phantoms of the Dead, affected with his Song advanced from the deep Mansions of Erebus, in such Throngs as Birds that shelter themselves by Thousands in the Woods, when Evening, or a wintry Shower drives them from the Mountains: Matrons, and Men, and Ghosts of gallant Heroes deceased, Boys, and unmarried Virgins, and Youths laid on the Funeral Piles before the Faces of their Parents: whom the black Mud, and unsightly Reeds of Cocytus, and the unlovely Lake with sluggish Wave incloses round, and Styx nine times interfused confines. Nay, the very Habitations and deepest Dungeons of Death were astonished, and the Furies, with whose Hair blue Snakes were interwoven; and yawning Cerberus repressed his three Mouths:

NOTES.

464. *Cavâ testudine.* The Lyre is called *Testudo*, because the ancient Lyres were made of the Shells of Tortoises. It was a received Story, that Mercury, finding accidentally a dead Tortoise on the Banks of the Nile, made a Lyre of it: Whence Horace calls him *curvæ lyrae parientem*.

467. *Tænarias fauces.* Tænarus is a Promontory of the Peloponnese, fabled to be the Entrance to the Infernal Regions.

471. *Erebi.* Erebus here, and in other Places, signifies the profoundest Mansion of Hell.

475. *Defunctaque corpora vitâ magnanimûm heroum.* Lifeless Bodies of gallant Heroes. *Corpora* is likewise put for the airy Vehicle of departed Spirits, as *Æn.* VI. 303, 306.

atque rota Ixionci orbis constitit cantu. Jamque Orpheus, referens pedem, evaserat omnes casus; Eurydiceque reddita veniebat ad superas auras, sequens eum ponè; namque Proserpina dederat hanc legem: cum subita dementia cepit incautum amantem, dementia ignoscenda quidem, si Manes scirent ignoscere. Restitit, immemorque, heu! victusque animi, respexit suam Eurydicen jam sub luce ipsa: ibi omnis labor est effusus, atque fœdera immitis tyranni rupta, fragorque est ter auditus Avernis flagnis. Illa inquit, quis perdidit et me miseram, et te, Orpheu? quis tantus furor est hic? En iterum crudelia fata vocant me retro, somnusque condit natantia lumina. Jamque vale: seror circumdata ingenti nocte, tendensque invalidas palmas tibi, heu! non amplius tua. Dixit; et subito fugit diversus ex oculis Orphei, cum sumus commissus in tenues auras: neque præterea vidit illum,

Atque Ixionei cantu rota constitit orbis.

Jamque pedem referens, casus evaserat omnes; 485
Redditaque Eurydice superas veniebat ad auras,
Ponè sequens; namque hanc dederat Proserpina legem:

Cum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.
Restitit, Eurydicenque suam, jam luce sub ipsa, 490
Immemor, heu! victusque animi, respexit: ibi omnis

Effusus labor, atque immitis rupta tyranni
Fœdera; terque fragor stagnis auditus Avernis.
Illa, Quis et me, inquit, miseram, et te perdidit, Orpheu?

Quis tantus furor? en iterum crudelia retro 495
Fata vocant, conditque natantia lumina somnus.
Jamque vale: seror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
Dixit; et ex oculis subito, ceu fumus in auras
Commixtus tenues, fugit diversa: neque illum, 500

TRANSLATION.

and the Circumrotation of Ixion's Orb was suspended by the Song. And now, tracing back his Way, he had overpassed all Dangers; and restored Eurydice was just approaching the superior Regions, following behind; for Proserpina had given him that Law: When a sudden Frenzy seized the unwary Lover, pardonable indeed, if the Manes knew to pardon. He stopt, and just on the Verge of Light, ah! unmindful, and not Master of his Mind, looked back on his Eurydice: There was all his Labour lost, and the Law of the relentless Tyrant broke, and thrice a dismal Groan heard through the Avernian Lake. Ah! Orpheus, she says, who hath both unhappy me, and thee undone: What deep Infatuation this? See once more the cruel Fates call me back, and Sleep closes my Swimming Eyes. And now farewell: I am snatched away, encompassed

NOTES.

484. *Cantu*. The usual Reading is *vento*, of which it is not easy to make Sense: Whereas *cantu*, which *Pierius* found in several Manuscripts, makes all easy.

493. *Fragor*. Servius understands *fragor* to mean an Exultation of the Shades at the Return of Eurydice, and quotes a Passage of *Lucan* in Confirmation of his Opinion:

————— *Gaudet à luce relictam*

Eurydicen, stercentis Orphei Manes.

But it is observed that *fragor* is never used by Virgil for a Sound of J. v. but for some great Crash, or horrid Noise. Therefore it seems rather to mean here some dismal Sound.

Prenfantem nequicquam umbras, et multa volentem

Dicere, præterea vidit; nec portitor Orci
Amplius objectam passus transire paludem.
Quid faceret? quò se raptâ bis conjuge ferret?
Quo fletu Manes, quò numina voce moveret? 505
Illa quidem Stygiâ nabat jam frigida cymbâ.
Septem illum totos perhibent ex ordine menses,
Rupe sub æriâ, deserti ad Strymonis undam
Flevisse, et gelidis hæc evoluisse sub antris,
Mulcentem tigres, et agentem carmine quercus. 510
Qualis populeâ mœrens philomela sub umbrâ
Amisso queritur fetus, quos durus arator
Observans nido implumes detraxit: at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mœstis latè loca questibus implet. 515
Nulla Venus, nullique animum flexere Hymenæi.
Solut Hyperboreas glacies, Tanaimque nivalem,
Arvaque Riphæis nunquam viduata pruinis
Lustrabat; raptam Eurydicen, atque irrita Ditis

prenfantem umbras nequicquam, et volentem dicere multa; nec portitor orci est passus eum amplius transire objectam paludem. Quid faceret? quò ferret se, conjuge bis raptâ? quo fletu moveret Manes, quâ voce moveret numina? Illa quidem jam frigida nabat Stygiâ cymbâ. Perhibent, illum flevisse septem totos menses ex ordine sub æriâ rupe, ad undam deserti Strymonis, et evoluisse hæc sub gelidis antris, mulcentem tigres, et agentem quercus carmine. Qualis Philomela, mœrens sub populeâ umbrâ, queritur amissos fetus, quos durus arator, observans implumes nido, detraxit; at illa flet noctem, sedensque ramo, integrat miserabile carmen, et implet loca latè mœstis questibus. Nulla Venus, nullique Hymenæi flexere ejus animum. Solus lustrabat Hyperboreas glacies, nivalemque Tanaim, arvaque nunquam viduata Riphæis pruinis; querens Eurydicen raptam, atque dona Ditis irrita.

TRANSLATION.

with thick *Shades of Night*, and stretching forth to thee my feeble Hands, ah! thine no more. She said; and on a sudden fled from his Sight a different Way, like Smoke blending with thin Air: * Nor more was seen by him grasping the Shades in vain; and in act to say a thousand Things; nor did the Ferryman of Hell suffer him again to cross the intervening Lake. What should he do? Whither should he turn him, his Love twice snatched away? With what Tears assuage the Manes, with what Accents the *infernal Powers*? She, already a cold *Shade*, was sailing in the Stygian Boat. For seven whole Months, 'tis said, he mourned beneath a *bleak* aerial Rock, by the Streams of desert Strymon, and revolved these Woes under the cold Caves, softening the *very* Tygers, and leading the Oaks with his Song. As mourning *Philomel* under a Poplar Shade bemoans her lost Young, which the hard-hearted Clown observing in the Nest, has stole unsedged: But she weeps through the Night, and, perched upon a Bough, renews her doleful Song, and fills the Places all around with piteous Wailings. No Loves, no Hymeneal Joys could bend his Soul. All alone he traversed the Hyperborean Tracts of Ice, the snowy Tanais, and Fields never free from the Riphæan Frosts, deploring his ravished Eurydice, and Pluto's bootless Presents. For which neglected *nuptial Rite* the Ciconian Matrons,

* *Nec saro him more.*

NOTES.

no8. *Strymonis*. Strymon is a River of Macedonia, on the Borders of Thracia.

511. *Populeâ*. It is observed that the Poplar is judiciously chosen by the Poet on this Occa-

sion, because the Leaves of this Tree, trembling with the least Breath of Air, make a sort of melancholy Rustling.

Quo nuptiali munere spreto, matres Ciconum, inter sacra Deum, orgiæque nocturni Bacchi, sparsere juvenem discerptum per latos agros. Tum quoque cum Oeagrius Hebrus, portans ejus caput revulsam à marmoreâ ceruice, in medio gurgite, volveret illud, ejus vox ipsa, et frigida lingua vocabat Eurydicen, ab miseram Eurydicen, animâ fugiente: ripæ referebant Eurydicen toto flumine. Proteus ait hæc: et dedit se jactu in altum æquer; quâque dedit se, torfit spumantem undam sub vertice. At Cyrene non dedit se; namque est affata filium timentem ultro: nate, licet deponere tristes curas tuo animo. Hæc est omnis causa morbi; hinc nymphæ, cum quibus illa agitat chæres in altis lucis,

Dona querens. Spreto Ciconum quo munere matres,

520

Inter sacra Deum, nocturnique Orgia Bacchi, Discerptum latos juvenem sparsere per agros. Tum quoque marmoreâ caput à cervice revulsam, Gurgite cum medio portans Oeagrius Hebrus Volveret, Eurydicen vox ipsa, et frigida lingua, 525 Ah, miseram Eurydicen, animâ fugiente, vocabat: Eurydicen toto referebant flumine ripæ. Hæc Proteus: et se jactu dedit æquor in altum; Quâque dedit, spumantem undam sub vortice torfit. At non Cyrene: namque ultro affata timentem: Nate, licet tristes animo deponere curas. 531 Hæc omnis morbi causa; hinc miserabile Nymphæ, Cum quibus illa chæres lucis agitabat in altis,

TRANSLATION.

amidst the sacred Service of the Gods, and nocturnal Orgies of Bacchus, having tore the Youth in Pieces, scattered his Limbs over the wide Fields. And even then, whilst Oeagrius Hebrus rolled down the Middle of its Tide, his Head torn from the Alabastr Neck, the Voice of itself, and his faltering Tongue, invoked Eurydice, Ah, unfortunate Eurydice, with his expiring Breath: The Banks reechoed Eurydice all along the River. Thus Proteus said: And plunged with a Bound into the deep Sea; and, where he plunged, he tossed up the foaming Billows under the whirling Tide.

But not so Cyrene: For kindly she bespoke her trembling Son: My Son, you may ease your Mind of all vexatious Cares. This is the whole Cause of your Disaster; hence the Nymphs, with whom she celebrated the mingled Dances in the deep Groves, have sent this mournful Devastation on your Bees: Do

NOTES.

520. *Spreto Ciconum quo munere matres.* Many Manuscripts and printed Editions of *gnod* Authority read *spreto*. But the Sense seems to determine for *spreto*: For the Meaning is, *quo munere*, i. e. *quo nuptiali munere spreto*, for the Contempt of which nuptial Rite, mentioned Verse 516.

520. *Ciconum matres.* The *Cicones* were a People of *Thrace*, living near Mount *Ismarus*, and the Mouth of the River *Hebrus*: where the Bacchanals used to perform their Revels. *Ovid* has assigned a Cause of this Matron Fury not so honourable for *Orpheus*:

*Omnes refugerat Orpheus
Femineam Fecerem; seu quod male cesserat
illi;*

Sive fidem dederat. Multas tamen ardor habebat

Jungere se vati: multæ dolere repulsæ.

Ille etiam Thracum populis fuit auctor amoris

*In teneros transferre mares: citraque juven-
tam,*

Ætatis breve ver, et primos carpere flores.

But such a Guilt seems quite inconsistent with his extraordinary Passion for *Eurydice*.

524. *Oeagrius Hebrus.* The *Hebrus* is called *Oeagrius*, from *Oeagrus*, the *Thracian* King, mentioned before to have been the Father of *Orpheus*.

Exitium misere apibus : tu munera supplex 534
Tende, petens pacem, et faciles venerare Napæas :
Namque dabunt veniam votis, irasque remittent.
Sed modus orandi qui sit, prius ordine dicam.

Quatuor eximios præstanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycæi,
Delige, et intactâ totidem cervice juvencas. 540

Quatuor his aras alta ad delubra Dearum
Constitue, et sacrum jugulis demitte cruorem ;
Corporaque ipsâ boum frondoso desere luco.

Post, ubi nona suos Aurora ostenderit ortus,
Inferias Orphei Lethæa papavera mittes, 545

Placatam Eurydicen vitulâ venerabere cæsa,
Et nigram mactabis ovem, lucumque revives.

Haud mora : continuò matris præcepta facessit ;
Ad delubra venit ; monstratas excitat aras ;

Quatuor eximios præstanti corpore tauros 550
Ducit, et intactâ totidem cervice juvencas.

Post, ubi nona suos Aurora induxerat ortus,

præstanti corpore, et totidem juvencas cervice intactâ jugo. Post, ubi nona aurora induxerat suos ortus,

misere miserabile exitium apibus. Tu supplex tende munera, petens pacem, et venerare faciles Napæas : namque dabunt veniam votis, remittentque iras. Sed dicam prius ordine, qui sit modus orandi eas. Delige quatuor eximios tauros præstanti corpore, qui nunc depascunt summa cacumina viridis Lycæi, et cum illis totidem juvencas cervice intactâ jugo. Constitue quatuor aras his victimis, ad alta delubra Dearum, et demitte sacrum cruorem jugulis, desereque corpora ipsâ boum frondoso luco. Post, ubi nona aurora ostenderit suos ortus, mittes lethæa papavera inferias Orphei, venerabere placatam Eurydicen vitulâ cæsa, et mactabis nigram ovem, revivesque lucum. Haud est mora : continuò facessit præcepta matris ; venit ad delubra ; excitat monstratas aras. Ducit quatuor eximios tauros præ-

TRANSLATION.

thou humbly tender Offerings, supplicating Peace, and venerate the gentle Wood-nymphs : For at thy Supplications they will grant Forgiveness, and mitigate their Wrath. But first will I shew you in Order what must be your Manner of Worship. Single out four choice Bulls of beauteous Form, which the Tops of green Lycæus now graze for thee, and as many Heifers, whose Necks are untouched by the Yoke. For these erect four Altars at the lofty Temples of the Goddesses, from their Throats emit the sacred Blood, and leave the Bodies of the Cattle in the leafy Grove. Afterwards, when the ninth Morn has displayed her rising Beams, you shall offer Lethæan Poppies by way of Funeral Rites to Orpheus, venerate appeased Eurydice with a slain Calf, sacrifice a black Ewe, and revisit the Grove.

Without Delay, he instantly executes the Orders of his Mother ; repairs to the Temple ; raises the Altars as directed ; leads up four chosen Bulls of surpassing Form, and as many Heifers, whose Necks were untouched by the Yoke. Thereafter, when the ninth Morning had ushered in her rising Beams,

NOTES.

535. *Napæas.* The *Napææ* were the Nymphs of the Groves, from *ναπαι*, a Grove.

545. *Inferias.* The *inferiæ* were Sacrifices offered to the *Manes*. For which see the Note Æn. III. 66.

545. *Lethæa papavera.* The Poppy is called *Lethæan*, because it causes Sleep or

Forgetfulness, from *ληθην*, Oblivion. Poppies were therefore offered to the Dead, especially to those whose Manes they designed to appease ; either because Sleep, which they procure, is a lively Emblem of Death, *consanguineus leti sopor* ; or because they produce Oblivion of past Injuries,

mittit inferias Orphei, revivis-
que lucum. Hic verò aspiciunt
monstrum subitum, ac mirabile
dictu; apes stridere toto utero
per liquefacta viscera boum, et
effervere costis ruptis; immen-
sasque nubes earum trahi: jam-
que confluere summâ arbore, et
demittere quasi uvam lentis ra-
mis. Canebant hæc super cultu
arvorum, pecorumque, et super
arboribus: dum magnus Cæsar
fulminat ad altum Euphratem
bello, victorque dat jura per
volentes populos, affectatque vi-
am Olympo. Illo tempore dul-
cis Parthenope alebat me Virgi-
lium, florentem studiis igno-
bilis oti: qui lusi carmina pasto-
rum: audaxque juventâ cecini
te, Tityre, sub tegmine patulæ
fagi.

Inferias Orphei mittit, lucumque revivis.
Hic verò subitum ac dictu mirabile monstrum
Aspiciunt; liquefacta boum per viscera toto 555
Stridere apes utero, et ruptis effervere costis;
Immensasque trahi nubes: jamque arbore summâ
Confluere, et lentis uvam demittere ramis.

Hæc super arvorum cultu, pecorumque cane-
bam,

Et super arboribus; Cæsar dum magnus ad altum
Fulminat Euphratem bello, victorque volentes 561
Per populos dat jura, viamque affectat Olympo.

Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis oti:
Carmina qui lusi pastorum; audaxque juventâ, 565
Tityre, te patulæ cecini sub tegmine fagi.

TRANSLATION.

he offers the Funeral Rites to Orpheus, and revisits the Grove. But here they behold a sudden Prodigy, and wonderous to relate; Bees through all the Belly hum amidst the putrid Bowels of the Cattle; pour forth with the fermenting Juices from the burst Sides, and in immense Clouds roll along: Then swarm together on the Top of a Tree, and hang down in a Cluster from the bending Boughs.

Thus of the Culture of Fields and Flocks, and of Trees I sung; whilst great Cæsar at the deep Euphrates thunders in War; victorious dispenses Laws among the willing Nations, and pursues the Way to Heaven. At that Time did I Virgil, nourished by sweet Parthenope, flourish in the Studies of inglorious Ease: who warbled pastoral Songs; and, adventurous through Youth, sung thee, O Tityrus, under the Covert of a spreading Beech.

NOTES.

560. *Cæsar dum magnus, &c.* From this an Argument is drawn that *Virgil* continued the Care of his Georgics, as long as he lived, for the Time here mentioned is the Year before his Death. It was then that *Augustus* was at the Head of the Roman Legions in Person, on the Banks of the *Euphrates*, and compelled *Phraates* to restore the Eagles which the *Par-*

thians had taken from *Crassus*, and drew the neighbouring Nations, and even the *Indians* to make a voluntary Submission to him.

564. *Parthenope.* The original Name of the City *Naples*.

565. *Audaxque juventâ.* According to *Servius*, *Virgil* was twenty-eight Years old, when he wrote the Eclogues.

GEORGICORUM FINIS.

P. VIRG.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER PRIMUS.

A RMA, virumque cano, Trojæ qui primus
ab oris
Italiam, fato profugus, Lavinaque venit
Littora: multum ille et terris jactatus et alto,

O R D O.
*Cano arma, virumque
qui, profugus fato, pri-
mus venit ab oris Trojæ
in Italiam littoraque La-
vina: ille multum fuit
jactatus & terris & alto,*

The TRANSLATION.

A RMS I sing, and the Hero, the first who, in Obedience to the Decree of Heaven, having fled from the Coasts of Troy, came to Italy, and the Lavinian Shore: Much was he tossed both on Sea and Land, * by the Powers above,

* *By the Power of the Gods.*

NOTES.

The first Book of the *Æneid* is reckoned by Commentators among the most finished, and particularly admired for the Harmony and Structure of its Verse, the Disposition of its Subject, the beautiful and sublime Prospect with which the Scene opens, and, above all, the Poet's Art in throwing so much Matter together in so few Words. The Proposition, the Invocation, the Reasons that kindled *Juno's* Resentment against the *Trojans*, the Discontent of that Goddess at seeing the Fleet of *Æneas* making towards *Italy*, her Address to *Æolus*, the Description of the Storm, the Anger of *Neptune*, his Chiding the Winds, their Flight, and the Calm that immediately succeeded, being all contained in no more than 150 Lines. As Instances of particular Beauties, they mention that admirable Description of the Storm, which they say is capable of transporting the dullest, and warming the coldest Imagination; the Image of *Discord* bound up in Chains by *Peace*, and that fine Episode of the Pictures which *Æneas* surveys in the Temple of *Carthage*, where the Poet himself appears pleased, as well as in the Song of *Iopai*. But it is to be observed, tho' these Pas-

sages have a particular Sublimity, this is not to be understood as if the rest were not of a Piece. *Virgil* is not like some Poets, who soar very high for a While, and afterwards sink as low: He flies always far above the Earth; sometimes his Flight is more rapid and daring, and sometimes, having mounted to Heaven, he reposed himself in the Sublimity of his Flight, but his Genius never flags, nor is unequal to his Subject.

1. *Arma virumque cano*, &c. Fulvius Ursinus is of Opinion that *Virgil*, in these first Lines of his Poem, had an Eye to the Beginning of the *Odyssey*: Of which the Reader may judge by comparing the two together,

Ἀνδρᾶ μοι ἐννεπὶ Μῆσα πολυρρετῶν, ὃς μάλα πολλὰ

Πραγχοῦσι, ἐπεὶ Τροίης Ἴφρον πολέεσσον ἐπεῖρε.
The Man, for Wisdom's various Arts re-

ποτρυνῶ,
Long exercis'd in Woes, Oh Muse! resound,
Pope's Odyssey.

The third Line in particular,
— multum ille & terris jactatus & alto,
comes very near to *Homer's*,

B

Πῶς

vi Superum, ob memorem iram sævæ Junonis. Passus est quoque multa et in bello, dum conderet urbem, Inferretque Deos Latio: genus unde Latinum, Albanique patres, atque altæ mœnia Romæ.

TRANSLATION.

to gratify cruel Juno's unrelenting Rage; much too he suffered in War, till he raised the City Lavinium, and introduced his Gods into Latium: From whom sprung the Latin Progeny, the Alban Fathers, and the Walls of lofty Rome.

NOTES.

Idem de nupta pater ait.

On stormy Seas unnumber'd Tails be bore.

But Virgil always shows his Judgment in knowing what to take, and what to leave.

1. *Primus venit, &c.* The first who came, &c. *Antenor* arrived in Italy before *Æneas*, v. 246. But *Æneas* was the first who came from Troy to Lavinium.

2. *Fato profugus.* Fate may very well have a Reference to the whole Sentence: For as *Æneas* left his Country in Obedience to the Will of the Gods, so it was by the particular Appointment of Heaven that he came to Italy, and settled in Lavinium. A Circumstance which redounds to the Honour both of *Æneas*, and of the Romans, whom the Poet makes to be descended from him; and therefore he is careful to mention it in the Beginning of his Poem, as well as in several other Places. See v. 210 of this Book,

Tendimus in Latium; sedes ubi fata quietas ostendunt.—

And 386.

Phrygium confcendi—æquor, data fata secutus.

And B. IV. v. 340.

Me si fato merr, &c.

2. *Lavinique litora.* Lavinium stood about eight Miles from the Shore, according to *Servius*; but the neighbouring Coast might be distinguished by the Name of that City.

4. *Vi superum.* By the Power of the Gods; or we may take the Expression to signify no more than simply *Superis*, by the Powers above; for so it is used, *Æn.* VII. 432.

Cælestium mœnia jubet.

The awful Majesty of Heaven commands. It is the same Idiom with the Greek; thus *Homer* says, *Ἰν ἑὐκλειῆς ἡ ἑκάστης*, for *Heculeæ*, II. II. 658. And in the third Book of the *Iliad*, v. 207, *ἡ δὲ θεὰ ἑκάστης*, *adde te nimis Πάρις*, &c. being *Præsumptus*, or, as we would say in English, bring the King's Majesty, in like Manner Virgil, *Æn.* XI.

376, uses *violencia Turni*, for *Turnus himself*.

6. *Genus unde Latinum.* *Æneas* found the Latins in Italy, how then could they be derived from him? Some solve the Difficulty by referring unde to Latio, from which Country sprung the Latin Race; but, because unde seems better referred to the Action of *Æneas*, *Servius* offers another Solution, that *Æneas*, who, instead of using a Conqueror's Right to change or abolish the Latin Name, incorporated them and his Trojans into one Body, under the common Name of Latins, may justly be called the Founder of a Race he thus saved from Ruin and Extinction.

7. *Albanique patres.* *Ascanius*, the Son of *Æneas*, after the Death of his Father, quitted Lavinium, and, having built *Alba*, made that the Seat of his Kingdom. It was here that *Romulus*, the Founder of the Roman Empire, was born. Thus the *Albans* were the Fathers or Ancestors of the Romans.

8. *Musa, nabi causas memora.* Virgil differs a little from *Homer* in putting the Invocation after the Proposition of his Subject, which shews it to be indifferent which of them is first. *Homer* again invokes the Muse for the Subject of his Poem in general, Virgil only mentions a particular Part—*Causas memora*. As the Causes of his pious Hero's Sufferings were the Secrets of Heaven, to be known only by Inspiration, he therefore prays the Muse to inform him as to these; but that this is not to be understood exclusive of her general Assistance thro' the whole Poem, appears from his using the Word *cans* at the Beginning, which was properly applied to Prophets, Oracles, and those that spoke by Inspiration.

Gallus in limine adesse canbat.

Æn. VIII. 656.

Atque hoc dante carit divino ex ore sacerdos,

Æn. III. 373.

Extremis terrenda fuga canit æquora Calibos,

Æn. II. 176.

Musa, mihi causas memora, quo numine læso,
Quidve dolens Regina Deum, tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantæne animis cœlestibus iræ?

Urbs antiqua fuit, Tyrii tenuere coloni,
Carthago, Italiam contra, Tiberinaque longè
Ostia, dives opum, studiisque asperrima belli:
Quam Juno fertur terris magis omnibus unam

na longe, dives opum, asperrimaque studis belli: quam urbem unam Juno fertur cunctis magis terris omnibus,

O Musa, memora mihi causas, quo numine læso, quidve Regina Deum dolens, impulerit animi insignem pietate volvere tot casus, adire tot labores. Tantæne iræ sunt animis cœlestibus?

10 Urbs fuit antiqua, Tyrii coloni eam tenere, Carthago nomine contra Italiam, sive aque Tiberi-

15

TRANSLATION.

Declare, O Muse! the Causes why he suffered, what Deity had he offended, and why was the Queen of Heaven provoked to doom a Man of such distinguished Piety to struggle with a Series of Calamities, to encounter so many Harassments: Dwell such Resentment in heavenly Minds?

An ancient City there was nam'd Carthage, inhabited by a Colony of Tyrians, fronting Italy, and the Mouth of the Tyber, but far remote; a City of vast Riches, and yet extremely hardy by warlike Exercises; which City Juno is said to have

NOTES.

8. *Quo numine.* Some read *quo numine læso*, in what Particular Juno had been offend'd.

9. *Tot volvere casus.* The Commentators would have *volvere casus* to be for *volvi casibus*, and *volvi* again for *involvi*, which they own to be exceeding harsh, and think requisite by Virgil by the Authority of Statius, who uses a parallel Expression. But is it not more natural, as well as more poetical, to take it in the active Sense? *Volvere casus* veluti *molem quandoq.* says H. Stephens: To struggle with a Load of Misfortunes. For *volvere* is a Word that imports Labour and Difficulty, like that of a Person straining to roll forward a ponderous Stone, as,

Saxa quoque infesto voluebant pendere,

Æn. IX. 512.

Or, a River bearing down opposing Banks, Geor. IV. 525. And at the same Time it implies Duration and Continuance in struggling: Hence it is applied to a Bch, that stands thro' a Revolution of Ages, in spite of Storms and Injuries of Weather;

— immota manet, multosque per annos

Multa virum volvens durando secula vincit,

Geor. II. 295.

To volvere casus then differs from *volvi casibus*, as *to push*, and to be *pushed or driven along*; the last would shew *Æneas* quite vanquish'd and subdued by his Misfortunes, the other shews him in great Labour, but still superior to his Sufferings, and in Prospect of Victory.

10. *Tot adire labores.* *Labores* is a much stronger Word than *Casus*, and therefore this other Expression shews the Rise and Gradation of *Æneas's* Sufferings. Besides, *volvere casus* may possibly refer to the long Series of Dangers which *Æneas* underwent in his seven Years Voyage. *Adire labores* again may denote the Toil and Hardships of War which he came to in *Italy*. But whatever be in that, the Word *adire* has a great Propriety, and implies the Fortitude and Resolution with which *Æneas* bore his Trials; for it signifies properly to brave Danger, to look an Enemy in the Face, or advance boldly to the Encounter. Thus *Æneas*, speaking of *Dares* the redoubt'd Champion in the Bering Match, says,

— nec quidquam ex ogmine tanto

Audet adire virum,

Æn. V. 379.

And to the same Purpose in the eleventh Book, v. 936.

Opprobriis Revult, quando ipsam horrebat adire, Iustum interisit.

14. *Dives opum.* Answers to *ἀφ' ἧς βασιόιο* in *Homer*, II. V. 544.

14. *Studiisque asperrima belli.* Tho' Carthage was a wealthy City, yet her Riches had not debauched the Minds of her Citizens, and rendered them effeminate; they were tough and warlike as well as rich; which we could not understand by *opum* not Riches, but Power, as the Word in y signifies.

*Samo etiam possabitâ.
Hic fuerunt illius arma,
hic fuit illius currus:
Dea Juno jam tunc tenditque, fovetque spem hoc
futurum esse regnum gen-
tibus, si quâ fata id si-
nant. Sed enim audierat
progeniem duci a Trojano
sanguine, quæ olim ver-
teret arces Tyrias: au-
dierat populum latè regem
superbumque bello venturum esse hinc excidia Libyæ: Parcas sic volvere. Saturnia metuens id, me-
morque veteris belli,*

Possabitâ coluisse Samo. hic illius arma,
Hic currus fuit: hoc regnum Dea gentibus esse,
Si quâ fata sinant, jam tum tenditque, fovetque.
Progeniem sed enim Trojano à sanguine duci
Audierat, Tyrias olim quæ verteret arces:
Hinc populum latè regem belloque superbum
Venturum excidio Libyæ: sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,

24

TRANSLATION.

honoured more than any other Place of her Residence, preferably even to Samos. Here lay her Arms, here stood her Chariot: Here the Goddess even then designs, and fondly hopes to establish the Seat of universal Empire, would the Fates permit. But she had heard of a Race to be descended from Trojan Blood, that was one Day to overturn the Tyrian Towers: That hence a People of extensive regal Sway, and renowned in War, was to come to the Destruction of Libya: So the Destinies ordained. This the Daughter of Saturn dreading, and bearing still

NOTES.

16. *Possabitâ coluisse Samo.* Samos, an Island in the Icarian Sea, where Juno had her Education, or, according to some, her Birth, and where she was married to Jupiter; and for that Reason she had a magnificent Temple at Samos, with a Statue representing her in the Habit of a Bride; and there nuptial Ceremonies were solemnized in her Honour. Yet so great was her Regard to Carthage, that she preferred it to Samos.

17. *Hic currus fuit.* Juno had two Kinds of Chariots, one wherein she was wafted thro' the Air by Peacocks, another for Battle, drawn by Horses of Celestial Breed, which Homer describes, Iliad V. It is the Chariot of the last Kind that is here meant.

21. *Latè regem.* So Horace, *late tyrannus*, both of them from Homer's *ὠκυπλοῦς*, Il. 1. 102.

22. *Sic volvere Parcas.* *Fortunæ, or Vices*, is understood, as Æn. III. 375.

— *sic fata Deum rex*
Sortitur, volvitque vices: —

In this Place there is an Allusion to the Office of the Destinies, who were the Ministers of Jove, to spin or measure out the Fates of Men, which they rolled or wound up in Clews, to image the Dependence that all Events have upon the first Cause, and with what close Connexion Things are linked together. The *Parcæ*, the Fates tell us, were three in Number, *Clotho*, *Lachesis*, and *Atropos*; the first held the Distaff, the second spun, the third cut the Thread of Life.

23. *Id metuens.* Dr. Trapp explains this as if it were *id metuens erat*, which, besides that he brings no Authority to support such an odd Way of speaking, would make this a detached, disjointed Sentence; whereas it stands in close Connexion both with what goes before and after, it being assigned as one of the Causes, and indeed the principal one, of Juno's persecuting Æneas, and therefore seems necessarily to refer to *arebat longe Latio*; as if the Poet had said, Juno's Concern for Carthage, and the Fear of another long War with the Trojans, like that which she had waged with them before for Argus, were the principal Causes of her barring the Trojans out of Italy. And the four Lines, from *Nec dum etiam causæ irarum*, to *Hic accensu super*, containing the Causes of her personal Resentment, are thrown in by Way of Parenthesis, and but cursorily mentioned, to shew how much the Poet hastens to the Action of his Poem, according to Horace's Rule,
Semper ad eventum festinat; & in medias res
—auditem rapit.

23. *Veterisque belli.* May either signify the late or former War, as *Dido* calls her former Love,

— *veteris vestigia flammæ*, Æn. IV. 23. or rather the War which had lasted so long, and which cost Juno so much Trouble to finish.

23. *Veterisque memor belli.* This it is plain cannot be understood as one of the Causes of Juno's Anger against the Trojans, but it is a very just Ground of her Fear and Jealousy for Carthage, and a good Reason for barring the

Acces

Prima quod ad Trojam pro caris gesserat Argis ;
 Nec dum etiam causæ irarum sævique dolores
 Exciderant animo ; manet altâ mente repostum
 Judicium Paridis, spretæque injuria formæ ;
 Et genus invisum, et rapti Ganymedis honores :
 His accensa super, jactatos æquore toto
 Troas, reliquias Danaûm atque immitis Achillei,
 Arcebat longè Latio ; multosque per annos
 Errabant acti fatis maria omnia circum :
 Tantæ molis erat Romanam condere gentem.

re, reliquias Danaum atque Achillei immitis : errabantque per multos annos acti fatis circum omnia maria : condere gentem Romanam erat res tantæ molis.

quod prima gesserat ad Trojam pro Argis sibi caris ; nec dum etiam causæ irarum, sævique sui dolores exciderant animo ; judicium Paridis manet repostum in altâ sua mente, injuriaque formæ suæ spretæ, et genus Trojanorum sibi invisum, et honores Ganymedis rapti : accensa super his, arcebat longè a Latio Troas jactatos toto æquore.

TRANSLATION.

in Mind the long continued War which she had the principal Hand in carrying on before Troy, in Behalf of her beloved Argos ; nor as yet were the Causes of her Rage and keen Resentment worn out of her Mind ; the Judgment of Paris dwells deeply rooted in her Soul, the Affront offered to her neglected Beauty, the detested Trojan Race, and the Honours conferred on ravished Ganymede ; she, by these Invektives fired, having tossed on the whole Ocean the Trojans, whom the Greeks and merciless Achilles had left, drove them far from Latium ; and thus, for many Years, they were forced by Fate to roam round every Sea : So vast a Work it was to found the Roman State.

NOTES.

Access of the Trojans from Italy: For she remembered that long War which had cost her so many Anxieties, so many Quarrels with Jupiter and the Gods of the opposite Faction, such hard Struggles, and therefore was afraid lest she should be involved in such another War with the Trojans, or their Race, in Defence of Carthage. This seems to be the plain Sense of the Passage ; for Virgil mentions first Juno's Fears for Carthage, *Id metuens, veterisque, &c.* and then he mentions, as distinct from these, the Causes of her Anger and personal Resentment against the Trojans, *Nec dum etiam causæ irarum ;* and then both her Fears and personal Resentments, as the concurring Causes of her afflicting Æneas, and endeavouring to exclude him from Italy ; *His accensa super—Troas arcebat longè Latio.*

24. *Prima—gesserat.* Either taking *prima* adverbially, which she had before carried on, or rather, *prima* for *princeps*, whereof she was the principal Manager. For Homer represents Jupiter neuter in the War, or rather favourably inclined to the Trojans, and acting against them only by Juno's Instigation. See his Speech to Juno, Iliad IV. 30. So that the War was

chiefly conducted by Juno and Pallas, Juno still having the Leading and Direction.

24. *Caris—Argis.* Argos was one of the Cities where Juno had her particular Residence ; whence she has the Name of *Μην Αργυρη*, Il. IV. 8. and *Juno Argiva*, Æn. III. 547. And in the same Book of the Iliad, v. 52, she names Argos among her Favourite Cities.

27. *Judicium Paridis.* This refers to the known Story of the Dispute for the Prize of Beauty, between the three Goddesses, Juno, Minerva, and Venus, the Decision whereof was left to Paris, who gave it in favour of Venus.

28. *Et genus invisum.* Juno hated the whole Trojan Race from the Beginning, upon account of their Original ; for Dardanus, the Founder of the Race, was the Son of Jupiter by Electra. And it is well known what irreconcilable Enmity Juno bore to all the Offspring of her Husband's stolen Embraces.

28. *Rapti Ganymedis.* The Office of Cup-bearer to the Gods was transferred from Hebe, Juno's Daughter, to Ganymede, the Son of Troy, a beautiful Boy, who was carried up to Heaven by an Eagle.

Vix dabant vela læti è conspectu telluris Siculæ in altum mare, et ruebant spumas salis æræ; cum Juno, servans vulnus æternum sub pectore, hæc secum volebat: Mene victam desistere incepto, nec posse avertere regem Teucrorum ab Italia? quippe vector fatis! Pallasne potuit exurere classem Argivum, atque submergere ipsos ponto, ob noxam unius, et furias Ajacis Oilei? Ipsa jaculata è nubibus rap dum ignem Jovis, dirjecitque rates, evertitque æquora ventis: Turbine corripuit illum (Ajacem) expirantem flammæ è transfixo pectore, infixitque illum scopulo acuto. At ego, quæ incedo Regina Divum, sororque et conjux Jovis,

Vix è conspectu Siculæ telluris in altum
Vela dabant læti, et spumas salis ære ruebant, 35
Cum Juno æternum servans sub pectore vulnus,
Hæc secum: Mene incepto desistere victam?
Nec posse Italiâ Teucrorum avertere regem?
Quippe vector fatis! Pallasne exurere classem
Argivum, atque ipsos potuit submergere ponto, 40
Unius ob noxam, et furias Ajacis Oilei?
Ipsa, Jovis rapidum jaculata è nubibus ignem,
Disjecitque rates, evertitque æquora ventis:
Illum expirantem transfixo pectore flammæ
Turbine corripuit, scopuloque infixit acuto. 45
Ast ego, quæ Divum incedo Regina, Jovisque

TRANSLATION.

Scarce had the Trojans, losing Sight of Sicily, with Joy launched out into the Deep, and began to plough the foaming Billows with their brazen Prows; when Juno, harbouring everlasting Rancour in her Breast, thus *argues* with herself: Shall I then, baffled *thus*, desist from my Purpose, nor have it in my Power to avert the Trojan King from Italy? And why, because I am restrained by Fate! Was Pallas able to burn the Grecian Ships, and bury themselves in the Ocean, and for the Offence of one, even the Frenzy of Ajax, Oileus' Son? She herself, darting from the Clouds Jove's rapid Fire, both scattered their Ships, and upturned the Sea with the Winds: Him too she snatched away in a Whirlwind, exjuring Flames from his transfix'd Breast, and dashed *him* against the pointed Rock. But I, who move majestic the Queen of Heaven, both Sister and

NOTES.

34. *Vix è conspectu, &c.* I shall here transcribe a Note that relates to this Place, from Mr. Addison's Criticism on *Milton*, Spect. Vol. IV. No 267. After he has shewn how *Homæ*, to preserve the Unity of his Action, hastens into the Midst of Things, and opens his Poem with the Dissension of his Princes, artfully interweaving, in the several succeeding Parts of it, an Account of every Thing material which relates to them, and had passed before that fatal Dissension, he adds: "After the same Manner *Virg* makes his first Appearance in the *Trojan* Seas, and within Sight of *Italy*, because the Action proposed to be celebrated was that of his settling himself in *Latium*. But because it was necessary for the Reader to know what had happened to him in the taking of *Troy*, and in the preceding Parts of his Voyage, *Virgil* makes his Hero relate it by way of Episode

"in the second and third Books of the *Æneid*.
"The Contents of both which Books come before those of the first Book in the Thread of the Story, tho', for preserving of this Unity of Action, they follow them in the Disposition of the Poem."

35. *Ære. i. e. æris proris*, with their brazen Prows, as *Æn. IX. 122*.

Quot prius æræ steterant ad littora proræ.

40. *Argivum*. Not the Greeks in general, but the *Locrians*, who, in their Return Home, after the Destruction of *Troy*, were shipwrecked. *Ajax* himself was thunderstruck by *Pallas* for ravishing *Cassandra* in her Temple. *Homæ* however makes him to have been drowned by *Neptune*, for impiously boasting he would make his Escape even in spite of the Gods, *Odys. l. IV.*

46. *In celo*, Move majestic. *Servius* observes that the Word *incedo* is properly applied to Persons

Et foror, et conjux, unâ cum gente tot annos
Bella gero. Et quisquam numen Junonis adoret
Præterea, aut supplex aris imponat honorem?

Talia flammato secum Dea corde volutans, 50
Nimborum in patriam, loca foeta furentibus Austris,
Æoliam venit. Hic vasto rex Æolus antro
Luctantes ventos, tempestatesque sonoras
Imperio premit, ac vinclis et carcere frænât.
Illi indignantes magno cum murmure montis 55
Circum claustra fremunt. Celsâ sedet Æolus arce,
Sceptra tenens, mollitque animos, et temperat iras.
Ni faciat, maria, ac terras, cælumque profundum
Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris, 60

et temperat iras. Quippe ni faciat id, illi rapidi ferant secum maria ac terras cælumque profundum, verrantque ea per auras. Sed pater omnipotens metuens hæc abdidit eis speluncis atris:

gero bella tot annos cum unâ gente: et quisquam præterea adoret numen Junonis, aut supplex imponat honorem ipsius altaribus? Dea volutans talia secum corde flammato, venit in Æoliam patriam nimborum, loca foeta austris furentibus. Hic rex Æolus in vasto antro premit imperio, ac frænât vinclis et carcere ventos luctantes, tempestatesque sonoras. Illi indignantes fremunt circum sua claustra cum magno murmure montis: Æolus sedet arce celsâ, tenens sceptra: mollitque eorum animos:

TRANSLATION.

Wife of Jove, must maintain a Series of Wars with one poor Race for so many Years. And who will henceforth adore Juno's Deity, or humbly offer Victims on her Altars?

The Goddess, by herself revolving such Thoughts in her inflamed Breast, repairs to Æolia, the native Land of Storms, Regions pregnant with boisterous Winds. Here, in a capacious Cave, King Æolus controuls with imperial Sway the reluctant Winds and blustering Tempests, and confines them with Chains to their Prison. They roar indignant round their Barriers, filling the hollow Mountain with loud Murmurs. Æolus is seated on a lofty Throne, wielding a Scepter, and *therewith* asswages their Fury, and moderates their Rage. For, unless he did so, they, in their rapid Career, would hurl away Sea and Earth, and Heaven sublime, and sweep them through the Air. But almighty Father Jove, guard-

NOTES.

Persons of Rank and distinguished Characters, and that it signifies to walk with Dignity and in State, *cum dignitate aliqua ambulare*. Hence it is again made use of in describing Queen Dido advancing to the Temple in graceful Majesty; *Regina ad templum forma pulcherrima Dido incessit*. Jove was believed to have a very remarkable majestic Gait; hence we read in *Athenæus*, *Hieros Enkele*: i. e. *She walks with Juno's Gait*. And in like Manner *Propercius*, Lib. II. El. 2.

Et incessit vel Jove digna foror.

She walks with all the Dignity of the Sister of Jove.

49. *Honorem*. This Word is used by Virgil to denote the Sacrifices and other Ceremonies of

Religion that were performed in Honour of the Gods. See v. 636.

— *Divum templum indicit honorem.*

And 740.

— *mens laticum libavit honorem.*

52. *Æolium*. The Æolian Islands, situated between Italy and Sicily, which were seven in Number. Here Æolus, the Son of Hippotas, reigned reputed King of the Winds, because, from a Course of Observations, he had acquired some Knowledge of the Weather, and was capable of foretelling at Times what Wind would blow for some Days together, as we learn from *Diodorus* and *Pliny*.

55. — *Hic sæst rex Æolus antro*

hic ventos tempestatesque sonoras.

The

*insuperque imposuit molem
 & montes; deditque iis
 regem, qui iussus sciret
 & premere illos certo
 fœdere, & dare illis
 laxas habenas. Ad quem
 Juno supplex tum usa est
 his vocibus: Æole (nam-
 que pater Divûm atque
 rex hominum dedit tibi
 & mulcere fluctus, & tol-
 lere eos vento) gens ini-
 mica mihi navigat Tyr-
 rhenum æquor, portans
 Ilium in Italiam, vic-
 tosque Penates. Incute
 vim ventis, obruteque pup-
 pes submersas: aut age
 eas diversas. & disjice
 corpora ponto. Bis sep-
 tem Nymphæ sunt mihi
 corpore præstanti: qua-
 rum jungam tibi connubio
 stabili, propriamque di-
 cabo Deïopeiam quæ est pulcherrima formâ: ut exigit omnes annos tecum pro talibus meritis, &
 faciat te parentem ex pulchrâ prole. Æolus contra hæc respondit: ô reginæ, tuus est labor explorare
 quid optes: fas est mihi capeßere tua jussa.*

Hoc metuens; molemque et montes insuper altos
 Imposuit; regemque dedit, qui fœdere certo
 Et premere, et laxas sciret dare iussus habenas.
 Ad quem tum Juno supplex his vocibus usa est:
 Æole (namque tibi Divûm pater atque hominum rex
 Et mulcere dedit fluctus, et tollere vento) 66
 Gens inimica mihi Tyrrhenum navigat æquor,
 Ilium in Italiam portans, victosque Penates.
 Incute vim ventis, submersasque obrue puppes;
 Aut age diversas: et disjice corpora ponto. 70
 Sunt mihi bis septem præstanti corpore Nymphæ;
 Quarum, quæ formâ pulcherrima, Deïopeiam
 Connubio jungam stabili, propriamque dicabo:
 Omnes ut tecum meritis pro talibus annos
 Exigat, et pulchrâ faciat te prole parentem. 75
 Æolus hæc contra: Tuus, ô Regina, quid optes
 Explorare labor: mihi jussa capeßere fas est.

TRANSLATION.

ing against this, hath pent them in gloomy Caves, and thrown over them the ponderous Weight of Mountains, appointing them a King, who, by fixed Laws, and at Command, knows both *when* to curb *them*, and when to relax their Reins; whom Juno then in suppliant Words thus addressed: Great Æolus (for the Sire of Gods, and King of Men, hath given thee Power both to smooth the Waves, and raise them with the Wind) a Race by me detested sails the Tuscan Sea, transporting Ilium, and its conquered Gods, into Italy: Add Impulse to thy Winds, overset and sink their Ships; or drive them different Ways, and strow the Ocean with floating Carcases. I have twice seven lovely Nymphs, the fairest of whom, Deïopeia, I will join to thee in firm Wedlock, and assign to be thy own for ever; that with thee she may spend all her Years for this Service, and make thee Father of a beautiful Offspring.

To whom Æolus replies: To you, *illustrious* Queen, it belongs to consider what you would have done: On me it is incumbent to execute *your* Commands.

NOTES.

The Sound of these Verses is remarkably adapted to the Sense. They *labour*, move slowly, and are incumbered with Spondees, to shew the Restraint which Æolus lays on his imprisoned Winds, and their Impatience under it. On the other Hand, when their Prison is opened to give them Vent, their Eruption and impetuous Career is represented in the Structure of the Verse, that runs away in a Flood of Dactyls,

Una Euræque Notusque ruunt, creberque præcellis, v. 89.

Virgil abounds with Instances of this Kind, for which the curious Reader may consult Dr. Clarke's Note on the Iliad, L. III. v. 363.

61. *Molemque & montes*. Instead of *molem montium*, a Figure which Virgil often uses.

71. *Sunt mihi bis septem*. This Passage is an Imitation of Homer, who makes the same God-
 des

Tu mihi quodcunque hoc regni, tu scepra, Jovemque

Concillas, tu das epulis accumbere Divûm, 79
Nimborumque facis tempestatumque potentem.
Hæc ubi dicta, cavum conversâ cuspide montem
Impulit in latus : ac venti, velut agmine facti,
Quâ data porta, ruunt, et terras turbine perfiant.
Incubere mari, totumque à sedibus imis
Unâ Eurûsque Notûsque ruunt, creberque procellis

Africus, et vastos volvunt ad littora fluctus. 86
Insequitur clamorque virûm stridorque rudentum.
Eripiunt subito nubes cœlumque diemque
Teucrorum ex oculis : ponto nox incubat atra.
Intonuere poli, et crebris micat ignibus æther :
Præsentemque viris intentant omnia mortem. 91

Tu concillas mihi hoc regni quodcunque est, tu concillas scepra Jovemque : tu das mihi accumbere epulis Divûm, facisque me potentem nimborum tempestatumque. Ubi hæc dicta sunt, impulsit cavum montem in latus cuspide conversâ : ac venti, velut agmine facti, ruunt quâ porta est data, et perfiant terras turbine. Incubere mari, Eurûsque Notûsque, Africusque creber procellis una ruunt totum mare à sedibus imis : et volvunt vastos fluctus ad littora. Clamorque virûm stridorque rudentum insequitur. Subito nubes eripunt cœlumque diemque ex oculis Teucrorum : atra nox incubat ponto. Plu intonuere, et æther micat crebris ignibus : omniaque intentant viris præsentem mortem.

TRANSLATION.

To thee I owe whatever of Power I have, to thee my Scepter, and *the Smiles of Jove*. You give me to sit at the Tables of the Gods, and make me Lord of Storms and Tempests.

Thus having said, whirling the Point of his Spear, he struck the hollow Mountain's Side : The Winds, as in a formed Battalion, rush forth at every Vent, and scour over the Lands in giddy Whirls. They ply the Ocean furiously, and at once, East and South, and stormy South-west, plough up the whole *Deep* from its lowest Bottom, and roll vast Billows to the Shores. The Cries of the Seamen succeed, and the Cracking of the Cordage. In a Trice, Clouds snatch the Heavens and Day from the Eyes of the Trojans. Sable Night sits brooding on the Sea. Thunder roars from Pole to Pole, the Sky glares with repeated Flashes, and all Nature threatens them with immediate Death. Forthwith Æneas' Limbs are re-

NOTES.

deceit intice the God of Sleep to grant her a Favour, by promising him the Marriage of one of the Graces ;

Ἀλλ' ἴθι, ἵγ' οὐ δὲ καὶ τοὶ χαρίων μίαν ἀνδρόγαμον
δάσσω σπνιμναι καὶ σὺν κυκλώσαι ἀκρίν
Πασσίδην, ἥν' αὖν ἐλπίσαι νῦν ἂν πάντα.
*Hear, and obey the Mistress of the Skies,
Nor for the Deed expect a vulgar Prize :
For know, thy lov'd one shall be ever thine,
The youngest Grace, Pasithea the divine.*

Il. XIV. 301.

78. *Tu mihi.* This *Servius* understands in an allegorical Sense, and thinks no more is meant by *Æolus's* receiving his Kingdom and Scepter from *Juno*, but that the Winds are formed by the Motion of the Air or *Juno*. But

such Allegorizing would quite destroy the poetical Beauty.

79. *Epulæ accumbere Divûm.* The Word *accumbere*, to lie, or recline, refers to the ancient Manner of lying or reclining on Couches at Table. And to be admitted to the Table of the Gods imports Dedicication. Hence an Expression of the same Import is used by *Horace* to denote *Hercules's* Divinity, Lib. IV. Ode VIII, 29.

*sic Jovis interest
Opatis epulæ impiger Hercules.*

81. *Hæc ubi dicta.* Those who are curious may consult *Scaliger's* Poetics, Lib. V. where this Description of the Storm is particularly examined, and compared with that of *Homer* in the fifth of the *Odyssey*.

C

Extemplo membra Æneæ solvuntur frigore. Ingemit, & tendens duplices palmas ad sidera, refert talia voce: O illi terque quaterque beati, quæ con-
tingit oppetere ante ora patrum, sub altis mœnibus Trojæ! ô Ty-
dide fortissime gentis Danaûm, mēne non potuisse occumbere Ili-
acis campis? effundereque hanc
animam tua dextra? ubi sævus
Hector jacet telo Æacidæ, ubi
ingens Sarpedon jacet: ubi Si-
mois voluit sub undis tot scuta
virûm correpta, galeasque & for-
sia corpora.

Procella fridens ab Aquilone
adversus illi jactanti talia ferit
velum, tollique fluctus ad si-
dera. Remi franguntur; tum
prora avertit, & dat latus undis;

Extemplo Æneæ solvuntur frigore membra.
Ingemit, et, duplices tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati,
Quæ ante ora patrum Trojæ sub mœnibus altis
Contigit oppetere: ô Danaum fortissime gentis
Tydidæ, mēne Iliacis occumbere campis
Non potuisse, tuâque animam hanc effundere
dextrâ?

Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon: ubi tot Simois correpta sub undis
Scuta virûm galeasque et fortia corpora volvit.

Talia jactanti, fridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi; tum prora avertit, et undis

TRANSLATION.

laxed with cold shuddering Fear: He groans, and, spreading out both his Hands to Heaven, thus expositulates: O thrice happy they, who had the good Fortune to die before their Parents Eyes, under the high Ramparts of Troy! O thou, the bravest of the Grecian Race, great Tydeus' Son, why was I not destined to fall on the Trojan Plains, and pour out this Soul by thy Right-hand? *Even there*, where stern Hector lies slain by the Sword of Achilles; where mighty Sarpedon lies; where, in impetuous Whirls, Simois, my native River, rolls along, with its Stream, the Shields and Helms, and Bodies of so many gallant Heroes.

Thus, while he mourns in vain, a Tempest, roaring from the North, strikes across his Sails, and heaves the Billows to the Stars. The Oars are shattered; then

NOTES.

92. *Extemplo Æneæ solvuntur.* To those who here arraign Æneas of Cowardice and Pusillanimity, it is sufficient to observe, that his Fear arises not from a View of Death, but only from the Apprehension of dying in an inglorious Manner. He laments that he had not died like a brave Man in the Bed of Honour,

(—*præclurumque mori succurrit in armis*) fighting for his Friends and Country, rather than to be referred for so ignoble, not to say an accursed Death; for so Drowning was reckoned by the Ancients, not only as it deprived their Bodies of the Rites of Sepulture, but also because, as it is in *Servius*, this Kind of Death was thought as contrary to the Principle of the human Soul, as Water is to Fire; as *Æn. VI. 730.*

Ignis est ollis vigor, &c.

94. *O terque quaterque beati.* It may be rendered thrice happy ye, by way of Apostrophe,

which is surely more animated and poetical.

94. *O terque quaterque beati.* Macrobius, in his Dissertation upon the Number seven, alleges that *Virgil* makes Æneas call them *terque quaterque beati*, or seven times happy, to express the most full and consummate Felicity, *plene & per omnia beatos exprimere volens*, seven, according to the Doctrine of the *Pythagoreans*, being a perfect Number, *numerus rerum omnium fere nodus*, as *Cicero* calls it. Which Mystery those who would see more fully explained, may consult *Macrob. in Somn. Scip. Lib. I. Cap. 6.*

99. *Æacidæ.* Achilles, the Grandson of Æacus.

102. *Jactanti.* Signifies while he is throwing away his Words; that is, mourning or complaining in vain. See *Virgil*, second Eclogue, v. 5.

— *ibi hæc incondita solus*

Montibus, & sylvis studio jactabat inani.

Hence

Dat latus; insequitur cumulo præruptus aquæ
mons. 105

Hi summo in fluctu pendent: his unda dehiscens
Terram inter fluctus aperit. furit æstus arenis.

Tres Notus abreptas in saxa latentia torquet:

Saxa, vocant Itali mediis quæ in fluctibus Aras,

Dorsum immane mari summo. tres Eurus ab

alto

110

In brevem et Syrtis urget (miserabile visu)

Illiditque vadis, atque aggere cingit arenæ.

Unam, quæ Lycios fidumque vehebat Orontem,

Ipsi ante oculos ingens à vertice pontus 114

In puppim ferit: excutitur pronusque magister

mons aquæ præruptus cumulo insequitur. Hi pendent in summo fluctu, unda dehiscens aperit terram bis inter fluctus: æstus furit arenis. Notus torquet tres abreptas in saxa latentia; quæ saxa in mediis fluctibus Itali vocant aras, immane dorsum in summo mari. Eurus urget tres ab alto in brevem et Syrtis, miserabile visu; illiditque eas vadis, atque cingit aggere arenæ. Ingens pontus ante ipsius oculos ferit à vertice in puppim unam quæ vehebat Lycios fidumque Orontem: magister excutitur pronusque

TRANSLATION.

the Prow inclines, and exposes the Side of the Ship to the Waves, which now swell up, one after another, into broken, *hanging* Mountains. These hang *trembling* on the towering Surge; to those the wide yawning Deep discloses the Earth between two Waves: The whirling Tide rages with *mingled* Sand. Three other *Ships*, the South-wind hurrying away, throws on latent Rocks; Rocks in the Midst of the Ocean, which the Italians call the *Altars*, whose huge Back just rises to the Surface of the Sea. Three from the Deep the East-wind drives on Shoals and Flats, a piteous Spectacle! and, dashing on the Shelves, incloses *them* with Mounds of Sand. A mighty Billow, falling from the Height of the Ship before the Hero's Eyes, dashes against the Stern of one which bore the Lycian Crew, and their faithful Leader Orontes: The Pilot is tossed from his Seat, and precipitantly tumbled

NOTES.

Hence it comes that *jaſto* signifies to boast or bluster, which is but Throwing away Words.

105. *Insequitur cumulo*, &c. The same Image is represented, Geor. III. 237.

Fluctus ut, in medio capit cum albescere ponto, Longius ex altoque sinu trahit; utque volutus Ad terras, immane sonat per saxa, nec ipso Monte minor procumbit.

Insequitur may signify, *The next Scene is, cumulo præruptus aquæ mons*; i. e. Wave on Wave, cumulo, tumbling along, and still gathering Bulk, till it grows to *præruptus aquæ mons*; i. e. a broken, overhanging Mountain of Water. The Structure and Sound of the Verse shews the Image, *cumulo* expresses the Tumbling of the Waves, *præruptus* their Ruggedness and threatening Aspect, and *mons* the Weight and Noise with which they break.

107. *Terram inter*, &c. It will appear that there is nothing exaggerated in this Circumstance of the Description, if we consider that the Fleet was near Shoals and Sandbanks, v. 115;

where there was no great Depth of Water.

109. *Aras*. These Rocks are thought to be the Islands *Ægates*, between *Africa*, *Italy*, and *Sicily*, where the *Romans* and *Carthaginians* struck up a Treaty of Peace, which put an End to the first *Punic War*. Hence they got the Name of the *Altars*, because of the mutual Oaths which the two Nations had there taken after the Defeat of the *Carthaginian Army* by *Lutatius Catulus*, A. U. C. 512.

114. *Pontus*. As if a whole Sea had been breaking upon the Ship at once.

114. *A vertice*. According to *Servius* is from the North, taking *vertex* for the North-pole. *Ruæus* and others explain it the Prow, Head, or Fore-part of the Ship. But the most natural Sense seems to be that of *La Cerda*, who understands by it *from above*, or *from the top* of the Ship. And in like Manner he interprets the same Expression in the second *Georgic*, 310.

Præteritum si tempestas a vertice jectum Insubit.

C 2

119. *Gaza*

*voluitur in caput: ost fluctus
ter circum agens illam ibidem
torquet, & rapidus vortex vorat
æquore. Apparent rari nantes
in vasso gurgite: orna virum
apparent, tabulæque & Troia
gaza per undas. Jam hiems
vicit validam navem Ilionei,
jam navem fortis Achatae;
& gavem quâ Abas est vestus,
& quâ grandævus Alethes:
omnes naves accipiunt imbrem
inimicum, compagibus laterum
laxis, fatiscuntque rimis.*

*Interea Neptunus sensit pontum
miseri misceri magno murmure, ly-
menque esse emissam, & stagna
esse refusa ab imis vadis: gra-
viter commotus, & prospiciens
alto, extulit placidum caput
summâ undâ. Videt classem Æ-
neæ disjectam toto æquore, Troas
oppressos fluctibus, ruinâque cie-
li. Nec doli & iræ Junonis
latuere fratrem: vocat ad se
Eurum Zephyrumque: dehinc
fatur talia;*

*Volvitur in caput. ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat æquore
vortex.*

*Apparent rari nantes in gurgite vasso;
Arma virum tabulæque, et Troia gaza per un-
das.*

*Jam validam Ilionei navem, jam fortis Achatae,
Et quâ vestus Abas, et quâ grandævus Alethes,
Vicit hiems: laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.*

*Interea magno misceri murmure pontum,
Emissamque liemem sensit Neptunus, et imis
Stagna refusa vadis: graviter commotus, et alto
Prospiciens, summâ placidum caput extulit undâ.
Disjectam Æneæ toto videt æquore classem;
Fluctibus oppressis Troas, cœlique ruinâ.*

*Nec latuere doli fratrem Junonis, et iræ:
Eurum ad se Zephyrumque vocat: dehinc talia
fatur:*

TRANSLATION.

headlong into the Flood; there fixed, the Galley thrice, by the working Waves, is whirled around; and, by the rapid Eddy, swallowed up in the Deep. Then, floating here and there on the Face of the vast Abyss, are seen Men, their Arms and Planks, and the Trojan Wealth among the Waves. Now the Storm overpowered the stout Vessel of Ilioneus, now that of brave Achates, and that which Abas, and that which old Alethes bore. All, at their loosened and disjointed Sides, receive the hostile Stream, and gape into Chinks.

Mean While Neptune felt the Sea in vast Uproar and Confusion, a Storm sent forth into his Domain, and the Depths overturned from their lowest Channels. He, in violent Commotion, and concerned for his watery Empire, reared his serene Aspect above the Waves; sees Æneas's Fleet scattered over the Ocean, the Trojans oppressed with the conflicting Waves below, and the convulsive Ruins of Heaven above. Nor were Juno's Wiles and Hate unknown to her Brother. He calls to him the East and West-winds, then thus in Wrath bespeaks them: And do you

NOTES.

119. *Gaza.* Originally a Persian Word, which signifies any Kind of rich Furniture, as well as Treasures of Silver and Gold.

123. *Imbrem.* Signifies sometimes Water in general, as in *Lucretius*, Lib. I. 715.

Ex igni, atque ætæma pericula, & imbr.

127. *Placidum caput.* How is this consistent with his being *graviter commotus*, put in vio-

lent Commotion? In answer to this, *placidus* is an Epithet that denotes Neptune's natural Character, the other only an occasional Commotion and Disturbance: Or, he was peaceful and mild with respect to the Trojans, however offended he was at the Winds: Or, lastly, *placidum* may denote the Effect which his Aspect had to still the Sea, and produce a Calm.

Tantane vos generis tenuit fiducia vestri?
Jam cœlum terramque, meo sine nomine, venti,
Miscere, et tantas audetis tollere moles?

Quos ego: sed motos præstat componere fluctus.
Post mihi non simili poenâ commissa luetis. 136

Maturate fugam, Regique hæc dicite vestro:
Non illi imperium pelagi, sævumque tridentem,

Sed mihi sorte datum, tenet ille immania saxa,
Vestras, Eure, domos: illâ se jactet in aulâ
Æolus, et clauso ventorum carcere regnet. 141

Sic ait, et dicto citius tumida æquora placat:
Collectasque fugat nubes, Solemque reducit.

Cymothoe simul et Triton adnixus, acuto
Detrudunt naves scopulo: levat ipse tridenti,
Et vastas aperit Syrtes, et temperat æquor: 146
Atque rotis summas levibus pellabitur undas.

tantane fiducia vestri generis tenuit vos? jam audetis, o venti, miscere cœlum terramque, sine meo numine, & tollere tantas moles? Quos ego puniam: Sed præstat componere motos fluctus. Post luetis mihi commissa poena non simili. Maturate fugam, diciteque hæc vestro regi: imperium pelagi, sævumque tridentem, non datum illi sorte sed mihi: ille tenet saxa immania, vestras domos, o Eure: Æolus jactet se in illâ aula, & regnet in clauso carcere ventorum. Sic ait, & placat tumida æquora citius dicto, fugatque nubes collectas, reducitque solem. Simul Cymothoe & Triton adnixus detrudunt naves acuto scopulo: ipse levat eas tridenti; & aperit vastas Syrtes, & temperat æquor, atque pellabitur summas undas levibus rotis.

TRANSLATION.

thus presume upon your Birth? Dare you, *audacious* Winds! without my sovereign Leave, to embroil Heaven and Earth, and raise such Mountains on the Sea? Whom I — But first it is fit to assuage the tumultuous Waves. A Chastisement of another Nature from me awaits your next Offence. Fly apace, and bear this *Message* to your King: That not to him the Empire of the Sea, and the awful Trident, but to me by Lot are given: His Dominions are *awild*, enormous Rocks, your proper Mansions, Eurus: In that Palace let King Æolus proudly boast, and reign in the close Prison of the Winds.

So speaks the God, and swifter than Speech smooths the swelling Seas, disperses the collected Clouds, and brings back the Day. With him Cymothoe and Triton, with exerted Might, heave the Ships from the pointed Rock. He himself raises them with his Trident; lays open the vast Sand-banks, and calms the Sea; and in his light Chariot glides along the Surface of the Waves. And as when a

NOTES.

132. *Generis fiducia.* The Winds, according to *Hesiod*, were the Offspring of *Aurora* and *Astræus*, one of the *Titans*. Neptune therefore by this Reproof insinuates, that, if they imitated the Rebellion of the Giants their Ancestors, they might expect also to share their Doom.

133. *Non illi imperium.* Dr. Trapp alleges here that *Virgil* makes Neptune say what is not good Sense, since Æolus, pretended not to govern the Sea, but to emortal it. But in this very Thing Æolus was to blame; he ought to have had Permission from Neptune before he gave forth the Winds to embroil his Realm. For it

is to be considered that Neptune was a God of the first Class, as absolute as Jove himself in his own Dominions; for the World had been shared by equal Lot between the three Brothers, and as Jupiter had the Earth to his Lot, so Neptune had the Sea, *Imperium pelagi mihi sorte datum*. Whereas Æolus was only a subordinate Deity, who was to act under the Command and Direction of his Superior; he was to loose and restrain the Winds, only *certo fardere*, according to a fixed Order and Contract, & *jussus*, as he was commanded.

144. *Cymothoe.* One of the Sea nymphs; the

*Ac veluti sæpe cum Seditio coorta
est in magno populo, vulgusque
ignobile sævit animis; jamque
faces & saxa volant, furor mi-
nisttrat arma: tum, si quem vi-
rum forte conspexere gravem pie-
tate ac meritis, silent, adstant-
que arrectis auribus: ille regit
animos, & mulcet horum pec-
tora dictis. Sic cunctus fragor
pelagi cecidit: postquam Geni-
tor prospiciens æquora, invec-
tusque cælo aperto, flectit equos,
volansque secundo curru dat lora.*

*Æneadæ desessi contendunt pa-
tere cursu littora quæ sunt prox-
ima, & vertuntur ad oras Li-
byæ. Est locus in longo secessu;
Insula efficit eum portum, ob-
jectu laterum; quibus omnis un-
da ab alto frangitur, scinditque
sese in sinus reductos.*

Ac, veluti magno in populo cum sæpe coorta est
Seditio, sævitque animis ignobile vulgus;

Jamque faces et saxa volant; furor arma mi-
nisttrat: 150

Tum pietate gravem ac meritis si forte virum
quem

Conspexere, silent; arrectisque auribus adstant:
Ille regit dictis animos, et pectora mulcet.

Sic cunctus pelagi cecidit fragor; æquora post-
quam 154

Prospiciens Genitor, cæloque invec-
tus, flectit equos, curruque volans dat lora secundo.

Desessi Æneadæ, quæ proxima, littora cursu
Contendunt petere, et Libyæ vertuntur ad oras.

Est in secessu longo locus; insula portum
Efficit, objectu laterum, quibus omnis ab alto

Frangitur, inque sinus scindit sese unda reduc-
tos. 161

TRANSLATION.

Sedition has arisen amongst a mighty Multitude, as often happens, and the Minds of the ignoble Vulgar are all on Fire; now Stones, now Firebrands fly, their Fury supplies them with Arms: If then, by Chance, they spy a Man revered for Piety and Worth, all are hushed, and stand with listening Ears: He, by persuasive Eloquence, rules their Passions, and calms their Breasts. Thus all the raging Tumult of the Ocean subsides, so soon as the Parent of the Floods, surveying the Seas, and wafted through the open Sky, manages his Steeds, and throws up the Reins, flying in his easy Chariot.

In the mean Time, the weary Trojans direct their Course towards the nearest Shores, and make the Coasts of Libya. Here, in a long Recess, a Station lies; an Island forms it into a Harbour by her jutting Sides, against which every Wave from the Ocean is broke, and divided runs into a remote, winding Bay. On

NOTES.

the Name is very proper to an Inhabitant of the Sea, who glides nimbly along the Waves, being compounded of *κύμα*, a Wave, and *εἰς*, to run.

148. *Ac veluti*. This Simile is exceeding natural, just, and particularly exact. What more proper to represent the Disorder and Havock produced by a violent Hurricane, than the Fury and Desolation of an incensed Mob? As, on the other Hand, the Suddenness with which the noisy Waves subside, and sink into a perfect Calm, so soon as Neptune appears, is finely marked by the Awe and Silence with which the seditious Multitude are immediately struck, at

the Sight of a Person of superior Merit and Authority.

159. *Est in secessu, &c.* This Description is very beautiful in itself, and seasonably introduced to relieve the Reader, and compose his Mind into an agreeable Tranquillity, after having dwelt on the former Images of Horror and Distress. Livy gives Account of a Port in Spain belonging to New-Caribæe, very like to this which Virgil here describes: *Sinus est maris media fere Hispaniæ ora, maxime Africo vento oppositus, & quingentos passus introrsus retractus, paulatim plus passuum in latitudinem patens. Illius in ostio sinus, parva insula objecta ab alto, portum*

Hinc atque hinc vastæ rupes, geminique minantur
In cœlum scopuli; quorum sub vertice latè
Æquora tuta silent. tum sylvis scena coruscis
Desuper, horrentique atrum nemus imminet um-
brâ.

165

Fronte sub adversâ scopulis pendentibus antrum:
Intus aquæ dulces, vivoque sedilia saxo,
Nympharum domus. hîc fessas non vincula naves
Ulla tenent: unco non alligat ancora morsu.

Huc septem Æneas collectis navibus omni 170

Ex numero subit: ac magno telluris amore

Egressi, optatâ potiuntur Troes arenâ,

Et sale tabentes artus in-littore ponunt.

Ac primùm filici scintillam excudit Achates,

Suscepitque ignem foliis, atque arida circum 175

Nutrimenta dedit, rapuitque in fomite flam-
mam.

Tum Cererem corruptam undis, Cerealiaque
arma

Expediunt, fessi rerum; frugesque receptas

Et torrere parant flammis, et frangere saxo.

Æneas scopulum interea conscendit, et omnem

Hinc atque hinc vastæ rupes, geminique scopuli minantur in cœlum; sub quorum vertice æquora silent latè tuta: tum scena sylvis coruscis, nemusque atrum horrenti umbra desuper imminet. Sub adversâ fronte est antrum in scopulis pendentibus, intus sunt aquæ dulces, sediliaque è vivo saxo, domus Nympharum: hic non ulla vincula tenent fessas naves, non ulla ancora alligat eas unco morsu. Æneas subit huc septem navibus collectis ex omni numero: ac Troes egressi cum magno amore telluris, potiuntur arenâ optatâ, & ponunt in littore artus tabentes sale. Ac primùm Achates excudit scintillam filici, suscepitque ignem foliis, atque dedit arida nutrimenta circum, rapuitque flammam in fomite. Tum fessi rerum expediunt Cererem corruptam undis, armaque Cerealia: parantque et torrere flammis, et frangere saxo fruges receptas. Interca Æneas conscendit scopulum, et petit omnem

TRANSLATION.

either Side vast Cliffs *arise*, and two Twin-like Rocks, *towering above the rest*, threaten Heaven: Under whose Summit the Waters all around are calm and still. Above, a Silvan Scene, with waving Woods, and a dark Grove, with awful Shade, hangs over *the Flood*. Under the opposite Front a Cave is formed of pendant Rocks, within *which are* fresh Springs, and Seats of living Stone, the cool Recess of Nymphs. Here Tempest-beaten Ships *ride safe*, tho' neither Cables hold, nor biting Anchors moor them. To this Retreat Æneas brings seven Ships, collected from all his Fleet: And the Trojans, longing much for Land, *now* disembark, enjoy the wished-for Shore, and stretch their *brine* drenched Limbs upon the Beach. Then first Achates struck *the latent* Spark from a Flint, received the Fire in Leaves, round it applied dry combustible Matter, and instant blew up the Fuel into Flame. Then, spent with Toil and Hunger, they produce their Grain damnsified with the Brine, and the Instruments of Ceres; and prepare *first* to dry over the Fire, and *then* to grind with Stones their Corn saved *from the Wreck*. Mean While, Æneas climbs a Rock, and takes a Prospect of the wide

NOTES.

portum ab omnibus ventis, præter Africum, tutum facit.

178. *Fessi rerum.* Virgil uses the Word *re-*

rum to signify Distresses, as in the four-hundred and sixty-second Verse,

Sunt lacrymæ rerum, et mentem mortalia tangunt.

185. *Se-*

prospectum latè in pelago, si
quà videat Anthea jactatum
vento, Phrygiasque biremes, aut
Capyn, aut arma Caiçi in celsis
puppibus. Prospicit nullam na-
vem in conspectu, tres vero cer-
vos errantes in littore: tota ar-
menta sequuntur bus à tergo; et
longum agmen pascitur per valles.
Constitit hic, corripuitque manu
arcum celeresque sagittas, quæ
tela fidus Achates gerebat: pri-
mumque sternit ipsos ductores fe-
rentes capita alta arboreis corni-
bus, tum vulgus, et agens telis
inter frondea nemora miscet om-
nem turbam. Nec absistit pri-
usquam victor fundat bumi sep-
tem ingentia corpora, et æquet
numerum cum navibus. Hinc
petit portum, et partitur eoi in
omnes socios. Deinde dividit
vina quæ bonus Acestes onerarat
cadis in Trinacrio littore, bi-

Prospectum latè pelago petit; Anthea si quæ 181
Jactatum vento videat Phrygiasque biremes;
Aut Capyn, aut celsis in puppibus arma Caiçi.
Navem in conspectu nullam; tres littore cervos
Prospicit errantes: hos tota armenta sequuntur
A tergo; et longum per valles pascitur agmen.
Constitit hic, arcumque inanum, celeresque sa-
gittas

Corripuit; fidus quæ tela gerebat Achates:
Ductoresque ipsos primùm, capita alta ferentes
Cornibus arboreis, sternit, tum vulgus; et om-
nem

Miscet agens telis nemora inter frondea turbam.
Nec prius absistit, quàm septem ingentia victor
Corpora fundat humi, et numerum cum navibus
æquet.

Hinc portum petit, et socios partitur in omnes.
Vina, bonus quæ deinde cadis onerarat Acestes

195

TRANSLATION.

Ocean all around, if, by any Means, he can descry Antheus tossed by the Wind, and the Phrygian Gallies, or Capys, or the Arms of Caiçus on the lofty Deck. He sees no Ship in View, but three Stags fraying on the Shore: These the whole Herd follows, and is feeding through the Valley in a long extended Train. Here he stopped short, and snatching his Bow and winged Arrows, Weapons which the faithful Achates bore; first overthrows the Leaders, bearing their Heads high with branching Horns; next the vulgar Throng, and disperses the whole Herd, persecuting them with Darts through the leafy Woods. Nor desists he *from the Chace*, till his conquering Arm stretches seven huge Deer on the Ground, and equals their Number with his Ships. Hence he returns to the Port, and shares *the Spoil* amongst all his Crew. Then the Hero divides the Wine which the good Acestes

NOTES.

185. *Sequuntur à tergo*. Tho' à tergo here may seem superfluous, and mere Tautology, it is agreeable to the Genius of the purest Latin, and is used the same Way by Cicero, 1. Tuscul. *Adolescentes in cursu à tergo insequens, nec opinantes assecuta est senectus*. Besides, à tergo signifies their following close behind, as is the Manner of those timorous Animals to adhere close to their Leaders.

186. *Agmen*. This Word signifies a moving Body, as an Army marching; a Circumstance that makes the Prospect more delightful and pic-

turesque, to see a Herd of Deer extended through a long Valley, and in Motion.

190. *Cornibus arboreis*. This finely marks the *Ductores* or Leaders from the rest, on whose lofty Heads tall branching Horns shoot up like Trees.

190. *Et omnem miscet*. Miscere here signifies to make them fly before him in the utmost Fear and Disorder, as Æn. X. 721.

Hunc ubi miscentem longe media agmina vidit. It answers to Homer's ἀλάνης τὰ σὺχας ἀνιπάρ.

196. Lit.

Littore Trinacrio, dederatque abeuntibus, heros
Dividit, et dictis mœrentia pectora mulcet :
O focii (neque enim ignari fumus ante malo-
rum)

O passi graviora ! dabit Deus his quoque finem.
Vos, et Scyllæam rabiem, penitusque sonantes
Accēstis scopulos ; vos et Cyclopea saxa 201
Experti revocate animos, mœstumque timo-
rem

Mittite ; forsan et hæc olim meminisse juvabit.
Per varios casus, per tot discrimina rerum
Tendimus in Latium ; sedes ubi fata quietas 205
Ostendunt : illic fas regna resurgere Trojæ.
Durate, et vosmet rebus servate secundis.
Talia voce refert, curisque ingentibus æger,
Spem vultu simulat : premit altum corde dolorem.

rosque dederat abeuntibus, &
mulcet his dictis eorum mœrentia
pectora : O focii (neque enim ignari
fumus ante malorum) O vos
passi graviora ! Deus dabit fi-
nem bis quoque. Vos accēstis &
ad Scyllæam rabiem, scopulos, ne
penitus sonantes ; vos experti estis
& Cyclopea saxa : revocate ani-
mos, mittiteque mœstum timo-
rem ; forsan olim juvabit memi-
nisse & hæc. Tendimus in La-
tium per casus varios, per tot
discrimina rerum ; ubi fata
ostendunt nobis quietas sedes : illic
fas est regna Trojæ resurgere.
Durate & servate vosmet secun-
dis rebus. Refert talia voce,
ægerque ingentibus curis, simulat
spem vultu, premit altum dolo-
rem corde.

TRANSLATION.

had flowed in Casks on the Sicilian Shore, and given them at Parting, and with these Words cheers their disconsolate Hearts : O Friends and Fellow-sufferers, who have sustained severer Ills than these (for we are not Strangers to former Days of Adversity) to these too God will grant a happy Period ; you have seen both Scylla's furious Coast, and those hideous roaring Rocks ; you are acquainted even with the Dens of the Cyclops : Resume then your Courage, and dismiss your desponding Fears ; perhaps the Day may come, when even these Misfortunes shall be remembered with Joy. Through various Scenes of Woe, through many perilous Adventures we steer our Course to Latium, where the Fates give us the Prospect of peaceful Settlements. There Troy's Kingdom is allowed once more to rise. With Patience persevere, and reserve yourselves for prosperous Days. So spoke the Chief ; and tho' oppressed with a thousand heavy Cares, yet wears the Looks of well dissembled Hope, while he buries deep Anguish in his Breast.

NOTES.

196. *Littore Trinacrio*. Sicily was denominated *Trinacria* from its triangular Form ; the three Promontories in which its Angles terminated were called *Pachynus*, *Pelorus*, and *Lilybæum*.

198. *Ante malorum*, i. e. *Malorum quæ ante fuerunt*, former or past Ills.

199. *O focii*.—*O passi graviora*.

O fortes pejoraque passi. Ilr. Ode I. 7.

And both of them are from *Homer*, *Odys. XII*.
200. *Scyllæam rabiem*. *Scylla* was a Rock in the western Part of *Italy*, adjoining to the Promontory of *Carys*, now *Capo di Passio*. The Violence of the Waves, and the whirling Eddies in that narrow Sea, having often proved fatal to Ships, gave the Poets a Handle to trans-

form it into a hideous Monster, the upper Parts of whose Body resembled a beautiful Virgin ; the middle that of a Wolf, and which terminated in a Fish's Tail. As in that Description *Virgil* gives of it in the third Book, v. 424.

*Ad Scyllam cæcis cobibet spelunca latebris,
Ora exsertantem. & naves in saxa trahentem.
Prima boninis facies, & pulchro pectore virgo,
Pubes tenus ; postrema immani corpore Pristis,
Delphinum caudas utero commissa luporum.*

201. *Cyclopea saxa*. The Cyclops were the primitive Inhabitants of *Sicily*, and had their chief Residence near Mount *Ætna*. They were reputed to be savage and inhospitable. Hence the Poets fabled that they were a Race of monstrous Giants, who had but one Eye, which

Illi accingunt se prædæ dapibusque futuris; diripiunt tergora costis, & nudant viscera. Pars secant in frustra, figuntque ea tremementa veribus: Alii locant athena in littore, ministrantque flammæ. Tum revocant vires suas victu, fusique per herbam implentur veteris Bacchi, ferineque pinguis. Postquam fames eorum est exempta epulis, mensæque sunt remotæ, requirunt longo sermone socios amissos, dubii inter spemque metumque; seu credunt eos vivere, siue pati extrema, nec vocatos jam exaudire.

Illi se prædæ accingunt, dapibusque futuris; 210
Tergora diripiunt costis, et viscera nudant.
Pars in frustra secant, veribusque tremementa figunt:
Littore athena locant alii, flammæque ministrant.
Tum victu revocant vires, fusique per herbam,
Implentur veteris Bacchi, pinguisque ferinæ. 215
Postquam exempta fames epulis, mensæque remotæ,
Amissos longo socios sermone requirunt;
Spemque metumque inter dubii; seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.

TRANSLATION.

Now they address themselves to the Spoil and future Feast; tear the Skin from off the Ribs, and lay the Entrails bare. Some divide the *Flesh* into Parts, and fix on Spits the quivering Limbs: Others place the brazen Caldrons on the Shore, and prepare the Fires. Then they repair their Strength with Food, and, stretched along the Grass, regale themselves with *generous* old Wine and choice Venison. After the Rage of Hunger was appeased, and the Tables removed, in long Discourse they explore the Fate of their Companions lost, hovering in Suspense between Hope and Fear, whether to believe them yet alive, or that they had finished their Destiny, and were now deaf to the *lost solemn* Invocation of departed Ghosts. - Above the rest, the pious Hero, with himself, bemoans now the Loss

NOTES.

was in their Forehead, and that they fed upon human Flesh; and, from their Vicinity to Mount *Ætna*, they were given out to be *Vulcan's* Servants, who employed them in forging *Jupiter's* Thunderbolts.

219. *Sive extrema pati.* The Romans had a Shyness and Aversion to hear, or pronounce in direct Words that a Person was dead; and therefore chose to make use of some Word that implied as much, as *fuit, vixit*; or to express it by a Circumlocution, as in the Instance before us. *Pati* here hath the Signification of the Preterite, as in this same Book *Dido* says, *Tecum meminisse cecisse* for *venisse*, v. 619.

219. *Nec jam exaudire vocatos.* This is in Allusion to the ancient Custom of calling upon the Dead, which was the last Ceremony performed in Funeral Obsequies, as appears from several Passages in the *Æneid*, particularly in the Description of *Polydorus's* Sepulture, B. III. 67.

animamque sepulchro

Condunt, & magna super in tumulo cernunt.
 After the Body was interred, the Friends three times called aloud upon the deceased by his Name,

and after thrice repeating the Word *vale*, as the last Farewel, they departed. The same Ceremony of invoking the Dead was also performed towards those who perished in Shipwreck, and whose Bodies could not be recovered in order to their Interment. To them a Cenotaphy, or *tumulus inanis*, was raised, and their departed Ghosts were three times solemnly called:

Tunc egomet tumulum Rhæteo in littore inanem
Constitui, & magna Munes ter voce vocavi.

Æn. VI. 505.

Pliny derives the Origin of this Custom from a just Precaution against burying Persons alive. For it having been observed that some were reputed dead who were only in a Swoon or Deliquium, it was thought proper to preserve the Body for several Days, during which Time, the Friends used to call upon the deceased at certain Intervals, and after the last Invocation the Body was carried out to be buried, or laid on the Funeral Pile. Hence the Phrase *conclamatum* est came to signify, *It is given up for lost, it is past all hope*; as in *Terence*, *Eun. Ac. II. Sc. III. 56.*

Præcipue pius Æneas, nunc acris Orontei, 220
Nunc Amyci casum gemit, et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloan-
thum.

Et jam finis erat, cum Jupiter æthere summo
Despiciens mare velivolum, terrasque jacentes,
Littoraque, et latos populos; sic vertice cœli 225
Constitit, et Libyæ defixit lumina regnis.
Atque illum tales jactantem pectore curas,
Tristior, et lacrymis oculos suffusa nitentes,

*Pius Æneas præcipue, gemit
secum casum nunc acris Orontei,
nunc Amyci, & crudelia fata
Lyci, fortemque Gyan, fortem-
que Cloanthum.*

*Et jam erat finis, cum Jupi-
ter à summo æthere despiciens
mare velivolum, terrasque jacentes,
littoraque, & latos populos,
sic constitit in vertice cœli, &
defixit lumina regnis Libyæ.
Venus autem tristior, & suffusa
nitentes oculos lacrymis, alloquitur
illum jactantem tales curas
in pectore;*

TRANSLATION.

of active Orontes, now of Amycus, and then the cruel Fate of Lycus, with valiant Gyas, and no less valiant Cloanthus.

And now the Day and Discourse were ended; when Jove, from the lofty Sky, looking down upon the navigable Sea, and the Lands lying at rest, with the Shores and the Nations dispersed abroad; thus, surveying all, stood on the Battlements of Heaven, and fixed his Eyes on Libya's Realms. To whom, revolving such Cares in his Mind, Venus, in mournful Mood, her starry Eyes bedimmed with Tears, thus addresses herself: O thou who, with eternal Sway, rulest the Af-

NOTES.

220. *Præcipue pius Æneas.* The most exalted and heroic Minds are most susceptible of Humanity and Compassion. Therefore Virgil says, *Præcipue pius Æneas*; he was moved with generous Concern; especially for the Fate of those of distinguished Valour;

— *fortemque Gyan, fortemque Cloanthum.* But at the same Time he conducts his Grief with Prudence, carefully avoids what might dispirit the rest, and therefore *gemit secum*, he keeps his Anxiety to himself; shewing his Men an Example only of Fortitude and Resolution, which rises superior to Dangers and Misfortunes. This is evident from the whole Strain of his Speech aforementioned, and particularly from what is said, Verse 209.

Spem salutis simulat; premit altum corde dolorem.

224. *Mare velivolum.* In this beautiful Epithet *Velivolum* the Poet considers the Sails of a Ship under the Notion of Wings, wherewith it flies upon the Sea. Sailing and Flying have indeed so great a Resemblance to one another, that Virgil, the justest Copier of Nature, uses them interchangeably. Thus Æn. III. 520. *Velorum pandimus alas*; We expand the Wings of our Sails. And, speaking of *Dædalus's* Flight, he says, *Gelidas enavit ad ætos*; He sailed

through the Air to the frozen North. And the ballanced Motion of his Wings, whereby he had sped his Flight, is called *Remigium Alarum*, the Steerage of his Wings.

224. *Terrasque jacentes.* The Earth or Lands are said to be *jacentes*, lying still, dead, and at Rest, in Opposition to the Sea, which is restless, *velivolum*, always in Motion, agitated by sailing Ships, Winds and Tides. Or *jacentes* may signify *low lying*; for the Ancients were not ignorant that the Sea rises above the Level of the Land; thus the Word is used, Æn. III. 639.

— *Tapsymque jacentem.*

228. *Tristior, &c.* This is the first Time Venus is introduced, and a very charming Appearance she makes. That Air of Melancholy with which her Looks are clouded, the Tears that dim the Lustre of her Eyes, together with her tender Anxiety for her Son, shew her in a fine Situation, and cannot but heighten her Charms in the Reader's Eye. So Helen is drawn in Tears the first Time she appears in the Iliad III. 142. where her Charms extort even from the venerable Fathers of Troy one of the highest Encomiums that ever was pronounced on Beauty. We have also another admirable Picture of Beauty in Distress drawn by Milton, towards the

O tu, qui regis res hominumque
Deumque æternis imperiis, et
terres fulmine; Quid tantum po-
tuit meus Æneas, quid Troes po-
tuere committere in te? quibus
passis tot funera cunctis orbis ter-
rarum clauditur ob Italiam?
Certè pollicitus es Romanos olim,
annis volventibus, ductores fore
hinc, à revocato sanguine Teuceri,
qui tenerent mare, qui tenerent
terras omni ditione: O Genitor
quæ sententia vertit te? Equi-
dem hoc solabar occasum tristisque
ruinas Trojæ, rependens his sa-
tis contraria fata,

Alloquitur Venus: O, qui res hominumque De-
umque
Æternis regis imperiis, et fulmine terras, 230
Quid meus Æneas in te committere tantum,
Quid Troes potuere? quibus tot funera passis,
Cunctis ob Italiam terrarum clauditur orbis?
Certè hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato à sanguine Teuceri,
Qui mare, qui terras omni ditione tenerent, 236
Pollicitus: quæ te, Genitor, sententia vertit?
Hoc equidem occasum Trojæ, tristisque ruinas
Solabar, fatis contraria fata rependens.

TRANSLATION.

fairs of both Gods and Men, and with thy Thunder overawest the World, what so high Offence against thee could my Æneas or the Trojans be guilty of, that, after having suffered so many Deaths, they must be shut out from all the wide World upon Account of Italy? Yet sure you promised, that in some future Age, after a Series of circling Years, the Romans should descend from them, powerful Leaders spring even from the Blood of Teucer restored, who should be Masters of the Sea, who should rule the Nations with absolute Sway. Almighty Father! whence is thy Purpose changed? I, indeed, was solacing myself with this Promise under Troy's Fall and sad Catastrophe, with adverse Fates ballancing Fates more prosperous. But

NOTES.

Beginning of the fifth Book of his *Paradise Lost*, where he describes Eve sorrowful and dejected for having dreamed of eating the forbidden Fruit. There are several parallel Circumstances in that Description which makes it probable Milton had this Passage in his Eye. I shall only transcribe those Lines where Eve is seen in Tears:

So cheer'd be his fair Spouse, and she was
cheer'd,

But silently a gentle Tear let fall
From either Eye, and wip'd them with her
Hair;

Two other precious Drops, that ready stood,
Each in their chrystal Juice, be, ere they fell,
Kiss'd, &c.

That fine Circumstance, in the fourth and fifth Lines, is almost a literal Translation of Virgil's
Lacrymis oculos suffusa nitescentes.

235. *Revocato à sanguine Teuceri.* The Commentators are puzzled in explaining this Passage, because Teucer was not originally from Italy. La Cerda's Solution, taken from Corradus, appears the easiest and most natural. By the *sanguine Teuceri revocato*, he understands the Trojans, Teucer's Offspring, restored to their primitive Liberty, Power and Grandeur, in the same

Sense with what Venus says in the End of her Speech, *Sic nos in scæptis repenis?*

239. *Fatis contraria, &c.* If Venus knew that Æneas's future Settlement in Italy was promised by Jupiter, and destined by Fate, why was she afraid of its not being accomplished? The Answer is, That the Opposition which that Event met with from Juno, made her waver and doubtful of her having been mistaken. For Jupiter alone had a perfect Insight into Futurity, and the other Deities knew no more of it than he was pleased to reveal to them;

*Quæ Phæbo pater omnipotens, ubi Phæbus
Apollō*

Prædixit. Æn. III. 2.

I shall here take Occasion to remark, that they do Virgil Injustice, who alledge he makes Jupiter dependent on Fate or Destiny. Whereas it appears plain, from a Variety of Passages, that his Notion of Fate is strictly just and philosophical: For he makes Fate to be nothing else but the Councils or Decrees pronounced by the Mouth of Jove, as the very Etymology of the Word implies, *Fatum à furi*. Thus he is represented as the great Dispenser of Fate in the third Book of the Æneid.

Nunc eadem fortuna viros tot casibus actos 240
Insequitur. quem das finem, Rex magne, labo-
rum?

Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus, atque intima tutus
Regna Liburnorum, et fontem superare Timavi;
Unde per ora novem vasto cum murmure mon-
tis 245

It mare proruptum, et pelago premit arva so-
nanti.

Nunc eadem fortuna insequitur
viros actos tot casibus: O magne
Rex, quem finem laborum das?
Antenor, elapsus mediis Achivis,
potuit tutus penetrare Illyricos
sinus, atque intima regna Libur-
norum, et superare fontem Timavi;
unde per novem ora it mare
proruptum cum vasto murmure
montis, & premit arva sonanti
pelago.

TRANSLATION.

now the same *hard* Fortune *still* pursues them, after they have been tossed and *afflicted* with such Variety of Woes. Great Sovereign of the World, what End to their Labours wilt thou *vouchsafe* to give? Antenor, escaped from amidst the Greeks, could pierce the Illyrian Gulph, and in Safety *reach* the inmost Realms of Liburnia, and overpass the Springs of Timavus: Whence, through nine Mouths, with loud Echoing from the Mountain, it bursts away *like* a Sea impetuous, and sweeps the Fields with a roaring Deluge. Yet *even* there he built the City Padua,

NOTES.

— *sic fata Deum rex*

Sortitur, voluitque vices: is vertitur ordo.

Hence we see in this very Passage *Jupiter's* Promise, and Fate, are mentioned as synonymous Phrases: *Certe hinc—pollicitus.*— And therefore, says *Venus*,

Me solabar fatis contraria fata rependens.

And *Jupiter* in his Answer opens to her more plainly the Fate of her Race, and assures her it was unalterably fixed and certain,

— *manent immota tuorum fata tibi.*

For his Purpose was not changed, *Neque me sententia vertit.* And he concludes, *Sic platum*, such is my Will, these are my Decrees. To make this still more evident, *Virgil* often calls Destiny *fata Deum*, which can signify nothing but the divine Counsels or Decrees; and if he gives Fate the Epithets of *inexpugnabile*, *inexorabile*, he must mean, that the Laws and Order of Nature, in a Word, all Events whatever are fixed and immutable, as being the Result of consummate Wisdom and Foresight, and having their Foundation in the divine Mind, which is subject to none of those Changes that affect impotent and injudicious Mortals. As to that Passage in the ten Book of the *Æneid*, where *Jove*, to comfort *Hercules* for the Death of *Pallas*, tells him,

— *Troja sub mœnibus altis*

Tut nati celerem Deum; quin addit una

Sarpedon mea progenies: etiam sua Turnum

Fata vocant, metaque dati perennis ad avi.

Whence Mr. *Dryden* infers, that the King of the Gods himself acknowledges he could not alter Fate, nor save his own Son, and prevent the Death which he foresaw. Mr. *Pope* has given a satisfactory Answer, that this Passage amounts to no more than that *Jupiter* gave Way to Destiny.

246. *It mare proruptum.* Monsieur *Catrou* contends that this should be understood literally, but in that Opinion he is, and, I think, always will be singular. Tho' the *Timavus* is now but a pitiful Rivulet, yet *Servius* assures us, from *Varro*, it was formerly so large a River, as actually to get the Name of a Sea from the neighbouring Inhabitants. The French Translator's Criticism would destroy all the Beauty of two of the finest Lines in *Virgil*. They bring to my Mind the Description of a River swelled over all its Banks by Torrents of Rain in Mr. *Thomson's* Winter:

*At last the roars'd up River pours along,
Resists, rearing; dreadful down it comes
From the chapt Mountain, and the mussy Wild,
Tumbling thro' Rocks abrupt, and sounding far;
Then o'er the sandied Valley floating spread:
Calm, sluggish, silent; till again constra'd,
Between two meeting Hills it bursts away,
Where Rocks and Woods o'erhang the turbid
Stream;*

*There gathering trifles Fret, rapid, and deep,
Lulls, and wheets, and foams, and thunders
thro'.*

Ille tamen locavit hic urbem Patavi sedesque Teucrorum, et dedit nomen genti, fixitque Troia arma: nunc quiescit compositus in placidâ pace. Nos, tua progenies, quibus annuis arcem cœli, navibus amissis, infandùm! prodimur ob iram unius, atque disjungimur longè ab oris Italici. Hincne est bonos pietatis? Sicne reponis nos in sceptrâ?

Sator hominum atque Deorum subridens olli, vultu quo serenat cœlum tempestatesque, libavit oscula natæ: dehinc fatur talia: O Cytherea, parce metu; fata tuorum manent tibi immota; cernes urbem et promissa mœnia Laviniæ, feresque magnanimum Æneam sublimem ad sidera cœli: neque sententia vertit me. Hic geret ingens bellum in Italiâ (ego enim fabor tibi quando hæc cura remordet te, et movebo arcana factorum, volvens ea longiùs)

Hic tamen ille urbem Patavi, sedesque locavit Teucrorum, et genti nomen dedit, armaque fixit

Troia: nunc placidâ compositus pace quiescit.

Nos, tua progenies, cœli quibus annuis arcem, Navibus (infandùm) amissis, unius ob iram 251 Prodimur, atque Italici longè disjungimur oris.

Hic pietatis honos? sic nos in sceptrâ reponis?

Olli subridens hominum sator atque Deorum, Vultu quo cœlum tempestatesque serenat, 255 Oscula libavit natæ: dehinc talia fatur:

Parce metu Cytherea; manent immota tuorum Fata tibi; cernes urbem et promissa Lavini Mœnia, sublimemque feres ad sidera cœli Magnanimum Æneam: neque me sententia vertit. 260

Hic (tibi fabor enim, quando hæc te cura remordet,

Longiùs et volvens factorum arcana movebo)

TRANSLATION.

and established a Trojan Settlement, gave the Nation a *new Name*, and set up the Arms of Troy. Now in calm Peace composed he rests: *But we, thy own Progeny*, whom thou, by thy unalterable *Nod*, ordainest to sit inthroned in Heaven, *even we*, (*Oh Woe* unutterable!) having lost our Ships, are given up to *endless Dangers*, driven hither and thither far from the Italian Coast, and all to gratify the Spight of one. Are these the Honours wherewith thou crownest our Piety? Is it thus thou replacest us on the Throne?

The Sire of Gods and Men smiling upon her, with that *serene Aspect* wherewith he clears the tempestuous Sky, gently kissed his Daughter's Lips, then thus replies: *My Cytherea*, cease from Fear: Immoveable to thee remain thy People's Fates. Thou shalt see the City and promised Walls of Lavinium, and shalt raise magnanimous Æneas aloft to the Stars of Heaven; nor is my Purpose changed. In Italy he (for I will speak to thee *without Reserve*, since this Care lies gnawing at thy Heart, and, tracing farther back, I will reveal the Secrets of Fate) shall

NOTES.

248. *Genti nomen dedit.* Livy tells us he called the Place Troy where they first landed.

250. *Nos. Venus speaks in the Name of Æneas*, to shew how nearly she had his Interest at Heart.

250. *Annuis.* Has a particular Propriety in this Place, as expressed in the Translation.

251. *Infandùm.* This Word is thrown in like an interposing Sigh, when she comes to the most moving Part of her Complaint; and the artful

Pauses in this and the two following Lines, together with the abrupt Manner in which the Speech breaks off, shew her quite overpowered by the Tide of her Grief.

255. *Cœlum tempestatesque.* For *tempestates cœli*, as above *moleinque & montes* for *molem montium*.

262. *Movebo.* Reveal, or remove them from their Obscurity. *Moves* implies the Greatness of the Undertaking.

Bellum ingens geret Italiâ, populosque feroces
 Contundet; moresque viris et mœnia ponet,
 Tertia dum Latio regnantem viderit æstas, 265
 Ternaue transferint Rutulis hiberna subactis.
 At puer Ascanius, cui nunc cognomen Iulo
 Additur (Ilus erat, dum res stetit Ilia regno)
 Triginta magnos, volvendis mensibus, orbes
 Imperio explebit, regnumque a sede Lavini 270
 Transferet, et longam multâ vi muniet Albam.
 Hic jam tercentum totos regnabitur annos
 Gente sub Hectoreâ; donec regina sacerdos
 Marte gravis geminam partu dabit Ilia prolem.
 Inde lupæ sulvo nutricis tegmine lætus 275
 Romulus excipiet gentem, et Mavortia condet
 Mœnia, Romanosque suo de nomine dicet.
 His ego nec metas rerum, nec tempora pono;
 Imperium fine fine dedi. quin aspera Juno,
 Quæ mare nunc terrasque metu cœlumque fa-
 titat, 280

contundetque feroces populos, ponetque mores et mœnia viris, dum tertia æstas viderit eum regnantem in Latio, ternaue biberna tempora transferint, Rutulis subactis. At puer Ascanius, cui cognomen additur Iulo (Ilus erat, dum Ilia res stetit regno) explebit imperio triginta magnos orbes, mensibus volvendis, transferetque regnum ab sede Lavini, et muniet Albam longam multâ vi. Hic jam regnabitur tercentum totos annos sub Hectoreâ gente, donec Ilia, Regina sacerdos, gravis ex Marte, dabit geminam prolem partu. Inde Romulus, lætus sulvo tegmine lupæ suæ nutricis, excipiet gentem, et condet Mavortia mœnia, dicetque Romanos de suo nomine. Ego pono his nec metas rerum nec tempora: dedi illis imperium fine fine. Quin aspera Juno, quæ nunc metu fatigat mare terrasque cœlumque,

TRANSLATION.

wage a mighty War, crush a stubborn Nation, and establish Laws and Cities to his People, till the third Summer shall see him reigning in Latium, and three Winters pass after he has subdued the Rutulians. But the Boy Ascanius, who has now the additional Sirname of Iulus (Ilus he was, while the Empire of Ilium flourished) shall measure with his Reign full thirty great solar Circles of twelve revolving Months, transfer the Seat of his Empire from Lavinium, and strongly fortify Alba Longa. Here again, for full three-hundred Years, the Scepter shall be swayed by Hector's Line, until Ilia, a royal Priestess, impregnated by Mars, shall bear two Infants at a Birth. Then Romulus, exulting in the tawny Hide of the Wolf his Nurse, shall take upon him the Rule of the Nation, build a City sacred to Mars, and from his own Name call the People Romans. To them I fix neither Limits nor Duration of Empire: Dominion have I given them without End. Nay more, even sullen Juno, who now, through jealous Fear, creates endless Disturbance to Sea and Earth, and Heaven, even she shall change her

NOTES.

263. *Bellum ingens geret.* The Poet, by putting these Predictions in the Mouth of Jove himself, gives his Readers a very exalted Idea of his Hero, and of the Dignity of the Romans; while at the same Time it furnishes him with a fine Opportunity of celebrating the more remarkable Periods of their History, particularly the Victories of Cæsar, and the Glories of Augustus's peaceful Reign, which he considers as a

second golden Age, in those noted Lines,
Aspera cum positis mitescent sæcula bellis, &c.
 266. *Hiberna.* Tempora is understood.

267. *Cui nunc cognomen Iulo.* This Circumstance is thrown in to shew the Origin of the Julian Family, and the important Occasion of changing its Founder's Name from Ilus to Iulus or Julius.

278. *Metas rerum.* Virgil uses the Word
 res

referet consilia in melius, fovebitque mecum Romanos dominos rerum, gentemque togatam. Sic placitum est. Ætas veniet, lusteris labentibus, cum domus Assaraci servitio premet Phthiam Mycenæque claras, ac dominabitur victis Argis. Cæsar nascetur, Trojanus pulchrâ origine, qui terminet suum imperium Oceano, qui terminet famam astris, Julius dictus, nomen demissum à magno Iulo. Tu secuta olim accipies hunc cælo onustum spoliis Orientis: Hic quoque vocabitur votis. Tum aspera secula mitescent, bellis positis. Cana fides, et Vesta, Quirinus cum fratre Remo, dabunt jura: diræ portæ belli claudentur ferro et arctis compagibus: impius furor sedens intus super sæva arma, et vinctus post tergum centum abennis nodis, frenet horridus ore cruento.

Consilia in melius referet, mecumque fovebit Romanos rerum dominos, gentemque togatam. Sic placitum. veniet lustris labentibus ætas, Cum domus Assaraci Phthiam clarasque Mycenæ Servitio premet, ac victis dominabitur Argis. Nascetur pulchrâ Trojanus origine Cæsar, 286 Imperium Oceano, famam qui terminet astris, Julius, à magno demissum nomen Iulo. Hunc tu olim cælo, spoliis Orientis onustum, Accipies secuta: vocabitur hic quoque votis. 290 Aspera tum positis mitescent secula bellis: Cana fides, et Vesta, Remo cum fratre Quirinus Jura dabunt: diræ ferro et compagibus arctis Claudentur belli portæ: Furor impius intus Sæva sedens super arma, et centum vinctus ahenis 295 Post tergum nodis, fremit horridus ore cruento.

TRANSLATION.

Counsels for the better, and join with me in befriending the Romans, *those* Lords of the World, and the Nation of the Gown. Such is my Pleasure. An Age shall come, after a Course of Years, when the Race of Assaracus shall bring under Subjection Phthia and renowned Mycenæ, and reign over vanquished Argos. A Trojan shall be born of illustrious Race, Cæsar, whose Empire the Ocean, whose Fame the Stars shall bound, Julius his Name, from great Iulus derived. Him, loaded with the Spoils of the East, you shall receive to Heaven at length, having seen an End of all your Cares: He too shall be invoked by Vows and Prayers. Then, Wars having ceased, fiercer Nations shall soften into Peace. Faith, *with* her hoary reverend Locks, Vesta, and Quirinus, with his Brother Remus, shall then administer Justice. The dreadful Gates of War shall be shut with close Bolts and Bars of Iron. Within the Temple impious Fury, sitting on horrid Arms, and his Hands bound behind his Back with a hundred brazen Chains, in hideous Rage shall gnash his bloody Jaws.

NOTES.

res for Dominion or Empire, both here, and in many other Places. See above, Verse 268. and Æneid III. 1.

Postquam res Asia, &c.

282. Gentemque togatam. The Toga, or Gown, was the distinguishing Dress of the Romans, as the Pallium was of the Greeks.

284. Domus Assaraci. The Romans descended from Assaracus by Æneat, who was his Great-grandson. Phthia and Mycenæ were the royal Seats of Achilles and Agamemnon. This Prophecy Servius refers to Mummus, who conquered Achæia: Others to Paulus Æmilii, who

subdued Macedonia, by which Means *Theffaly*, the Country of *Achilles*, became subject to the Romans.

292. Cana fides. Alluding to the Figure of Faith, which was represented with hoary Locks, to signify that this was the peculiar Virtue of ancient Times. Hence that Exclamation, *Heu pietas, heu prisca fides!*

294. Claudentur. The Gates of the Temple of Janus were opened in Time of War, and shut in Time of Peace.

294. Furor impius. Pliny tells us that the Image of warlike Rage was drawn in this Manner

Hæc ait, et Maiâ genitum demittit ab alto,
 Ut terræ, utque novæ pateant Carthaginis arces
 Hospitio Teucris; ne, fati nescia, Dido
 Finibus arceret. volat ille per aëra magnum 300
 Remigio alarum, ac Libyæ citus adstitit oris.
 Et jam iussa facit: ponuntque ferocia Pœni
 Corda, volente Deo. in primis Regina quietum
 Accipit in Teucros animum mentemque benignam. 304

At pius Æneas per noctem plurima volvens,
 Ut primum lux alma data est, exire, locosque
 Explorare novos, quas vento accesserit oras;
 Qui teneant (nam inculta videt) hominesne, feræne,
 Quærere constituit, sociisque exacta referre.
 Classẽ in convexo nemorum, sub rupe cavatâ,
 Arboribus clausam circum atque horrentibus umbris 311

Ait hæc, et ab alto caelo demittit genitum Maiâ, ut terræ, utque arces novæ Carthaginis pateant hospitio Teucris; ne Dido nescia fati arceret eas a suis finibus. Ille remigio alarum volat per magnum aëra, ac citus adstitit oris Libyæ. Et jam facit iussa: Pœnique ponunt sua ferocia corda, Deo volente: imprimis Regina Dido accipit in Teucros animum quietum mentemque benignam.

At pius Æneas volvens plurima per noctem, ut primum alma lux est data, constituit exire, explorareque locos novos, quærere in quas oras accesserit vento, qui teneant eas, hominesne feræne, nam videt loca inculta, referreque sociis exacta. Oculis classem in convexo nemorum, sub cavatâ rupe, clausam circum arboribus atque umbris horrentibus.

TRANSLATION.

He said, and from on high sent down Maia's Son, that the Coasts of Libya and the new-built Towers of Carthage might be open hospitably to receive the Trojans; lest Dido, ignorant of Heaven's Decree, should shut them out from her Ports. He, on the Steerage of his Wings, shoots away through the expanded Sky, and speedily lighted on the Coasts of Libya. And now he puts his Orders in Execution; and, at the Will of the God, the Carthaginians lay aside the Fierceness of their Hearts. The Queen, especially, entertains Thoughts of Peace, and a benevolent Disposition towards the Trojans.

But the pious Æneas, by Night revolving a thousand *Cares*, resolved, as soon as chearful Day arose, to set out, in order to view the unknown Country, to examine on what Coasts he was driven by the Wind, who are the Inhabitants, whether Men or wild Beasts (for he sees nothing but *waste*, uncultivated Grounds) and inform his Friends of what Discoveries he makes. Within the Shelter of a winding Grove, under a hollow Rock, he secretly disposed his Fleet, fenced round

NOTES.

ner by *Apelles*, and dedicated by *Augustus* in his *Forum*: But, because that *Forum* was not then dedicated, others refer it to the Statue of *Mars*, which the *Spartans* had in their City bound with Chains of Brass, as *Virgil* here describes, and as *Mars* is represented in *Homer*, Il. V. 386.

305. *At pius Æneas.* This is the Idea of a good Prince, Il. I. v. 25.

Οὐ χεὶν παννυχὸν εὐδῖν βέλτερον ἀνδρά, ὡς λαοὶ ἐπιτετραφαται, καὶ τούτῳ μεμνηε.
Ill fits a Chief who mighty Nations guides, Directs in Council, and in War presides, To whom its Safety a whole People owes, To waste long Nights in indolent Repose.

Pope's Il. II. 27.

In like Manner *Homer* represents *Agamemnon* awake, and solicitous for the common Interest, while

Ipse graditur comitatus Achate uno, crispans manu bina bastilia atq. ferro.

Cui mater obvia tulit sese in mediâ sylvâ, gerens os habitumque virginis, et arma virginiu Spartanæ; vel talis qualis Threïssa Harpalyce fatigat equos, sâgâque prævertitur volutrem Hebrum. Namque Venatrix humeris suspendere habilem arcum de more, dederatque suam comam ventis diffundere, nuda genu, collectaque fluentes sinus nodo. Ac prior inquit: heus juvenes, monstrate si quam mearum sororum forte vidistis hic errantem, succinctam pharetrâ et tegmine maculosæ lyncis, aut clamore prementem cursum apri spumantis. Sic Venus locuta est: at filius Veneris contra orsus est loqui sic: nulla tuarum sororum audita est neque visa mihi. O virgo, quam memorem te! namque baud est tibi mortalis visus,

Occulit. ipse uno graditur comitatus Achate, Bina manu lato crispans hastilia ferro.

Cui Mater mediâ sese tulit obvia silvâ, Virginis os habitumque gerens, et virginis arma Spartanæ; vel qualis equos Threïssa fatigat Harpalyce, volucremque fugâ prævertitur Hebrum.

Namque humeris, de more, habilem suspenderat arcum

Venatrix, dederatque comas diffundere ventis; Nuda genu, nodoque sinus collecta fluentes. 320 Ac prior, Heus, inquit, juvenes, monstrate mearum

Vidistis si quam hic errantem forte sororum, Succinctam pharetrâ et maculosæ tegmine lyncis, Aut spumantis apri cursum clamore prementem. Sic Venus; at Veneris contra sic filius orsus: 325 Nulla tuarum audita mihi neque visa sororum.

O, quam te memorem, virgo! namque haud tibi vultus

TRANSLATION.

with Trees and gloomy Shades: Himself marches forth, attended with Achates alone, brandishing in his Hand two Javelins of broad-pointed Steel.

To whom, in the Midst of a Wood, his Mother presents herself, wearing the Mien and Attire of a Virgin, and the Arms of a Spartan Maid: Or resembling Thracian Harpalyce, when she tires her Steeds, and in her Course outflies the swift Hebrus. For, Huntress like, she had hung from her Shoulders a commodious Bow, and gave her Hair to wanton in the Wind; bare to the Knee, with her flowing Robes gathered in a Knot. Then first *addressing them*, pray, gentle Youths, she says, inform me, if by Chance ye have seen any of my Sisters wandering this Way, equipped with a Quiver, and the Skin of a spotted Lynx, or with full Cry urging the Chace of a foaming Boar? Thus Venus *spoke*, and thus her Son replied: None of your Sisters has been heard of or seen by me. O Virgin *fair*, by what Name shall I address thee! for thou wearest not the Looks of a Mortal, nor

N O T E S.

while the rest of the *Græcian* Princes are enjoying soft Repose, ll. X.

ἄλλοι μὲν παρὰ πύσσιν ἀριστέες παύσασθαι

ἔχουσιν παννύχιοι, μάλα κ' οὖν δειπνῶσιν ὑπὸ.

ἄλλ' ἢ καὶ Ἀτρεΐδην Ἀγαμέμνονα ποιεῖν αἰσῶν

ἔπειθ' ἔχει γλυκερές, πολλὰ φέρον ἔρματα.

316. *Spartanæ. The Lacedæmonian Virgins*, according to *Lycurgus's* Institution, were trained up to all Sorts of manly Exercises, such as Running, Wrestling, Throwing the Coit, or Javelin, but especially to Riding and Hunting. See *Plearchus* in the Life of *Lycurgus*.

317. *Hebrum.* It is easy for a Rider to out-

strip the Course of the most rapid River; therefore some Commentators ingeniously conjecture that it ought to be read *Eurum*, the East-wind; which is also in *Virgil's* *Stile*, who says of *Camilla*, she was able to outrun the Winds;

— *cursusque pedum prævertit ventos.*

Besides, *volucrum* is not a very proper Epithet for a River, but is very applicable to the Wind, which is usually drawn by the Poets with Wings.

323. *Maculæ tegmine Lyncis.* It was the Custom in ancient Times for Hunters to wear the Skins of the Animals they had killed in the Chace.

Mortalis, nec vox hominem sonat. O Dea,
certè !

An Phœbi soror, an Nympharum sanguinis una ?
Sis felix, nostrumque leves quæcunque laborem,
Et quo sub cœlo tandem, quibus orbis in oris 331
Jactemur, doceas : ignari hominumque locorum-
que

Erramus, vento huc vastis et fluctibus acti.

Multa tibi ante aras nostrâ cadet hostia dextrâ.
Tunc Venus : Haud equidem tali me dignor
honore. 335

Virginibus Tyriis mos est gestare pharetram,
Purpureoque altè furas vincere cothurno.
Punica regna vides, Tyrios, et Agenoris urbem ;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyriâ regit urbe profecta, 340
Germanum fugiens. longa est injuria, longæ
Ambages : sed summa sequar fastigia rerum.
Huic conjux Sichæus erat, ditissimus agri
Phœnicum, et magno miseræ dilectus amore ;
Cui pater intactam dederat, primisque jugarat 345
Ominibus. sed regna Tyri germanus habebat

*nec vox tua sonat hominem. O Dea
certè ! an soror es Phœbi, an una es
sanguinis Nympharum ? quæcun-
que sis felix nobis, levesque nos-
trum laborem, et doceas sub quo cœ-
lo, in quibus oris orbis tandem jac-
temur : erramus ignari hominum-
que locorumque, acti huc vento
et vastis fluctibus. Multa hostia
cadet tibi ante aras nostrâ dextrâ.
Tunc Venus respondit: haud e-
quidem dignor me tali honore.
Mos est Tyriis virginibus gestare
pharetram, vincereque furas al-
tè purpureo cothurno. Vides Pu-
nica regna, Tyrios, et urbem A-
genoris ; sed fines sunt Libyci,
genus intractabile bello. Dido
regit imperium, quæ profecta est
Tyriâ urbe, fugiens fratrem ger-
manum: injuria est longa, lon-
gæ sunt ambages; sed sequar
summa fastigia rerum. Conjux
est huic Sichæus, ditissimus
Phœnicum agri, et dilectus ma-
gno amore miseræ Didonis; cui
pater decernit eam intactam, ju-
garatque primis ominibus: sed
Pygmalion frater germanus ha-
bebat regna Tyri,*

TRANSLATION.

sounds thy Voice mere human Accents. A Goddess sure ! Are you the Sister of Phœbus, or one of the Race of the Nymphs ? Oh ! be propitious, and, whoever you are, ease our anxious Minds, and inform us under what Climate, on what Region of the Globe we at length are thrown. *For here we wander Strangers both to the Country and the Inhabitants, driven upon this Coast by furious Winds and swelling Seas.* So shall many a Victim fall a Sacrifice at thine Altars by our Right-hand. Then Venus *replies* : I, indeed, deem not myself worthy of such Honour : It is the Custom for us, Tyrian Virgins, to wear a Quiver, and bind the Leg thus high with a Purple Buskin. Before you lies the Kingdom of Carthage, a Tyrian People, and Agenor's City. But the Country is that of Libya, and the Natives a Race invincibly fierce in War. The Kingdom is ruled by Dido, who fled hither from Tyre, to shun her Brother's Hate. Tedious is the Relation of her Wrongs, and intricate the Circumstances of her Story. But I shall trace the principal Heads. Her Husband was Sichæus, the richest of the Phœnicians in Land, and passionately beloved by his unhappy Spouse. Her Father gave her to him in her Virgin Bloom, and joined her in Wedlock with the first connubial Rites. But her Brother Pygmalion then possessed the Throne of Tyre, monstrous-

NOTES.

329. *An Phœbi soror.* Diana.
338. *Agenoris urbem.* Agenor was one of Dido's Ancestors, her Great-grandfather, say some.

343. *Primisque jugarat ominibus.* As in most

other Actions of Life, so particularly in Marriages, the Romans consulted Omens and Presages, to know whether they would prove happy or unfortunate.

E 2

343. 20

immanior scelere ante alios omnes.
*Inter quos furor venit medius :
 ille impius, atque cæcus amore
 auri, clam superat ferro Sicbæum
 incautum ante aras, securus amorum
 Germanæ: factumque diu celavit ; et ægram,
 Multa malus simulans, vanâ spe lusit amantem.
 Ipsa sed in somnis inhumati venit imago
 Conjugis, ora modis attollens pallida miris :
 Crudeles aras, trajectaque pectora ferro
 Nudavit, cæcumque domûs scelus omne retexit.
 Tum celerare fugam, patriâque excedere suadet ;
 Auxiliumque viæ veteres tellure recludit
 Thesauros, ignotum argenti pondus et auri.
 Hi commota, fugam Dido sociosque parabat.
 Conveniunt, quibus aut odium crudele tyranni,
 Aut metus acer erat : naves, quæ forte paratæ,
 Corripiunt. onerantque auro. portantur avari
 onerantque eas auro : opes avari*

Pygmalion, scelere ante alios immanior omnes.
 Quos inter medius venit furor. ille Sichæum
 Impius ante aras, atque auri cæcus amore, 349
 Clam ferro incautum superat, securus amorum
 Germanæ: factumque diu celavit; et ægram,
 Multa malus simulans, vanâ spe lusit amantem.
 Ipsa sed in somnis inhumati venit imago
 Conjugis, ora modis attollens pallida miris :
 Crudeles aras, trajectaque pectora ferro 355
 Nudavit, cæcumque domûs scelus omne retexit.
 Tum celerare fugam, patriâque excedere suadet ;
 Auxiliumque viæ veteres tellure recludit
 Thesauros, ignotum argenti pondus et auri.
 Hi commota, fugam Dido sociosque parabat. 360
 Conveniunt, quibus aut odium crudele tyranni,
 Aut metus acer erat : naves, quæ forte paratæ,
 Corripiunt. onerantque auro. portantur avari

TRANSLATION.

ly wicked beyond all Mortals. Between them two an implacable Hatred arose. He, impiously inhuman, and blinded with the Love of Gold, having taken Sichæus at a Surprise, secretly assassinates him before the Altar, regardless of his Sister's Love. Long he kept the *horrid Deed* concealed, and, forging many wicked Lies, amused the love-sick *Queen* with vain Hope. But the Ghost of her unburied Husband appeared to her in a Dream, lifting up his Visage amazingly pale and ghastly : He opened to her View the bloody Altars, and his Breast transfixed with the Sword, and detected all the hidden Villainy of the Family. Then exhorts her to fly with Speed, and quit her native Country ; and, to aid her Flight, reveals a Treasure that had been long *hid* in the Earth, an unknown Mass of Gold and Silver. Dido, roused by this awful Message, provided Friends, and prepared to fly. *A sister Band* assembles, consisting of those who either mortally hated, or violently dreaded the Tyrant : What Ships by Chance lay ready they seize in Haste, and load with Gold. The Wealth of the covetous Pygmalion is

NOTES.

348. *Quos inter medius venit furor.* Virgil seems to ascribe Pygmalion's bloody Deed not to the Infatigation of a furious Passion, but to the Covetousness of his wicked Heart,

Impius—atque auri cæcus amore.
Servius therefore, and others, join the *quos inter medius venit furor* with the former Verse ; which makes the Sense turn out, that Pygmalion had deliberately committed a more horrid and atrocious Crime, than any had ever been prompted to by the sudden Impulse of furious Enmity or outrageous Passion.

350. *Securus amorum.* Regardless of his Sister's Love ; so Horace, *l. Ep. II. 17.*

Ille serat pretium pœnæ securus.

354. *Ora modis attollens pallida miris.* Not *attollens miris modis*, as *Ruæus* explains it, but *miris modis pallida* ; as in *Lucretius*, from whom *Virgil* had borrowed the Expression,

Sed quædam simulacra modis pallentia miris.

Lib. I. 124.

355. *Crudeles aras.* The Altar where the cruel Deed had been acted. *Sichæus*, whom *Justin* calls *Siccheras*, was Priest of *Hercules*, and was murdered when serving the Altar.

359. *Ignotum, &c.* This is illustrated by what we read in the same Author : *Illic (Acerbæ sic et Sicbæo) magnæ, sed dissimulatæ opes*

272

Pygmalionis opes pelago : dux femina facti.
 Devenere locos, ubi nunc ingentia cernes 365
 Mœnia, surgentemque novæ Carthaginis arcem;
 Mercatique solum, facti de nomine Byrsam,
 Taurino quantum possent circumdare tergo.
 Sed vos qui tandem? quibus aut venistis ab oris?
 Quòve tenetis iter? Quærenti talibus, ille 370
 Suspirans, inoque trahens à pectore vocem:
 O Dea, si primâ repetens ab origine pergam,
 Et vacet annales nostrorum audire laborum;
 Ante diem clauso componet vespèr Olympo.
 Nos Trojâ antiquâ (si vestras forte per aures 375
 Trojæ nomen iit) diversa per æquora vectos,
 Forte suâ Libycis tempestas appulit oris.
 Sum pius Æneas, raptos qui ex hoste Penates
 Classe vcho mecum; famâ super æthera notus.
 Italiam quæro patriam, et genus ab Jove sum-
 mo. 380

liam patriam, et genus est mihi à summo Jove.

Pygmalionis portantur pelago : femina erat dux facti. Devenere ad locos, ubi nunc cernes ingentia mœnia, arcemque surgentem novæ Carthaginis; mercatique solum Byrsam dictam de nomine facti, tantum quantum possent circumdare taurino tergo. Sed qui tandem estis vos? aut ab quibus oris venistis? quòve tenetis iter? Ille suspirans, trahensque vocem ab ino pectore, respondit huic quærenti talibus verbis: O Dea, si ego repetens ab primâ origine pergam, et si vacet tibi audire annales nostrorum laborum, vespèr ante componet diem, Olympo clauso. Tempestas forte suâ appulit Libycis oris nos vectos per diversa æquora ab antiquâ Trojâ (si forte nomen Trojæ iit per vestras aures.) Ego sum pius Æneas, qui vcho mecum in classe Penates raptos ex hoste, notus samâ super æthera. Quæro Ita-

TRANSLATION.

conveyed over Sea. A Woman guides the whole Exploit. Thither they came, where now you will see the stately Walls and rising Towers of new-built Carthage, and bought as much Ground as they could inclose with a Bull's Hide, thence called Byrsa, in Commemoration of the Action. But, say now, who are you? Or from what Coasts ye came, or whither are ye bound? To these her Demands the Hero, with heavy Sighs, and slow raising his Words from the Bottom of his Breast, thus replies: If I, O Goddess! tracing from their early Source, shall pursue, and you have Leisure to hear the Annals of our Woes, the Evening-Star will shut Heaven's Gates upon the expiring Day before my Tale be finished. Driven over a Length of Seas from ancient Troy (if the Name of Troy hath casually reached your Ears) a Tempest, by its usual Chance, threw us on this Libyan Coast. I am Æneas the Pious, renowned by Fame above the Skies, who carry with me in my Fleet the Gods I snatched away from the Enemy. For Italy my Course is bent, and my Descendants sprung from Jove supreme. With twice

NOTES.

erant : aurumque metu regis non teētis, sed terræ crediderat; quam rem et si homines ignorabant, fama tamen loquebatur, Lib. XVIII. Cap. 4. The other Particulars of the History are also related in the Place here referred to, and in the following Chapter.

374.— *diem clauso componet vespèr Olympo.* The Night was supposed by the Ancients to have the Charge of shutting up the Gates of Heaven, and the Day of opening them; of which many Examples occur in the Poets. This

then is the Meaning of *clauso Olympo*. *Componet diem* again, shall bury, or seal up the Day, alludes to the poetical Way of conceiving the Morning as the Birth of a new Day, and the Evening as its Death: *Dies quidem jam ad umbilicum dimidatus est mortuus*, says Plautus in *Mene b.* *Componere diem* therefore is to seal, or close up the expired Day, *ut reliquias in urna*, as the Bones and Ashes of the Dead use to be shut up in an Urn.

375. *Sum pius Æneas, famâ super æthera notus.*

*Conscendi Phrygium æquor bis
denis navibus, matre Deâ mon-
strante mihi viam, secutus fata
mihi data : septem convulsæ
undis Euroque vix supersunt.
Ego ipse ignotus, egens, peragro
deserta Libyæ, pulsus ex Europâ
atque Asiâ. Nec Venus passa
eum querentem plura dicere, sic
interfata est in medio dolore : quis-
quis es, carpis vitales auras,
baud, credo, invisus cœlestibus
Diis, qui adveneris urbem Tyri-
am. Perge modò, atque perfer
te hinc ad limina Reginæ : nam-
que nuntio tibi socios esse reduces
classemque relatum, et attam in
tutum locum Aquilonibus actam ;
ni vani parentes docuere me au-
gurium frustra.*

Bis denis Phrygium conscendi navibus æquor ;
Matre Deâ monstrante viam, data fata secutus :
Vix septem convulsæ undis Euroque supersunt.
Ipse ignotus, egens, Libyæ deserta peragro ;
Europâ atque Asiâ pulsus. Nec plura querentem
Passa Venus, medio sic interfata dolore est : 386
Quisquis es, haud (credo) invisus cœlestibus
auras

Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginæ ad limina
perfer : 389

Namque tibi reduces socios, classemque relatum
Nuntio, et in tutum versis Aquilonibus actam ;
Ni frustra augurium vani docuere parentes.

TRANSLATION.

ten Ships I embarked on the Phrygian Sea in quest of a Settlement reserved for me by Heaven's Decree, my Goddess's Mother pointing out the Way. Seven, with much ado, are saved, and those too torn and shattered by Waves and Wind. Myself, a Stranger, poor and destitute, wander through the Deserts of Africa, banished from Europe and from Asia. Venus, unable to bear his further Complaints, thus interrupted him in the midst of his Grief : Whoever you be, I trust you live not unbefriended by the Powers of Heaven, who have arrived at a Tyrian City. *Fear nothing*, but forthwith bend your Course directly to the Palace of the Queen : For, that your Friends have escaped the Dangers of the Main, your Fleet saved, and, by a *favourable* Turn of the North-wind, wasted into a safe Harbour, I pronounce to thee with Assurance ; unless my Parents, fond of a lying Art, have taught me Divination to no Purpose. See these

NOTES.

notus. Pius may be considered as a Title or Name commonly given to *Æneas*, as expressive of his Character, and that Name by which he was best known. Just as *Aristides* was siled *Justus*, and *Antoniws*, *Pius*. In this Sense there is no Vanity in his taking that Appellation to himself. Besides, he was then in a strange Country, and addressing himself to one whom he took for a Tyrian Lady of the first Distinction, which made it necessary for him to make her acquainted with his personal Merit and exalted Character, that he might treat him and his Followers with the greater Regard. After all, it must be acknowledged, that the Manners of the Age wherein *Æneas* lived, were not near so delicate in this Respect as those of modern Times. *Homer's* Heroes are every where forward to commend themselves, and set their

Virtues to Show. See particularly the ninth Book of the *Odyssæy*, Verse 20, where *Ulysses* speaks in the same Strain of Self-commendation.

382. *Matre Deâ monstrante viam.* This perhaps is only a poetical Embellishment of an historical Circumstance related by *Varro*, Lib. II. *Rer. Div.* *Ex quo de Troja est egressus Æneas, Veneris cum per diem quotidie stellam vidisset, donec ad agrum Laurentum veniret, in quo eam non vidit ulterius : quæ re cognovit terras esse fatales.*

392. *Vani.* i. e. *Qui res inanes docent*, as we have rendered it ; or it may signify ignorant, as *Æn.* X. 630.

— aut ego videri
Vana feror.

On deluding, as *Æn.* II. 80.

— animum etiam mendacemque improba finget.

402. *Roseti*

Aspice bis senos lætantes agmine cyncnos,
 Ætheriâ quos lapsa plagâ Jovis ales aperto
 Turbabat cœlo; nunc terras ordine longo 395
 Aut capere, aut captas jam despectare videntur:
 Ut reduces illi ludunt stridentibus alis,
 Et cœtu cinxere polum, cantusque dedere;
 Haud alitur puppesque tuæ pubesque tuorum,
 Aut portum tenet, aut pleno subit ostia velo. 400
 Perge modò, et quâ te ducit via, dirige gressum.

Dixit, et avertens roseâ cervice refulsit,
 Ambrosiæque comæ divinum vertice odorem
 Spiravere: pedes vestis defluxit ad imos, 404
 Et vera incessu patuit Dea. ille, ubi matrem

*Aspice bis senos cyncnos lætantes
 agmine, quos ales Jovis lapsa
 ab ætheriâ plagâ turbabat in
 aperto cœlo; nunc videntur aut
 capere terras longo ordine, aut
 despectare eas jam captas: Ut
 illi reduces ludunt stridentibus alis,
 et cinxere polum cœtu, dedereque
 cantus; haud aliter puppesque
 tuæ, pubesque tuorum aut teret
 portum, aut subit ostia pleno
 velo. Perge modò, et dirige
 gressum quâ via ducit te.*

*Dixit, et avertens refulsit
 roseâ cervice, comæque illius
 ambrosiæ spiravere divinum o-
 dorem à vertice: vestis ejus de-
 fluxit ad imos pedes, et ex incessu
 patuit vera Dea. Ille, ubi ag-
 novit matrem,*

TRANSLATION.

twelve Swans now triumphing in a Body; whom the Bird of Jove, shooting from the ætherial Region, had chased through the open Air: Now, in a long Train, they seem either to choose their Ground, or to hover over the Place where they have already chose to rest. As they, now out of Danger, sportive clap their rustling Wings, wheel about the Heavens in a joyful Troop, and raise their melodious Notes; just so your Ships and youthful Crew, either are already possessed of the Harbour, or enter the Port with full Sail. Proceed then, without further Concern, and pursue your Way where this Path directs.

She said, and, turning about, gave a bright Display of her rosy Neck, and from her Head the ambrosial Locks breathed divine Fragrance: Her Robe hung waving down to the Ground, and by her Gait the Goddess stood confessed. The Hero, soon as he knew his Mother, with these Accents pursued her as she fled:

NOTES.

402. *Roseâ cervice.* Answers to Homer's

—ῥοσεὰ περικαλὴν ἔχουσα.

The Goddess's beauteous Neck, Il. III. 396.

The Poets giving the Epithet of *rosy* to almost every beautiful Object or Feature. *Apuleius* describes *Venus*, totum revincta corpus roseis micantibus. And *Anacreon*, in his Ode to the Rose, has these Lines,

Ροιδαντυλὸς μιν νῆος,

The rosy-fingered Morn,

Ροδοπηχὺς δὲ νυμφαί,

The Nymphs with rosy Arms,

Ροδοχρᾶς δ' Ἀφροδίτη,

The rosy-coloured Venus.

But I see no Reason why it may not be taken here literally, as expressive of that particular Ruddiness and Blushing, which approaches near to the Colour of the Rose.

403. *Ambrosiæque comæ.* Thus *Homer* gives *Venus* ambrosial Locks:

Ἀμβροσία. ὅ αἶψα χαίτας ἐπέπρωσεν Ἀνακτορ.

*He spoke, and awful bends his sable Brows,
 Shakes his ambrosial Curls, and gives the Nod.*

Pope's Iliad, I. 684.

And, describing *Juno's* Dress, he represents her pouring Ambrosia and other Perfumes all over her Body:

Ἀλειψάτο δὲ λίπ' ἐλαιῶν,

Ἀμ' ἄρωμα.

*— and round her Body pours
 Soft Oils of Fragrance, and ambrosial Show'rs.*
Il. XII. 197.

Ambrosial Locks therefore may either signify immortal and divine, or perfumed with Ambrosia.

404. *Pedes vestis, &c.* This, they tell us, is one of the poetical Characteristics of Divinity, a long sweeping Train; and therefore *Venus*, while she chose to appear in Disguise, had concealed it, by tucking up the Skirts of her Robe,

Nuda genu, nadoque sinus collecta fluentes.

405. *Incessu patuit.* It was a current Opinion among the Heathens, that their Divinities

secutus est eam fugientem tali voce: quid tu quoque crudelis tories ludis cum falsis imaginibus? cur non datur mihi jungere dextram dextræ, ac audire et reddere veras voces? incusat eam talibus verbis, tenditque gressum ad mœnia. At Venus obscuro aere sepsit eos gradientes, et Dea circumfudit eos multo amictu nebulae; ne quis posset cernere eos, neu quis posset contingere, vel moliri moram, aut poscere eos causas veniendi. Ipsa sublimis abit Paphum, lætaque revisit suas sedes; ubi templum est illi, centumque aræ calent Sabæo thure, balantque recentibus fœtis.

Interea illi corripuere viam, quâ semita monstrat: jamque ascendebant collem, qui plurimus imminet urbi, desuperque aspectat arces adversas. Æneas miratur molem, quondam magalia: miratur portas, strepitumque, et strata viarum.

Agnovit, tali fugientem est voce secutus: 406
Quid natum toties crudelis tu quoque falsis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incusat, gressumque ad mœnia tendit.
At Venus obscuro gradientes aere sepsit, 411
Et multo nebulae circum Dea fudit amictu;
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit 415
Læta suas; ubi templum illi, centumque Sabæo
Thure calent aræ, fertisque recentibus halant.

Corripuere viam interea, quâ semita monstrat:
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque aspectat desuper arces. 420
Miratur molem Æneas, magalia quondam:
Miratur portas, strepitumque, et strata viarum.

TRANSLATION.

Ab, why so oft dost thou too cruelly mock thy Son with borrowed Shapes? Why am I not indulged to join my Hand to thine, and to hear and answer thee by Turns in Words sincere and undissembled? Thus he expostulates with her, and directs his Course to the Town. But Venus screened them in their Way with dark Clouds, and the Goddess spread around them a thick Veil of Mist, that none might see, or touch, or give them Interruption, or enquire into the Reasons of their Coming. She herself wings her Way sublime to Paphos, and with Joy revivits her happy Seats; where, sacred to her Honour, a Temple rises, and a hundred Altars smoke with Sabean Incense, and with fresh Garlands perfume the Air.

Mean while they urged their Way where the Path directs. And now they ascended the Hill, which hangs over a great Part of the Town, and from above surveys its opposite Towers. Here Æneas admires the stately Buildings, where Cottages once stood: He admires the lofty Gates, the Hurry and Bustle of the Town, and the Magnificence of the Streets. The Tyrians warmly ply the Work: Some

NOTES.

did not walk upon the Ground like Mortals, but skimmed along the Surface with a gentle gliding Motion like that in Milton:

*So saying, by the Hand he took me rais'd,
And over Fields and Waters, as in Air
Smooth sliding without Step—*

Paradise Lost, VIII. 300.

411. *At Venus obscuro*. This is borrowed from Homer, *Odyss. VII.* near the Beginning, where *Pallas* spreads a Veil of Air around *Ulysses*, and renders him invisible, as *Venus Æneas*. If the Reader would see the two compared, he

may consult *Scaliger* in the fifth Book of his *Poetics*.

417. *Thure calent aræ*. Incense, Flowers, and Perfumes were the only Offerings presented to *Venus*, as we learn from *Tacitus*, 2 *Hist.* 2. *Hæstie*, ut quisque novisset, mares deliguntur. Certissima fides hædorum fibris. Sanguinem aræ assunderet vetitum; precibus & igne puro altaria adolentur. From which Passage it appears, that the Victims were slain by her Votaries, particularly in order to consult the Entrails, yet they were neither allowed to burn any Part of the

Instant ardentes Tyrii : pars ducere muros,
Molirique arcem, et manibus subvolvere faxa :
Pars aptare locum tecto, et concludere fulco.
Jura, magistratusque legunt, sanctumque sena-
tum.

Hic portus alii effodiunt : hinc alta theatris
Fundamenta locant alii ; immanesque columnas
Rupibus excidunt, scenis decora alta futuris.

Qualis apes æstate novâ per florea rura
Exercet sub Sole labor, cum gentis adultos
Educunt fœtus ; aut cum liquentia mella
Stipant, et dulci distendunt nectare cellas ;
Aut onera accipiunt venientum ; aut, agmine
facto,

Ignavum fucos pecus à præsepibus arcent :
Fervet opus, redolentque thymo fragrantia
mella.

*Tyrii ardentes instant ; pars in-
stat ducere muros, molirique ar-
cem, et subvolvere faxa manibus ;
pars aptare locum tecto, et con-
cludere eum fulco. Legunt jura
magistratusque, senatumque sanc-
tum. Hic alii effodiunt portus :
hic alii locant alta fundamenta
theatris, exciduntque rupibus im-
manes columnas, alta decora futu-
ris scenis. Talis est eorum la-
bor qualis exercet apes in novâ
estate per florea rura ; cum edu-
cunt adultos fœtus gentis, aut
cum stipant liquentia mella, et
distendunt cellas dulci nectare,
aut accipiunt onera venientum,
aut, agmine facto, arcent à
præsepibus fucos pecus ignavum :
Opus fervet, mellaque fragrantia
thymo redolent.*

TRANSLATION.

are extending the Walls, and raising a Tower, or pushing along unweildy Stones :
Some mark out the Ground for a private Building, and inclose it with a Trench :
Some choose a Place for the Courts of Justice, for the Magistrates Halls, and the ve-
nerable Senate. Here some are digging Ports : There others are laying the Founda-
tions of lofty Theatres, and hewing huge Columns from the Rocks, the lofty Deco-
rations of future Scenes. Such their Toil as in Summer's Prime employs the Bees
amidst the flowery Fields under the warm Sun, when they lead forth their full grown
Swarms ; or when they lay up the liquid Honey, and distend the Cells with sweet
Nectar ; or when they disburthen those that come Home loaded, or, in formed
Battalions, drive the inactive Drones from the Hives. The Work is hotly plied,
and the fragrant Honey smells strong of Thyme. O happy ye, Æneas says,

NOTES.

the Sacrifice upon her Altars, nor sprinkle them
with the Blood. Hence Catullus calls Venus
the Goddess whose Altars were never stained
with Blood ;

— Divam

Sanguinis expertem. De com. Ber.

430. *Qualis apes.* The first Simile in Homer's
Iliad is taken from Bees ; to which Macrobius
compares this in Virgil, and allows it to have
the Preference.

HUTCHINSON, &c. II. II. 87.

— The following Hoft

Pour'd forth by Thousands, darkens all the Coast.

As from some rocky Cleft the Shepherd sees

Clust'ring in Heap on Heaps the driving Bees,

Rolling, and black'ning, Swarms succeeding

Swarms,

With deeper Murmurs and more boisterous Alarms ;

*Dusky they spread, a close embody'd Croud,
And o'er the Vale descends the living Cloud.*

So, &c.

Pope.

But it is evident these two Comparisons are ap-
plied to quite different Purposes, and agree in
nothing, but that they are both taken from Bees.
Homer designed to image the Numbers, the Tu-
mult, and the perpetual Egression of the Gre-
cian Troops issuing from their Tents and Ships,
by a Swarm of Bees pouring out of a Rack. Vir-
gil again intended to represent the Labour, Skill,
and Assiduity of the Carthaginian Builders, by
the Industry and Art with which those curious
Animals carry on their Works. Thus both the
Similies are equally just, but cannot properly be
compared together, since their Designs are so dif-
ferent.

O vos fortunati, Æneas ait, quorum moenia jam surgunt ! et suspicit fastigia urbis. Infert se per medios, septus nebulâ, quod est mirabile dictu, miscetque se cum viris, neque cernitur ulli. Lucus fuit in mediâ urbe, lætissimus umbrâ; quo in loco Poeni, jactati undis et turbine, primum effodere signum quod regia Juno monstrârat, caput nempe acris equi : nam sic monstrârat gentem fore egregiam bello, et facilem victu per secula. Hic Sidonia Dido condebat Junoni ingens templum, opulentum donis et numine Divæ : cui area limina surgebant gradibus, trabesque erant nexæ ære, cardo stridebat ahenis foribus. In hoc luco nova res oblata primum leniit timorem : hic Æneas primum ausus est sperare salutem, et meliùs confidere rebus sui afflicti. Namque, dum lustrat singula sub ingenti templo, operiens Reginam ; dum miratur quæ fortuna sit urbi, manusq. e artificum laboremque operum inter se ;

O fortunati, quorum jam moenia surgunt ! Æneas ait ; et fastigia suspicit urbis. Infert se septus nebulâ, mirabile dictu, Per medios, miscetque viris, neque cernitur ulli. 440

Lucus in urbe fuit mediâ, lætissimus umbrâ ; Quo primum jactati undis et turbine Poeni Effodere loco signum, quod regia Juno Monstrârat, caput acris equi : sic nam fore bello Egregiam, et facilem victu per secula gentem. Hic templum Junoni ingens Sidonia Dido 446 Condebat, donis opulentum et numine Divæ : Ærea cui gradibus surgebant limina, nexæque Ære trabes, foribus cardo stridebat ahenis. Hoc primum in luco nova res oblata timorem Leniit : hic primum Æneas sperare salutem 451 Ausus, et afflicti meliùs confidere rebus. Namque, sub ingenti lustrat dum singula templo, Reginam operiens ; dum quæ fortuna sit urbi, Artificumque manus inter se operumque laborem

TRANSLATION.

whose Walls now rise ! and lifts his Eyes to the Turrets of the City. Then, shrowded in a Cloud, an amazing Story, he passes through the Crouds, and mingles with the Throng, nor is seen by any. In the Center of the City was a Grove, which yielded a moist delightful Shade, where first the Carthaginians, driven by Wind and Wave, dug up the Head of a sprightly Courser, an Omen which royal Juno shewed. For by this *she signified*, that the Nation was to be renowned for War, brave and victorious through Ages. Here Sidonian Dido built to Juno a stately Temple, enriched with Gifts, and the Presence of the Goddess ; whose brazen Threshold rose on Steps, the Beams were bound with Brass, and brazen Gates turn on the creaking Hinge. Within this Grove the View of an unexpected Scene first abated their Fear : Here Æneas first dared to promise himself Redress, and to conceive better Hopes of his afflicted State : For, while he surveys every Object in the spacious Temple, waiting the Queen's Arrival ; while he is musing with Wonder on the happy Fortune of the City ; while he compares the Hands of the Artists,

NOTES.

445. *Facilem victu*. It would be tedious to repeat here what the Commentators have offered for explaining this Passage. The Translation takes *facilem victu* to signify the same as *facilem victum* ; for there are not wanting Examples where the Supines in *u*, as they are called, have an active as well as a passive Sense. And this

is what agrees best to the Design of the Text, and the Nature of the Prefage.

447. *Nimine Divæ*. Probab'y refers to some rich Statue of the Goddess Juno that was set up in the Temple, for *numen* is used, *Æn.* II. 178. where that Word is applied to the Palladium,

Omina

Miratur; videt Iliacas ex ordine pugnās, 456
 Bellaque jam famā totum vulgata per orbem;
 Atridas, Priamumque, et sævum ambobus Achillem.

Constitit, et lacrymans, Quis jam locus, inquit,
 Achate,

Quæ regio in terris nostri non plena laboris? 460
 En Priamus! sunt hîc etiam sua præmia laudi:
 Sunt lacrymæ rerum, et mentem mortalia tangunt.

Solve metus: feret hæc aliquam tibi fama salutem.

Sic ait: atque animum picturâ pascit inani,
 Multa gemens, largoque humectat flumine vultum. 465

Namque videbat, uti bellantes Pergama circum
 Hac fugerent Graii; premeret Trojana juvenus:
 Hac Phryges; instaret curru cristatus Achilles.

videt Iliacas pugnās ex ordine,
 bellaque jam vulgata fama per totum orbem; videt Atridas, Priamumque, et Achillem sævum ambobus. Constitit, et lacrymans inquit: O Achate, quis jam locus, quæque regio in terris non plena est nostri laboris? En Priamus est! etiam hic sua præmia sunt laudi: lacrymæ rerum sunt hîc, et mortalia tangunt mentem. Solve metus; hæc fama feret tibi aliquam salutem. Sic ait: atque pascit animum suum inani picturâ, gemens multa, humectatque vultum largo flumine. Namque videbat, uti Graii bellantes circum Pergama fugerent hac parte, dum Trojana juvenus premeret eos: hac parte Phryges fugerent, dum Achilles cristatus instaret iis e curru.

TRANSLATION.

and their elaborate Works, he sees the Trojan Battles delineated in Order, and the War of Troy now blazed by Fame over all the World; he sees the Sons of Atreus, Priam, and Achilles implacable to both. Amazed he stood! and, with Tears in his Eyes, says, What Place, Achates, what Country on the Globe is not full of our Disaster? See where Priam stands! Even here praise-worthy Deeds are crowned with due Reward: Here Tears of Compassion flow, and their Breasts are touched with human Misery. Dismiss your Fears: This Fame of our Misfortunes will bring thee some Relief. This said, he feeds his Mind with the shadowy Representation, heaving many a Sigh, and bathes his manly Visage in Floods of Tears. For he beheld how, on the one Hand, the warrior Greeks were flying round the Walls of Troy, while the Trojan Youth closely pursued: On the other Hand, the Trojans were flying, while plumed Achilles, in his Chariot,

NOTES.

Omina ni repetant Argis, numenque reducant.
 449. *Trabes*. Seems to mean the Door-posts and Threshold, since the Poet is only describing the Entry and Gates of the Temple.

455. *Artificumque manus*. La Cerda understands by these Words, not literally the Hands of the Workmen all busily employed together in cutting, polishing, or laying the Stones of the Temple; but what we call the Stile and Art of the several Masters in Painting, with whose Works the Temple was adorned. Which Sense raises, and gives a Dignity to the Expression, that would otherwise appear but mean. Mr.

Straban is the only English Translator, as I know, who has taken it in this Sense:

And now compares the Hands
 Of famous Artists, now admires their Works.

458. *Ambobus*. There is Mention here of three, Agamemnon, Menelaus, and Priam, but they may be considered only as two, the Cause, the Interests of the two Brothers, being one and the same; or *ambobus* may refer to both Armies. La Cerda however reads *Atridem*.

462. *Sunt lacrymæ rerum*. Here *res* is to be taken in the same Sense as above, Verse 178. *Fessi rerum*, and 204. *Discrimina rerum*.

Nec procul hinc lacrymans agnoscit ex niveis velis tentoria Rhesi: quæ prodita in primo somno cruentus Tydides vastabat multâ cæde, avertitque ardentem equos in castra, priusquam gustassent pabula Trojæ, bibissentque Xanthum. Aliâ parte Troilus fugiens, armis amissis, infelix puer, atque congressus A. belli impar! fertur equis, resupinusque hæret in inani curru, tenens lora tamen: cervixque comæque huic trahuntur per terram, et pulvis inscribitur versâ bastâ. Interea Iliades, passis crinibus, ibant ad templum Palladis non æquæ iis, ferebantque peplum suppliciter tristes, et tunsæ pectora palmis.

Nec procul hinc Rhesi niveis tentoria velis Agnoscit lacrymans; primo quæ prodita somno Tydides multâ vastabat cæde cruentus, 471 Ardentemque avertit equos in castra, priusquam Pabula gustassent Trojæ, Xanthumque bibissent. Parte aliâ, fugiens amissis Troilus armis, Infelix puer, atque impar congressus Achilli! 475 Fertur equis, curruque hæret resupinus inani, Lora tenens tamen: huic cervixque comæque trahuntur

Per terram, et versâ pulvis inscribitur hastâ. Interea ad templum non æquæ Palladis ibant Crinibus Iliades passis, peplumque ferebant 480 Suppliciter tristes, et tunsæ pectora palmis.

TRANSLATION.

thundered on their Rear. Not far from thence, weeping, he spies the Tents of Rhesus, distinguished by their Snow-white Veils; which, betrayed in that first fatal Night, cruel *Diomed* plundered, and drenched in Blood, and led away his fiery Steeds to the *Grecian* Camp, before they had tasted the Pasture of Troy, or drunk of the *River Xanthus*. In another Part of the Temple *Troilus*, flying after the Loss of his Arms, ill-fated Youth, and unequally matched with *Achilles*! is dragged by his Horses, and from the Chariot hangs supine, yet grasping the Reins in Death. His Neck and Hair trail along the Ground, and the dusty Plain is inscribed by the inverted Spear. Mean While the Trojan Matrons were marching in solemn Procession to the Temple of adverse *Pallas*, with their Hair dishevelled, and were bearing the consecrated Robe, like Suppliants sad, and beating their Bo-

NOTES.

470. *Primo somno*. Dr. Trapp translates this, — *In the first Repose by Night betray'd*, and Mr. Seraban, — *Betray'd in their first Sleep*. But this gives one an Idea of the Beginning of the Night; whereas *Homer* says it was towards the Approach of the Morning, — *πρὸς δὲ δ' ἡμέρῃ*, Il. X. 251. And that *Virgil* was not forgetful of this Circumstance, appears from the Episode of *Nisus* and *Euryalus*, which is plainly an Imitation of that of *Diomed* and *Ulysses* in *Homer*, where he particularly marks the Time of their Adventure to have been about the Dawn of the Morning, — *lux inimica propinquat*. Æn. IX. 355. Therefore I take *primo somno*, with *Ruæus*, to mean the first Night, namely, the first Night that *Rhesus* slept in the Trojan Camp, *somnus* being put for Night, *Geor.* I. 208.

Libra die somnique parei ubi fecerit boras.

473. *Pabula gustassent*, &c. Among other Fatalities of Troy this was one. It was fore-

told that Troy should never be taken, if once *Rhesus's* Horses drank of the *River Xanthus*, or tasted the Grass of Troy.

478. *Versâ—bastâ*. The inverted Spear, not of *Troilus*, for he had dropped his Arms, Verse 474, but of *Achilles*, which was sticking in the Body of *Troilus*, and consequently, as he lay resupinus upon his Back, it was inverted, or had its Point downwards.

479. *Interea*, &c. This Story is related in the sixth Book of the *Iliad*, Verse 286, where *Hecuba*, with the other Trojan Matrons, carry the Peplum in solemn Procession to the Temple of *Minerva*, to intreat the Goddess to remove *Diomed* from the Fight. All that *Homer* says of this Peplum is, that it was the richest Vestment in *Hecuba's* Wardrobe, embroidered by the *Sidonian* Women, and brought by *Paris* from *Sidon*.

Diva solo fixos oculos averſa tenebat.
Ter circum Iliacos raptaverat Hecſtora muros,
Exanimumque auro corpus vendebat Achilles. 484
Tum verò ingentem gemitum dat peſtore ab imo,
Ut ſpolia, ut currus, utque ipſum corpus amici,
Tendentemque manus Priamum conſpexit inermes.

Se quoque principibus permixtum agnovit Achivis,
Eoasque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis 490
Pentheſilea furens, mediſque in millibus ardet;
Aurea ſubnectens exſertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.

Hæc dum Dardanio Æneæ miranda videntur,
Dum ſtupet, obtutuque hæret defixus in uno; 495
Regina ad templum formâ pulcherrima Dido
Inceſſit, magnâ juvenum ſtipante catervâ.
Qualis in Eurotæ ripis, aut per juga Cynthi

Diva averſa tenebat oculos fixos ſolo. Achilles ter raptaverat Hecſtora circum Iliacos muros, vendebatque ejus exanimum corpus auro. Tum verò dat ingentem gemitum ab imo peſtore, ut primum conſpexit ſpolia, ut conſpexit currus ipſumque corpus amici, Priamumque tendentem inermes manus. Agnovit ſe quoque permixtum principibus Achivis, acieſque Eoas, et arma nigri Memnonis. Pentheſilea furens ducit agmina Amazonidum lunatis peltis, ardetque in mediis millibus, ſubnectens aurea cingula exſertæ mammæ, bellatrix, virgoque audet concurrere viris.

Dum hæc miranda videntur Dardanio Æneæ, dum ſtupet, hæretque defixus in uno obitu, Regina Dido pulcherrima formâ inceſſit ad templum, magnâ catervâ juvenum ſtipante eam. Qualis Diana exercet eboros in ripis Eurotæ, aut per juga Cynthi,

TRANSLATION.

soms with their Hands. The Goddeſs in Wrath kept her Eyes fixed on the Ground. Thrice had Achilles dragged Heſtor round the Walls of Troy, and was ſelling his breathleſs Corpſe for Gold. Then indeed Æneas fetches a deep Groan from the Bottom of his Breſt, when he ſaw the Spoils, the Chariot, and the very Body of his Friend, and Priam ſtretching forth his feeble Hands. Himſelf too he knew mingled with the Grecian Leaders, and the Eaſtern Bands, and the Arms of ſwarthy Memnon. Furious Pentheſilea leads on her Troops of Amazons, armed with Shields of crescent Form, and burns with martial Rage amidſt the thickeſt Ranks. Below her naked Breſt the Heroine girt a golden Belt, and the Virgin Warrior dares even Heroes to the Encounter.

Theſe wonderous Scenes while the Trojan Prince ſurveyſ, while he is loſt in Thought, and in one gazing Poſture dwells unmoved; Queen Dido, of ſurpaſſing Beauty, advanced to the Temple, attended by a numerous Retinue of Youths. As on Eurota's Banks, or Mount Cynthus's Top, Diana leads the circular Dances,

NOTES.

486. *Ut ſpolia, ut currus, utque ipſum corpus amici.* The languiſhing Turn of this Verſe, the artificial Pauſes, and, above all, the *ut* repeated at every Pauſe, ſhew us Æneas tracing theſe ſeveral affecting Objects, and every now and then fetching a Sigh; it is of the ſame Kind with that tender Line in the eighth Eclogue, 41.

Ut vidi, ut perii, ut me malus abſtulit error!

496. *Pulcherrima Dido.* This is agreeable to the Truth of Hiſtory, as we read in Juſtin. In-

terim rex Tyro dedit, filio Pygmalione, et Eliſſa filia, inſignis formæ virgine, hæredibus inſtitutus. Juſt. XVIII. Cap. 4.

498. *Qualis in Eurotæ.* This Simile is borrowed from the ſixth Book of the Odysſey, Verſe 102, where Hæmer applies it to Nausicaæ with her Maids ſporting on the Green. Gellius writes, that Valerius Probus was of Opinion, that no Paſſage had been more unhappily copied by Virgil than this Compariſon. The Reader

quam mille Oreades secutæ glomerantur hinc atque hinc; illa fert pharetram humero, gradiensque supereminet omnes. Deas gaudia pertentant tacitum pectus Latonæ: Dido erat talis; læta ferebat se talem per medios, instans operi regnisque futuris. Tum resedit in foribus Divæ, sub mediâ testudine templi, septa armis atque subnixâ folio. Dabat viris jura legesque, æquabatque laborem operum justis partibus, aut trahebat eum forte, cum Æneas subito videt Anthea, Sergestumque, fortemque Cloanthum, aliisque Teucrorum accedere cum magno concursu, quos ater turbo dispulerat æquore,

Exercet Diana choros, quam mille secutæ
Hinc atque hinc glomerantur Oreades; illa pharetram
Fert humero, gradiensque Deas supereminet omnes;
Latonæ tacitum pertentant gaudia pectus:
Talis erat Dido; talem se læta ferebat
Per medios, instans operi, regnisque futuris.
Tum foribus Divæ, mediâ testudine templi, 505
Septa armis, folioque alte subnixâ, resedit.
Jura dabat legesque viris, operumque laborem
Partibus æquabat justis, aut forte trahebat:
Cum subito Æneas concursu accedere magno
Anthea, Sergestumque videt, fortemque Cloanthum,
Teucrorumque alios, ater quos æquore turbo 510

TRANSLATION.

round whom a numerous Train of Mountain Nymphs play in Rings, her Quiver hangs graceful from her Shoulder, and moving majestic the towers above the other Goddesses, while with silent Raptures Latona's Bosom thrills. Such Dido was, and such, with chearful Grace, she passed amidst her Train, urging forward the Labour, and her future Kingdom. Then, at the Gate of the Sanctuary, in the Middle of the Temple's Dome, she took her Seat, surrounded with her Guards, and raised on a Throne above the rest. Here she administered Justice, and dispensed Laws to her Subjects, and, in equal Portions, distributed their Tasks, or dispensed them by Lot; when strait Æneas sees, advancing with a vast Concourfe, Antheus, Sergestus, brave Cloanthus, and other Trojans; whom a black Storm

NOTES.

der may see his Objections, and Scaliger's Answer, in Mr. Pope's Note upon that Place in Homer, where both are very fairly stated. I shall only copy those Words of Scaliger that point to the Particulars wherein the Comparison holds between Diana and Dido: *Quenadmodum igitur Diana in montibus; ita Dido in urbe. Illa inter Nymphas, hæc inter Matronas. Illa instans venatibus, hæc urbi.* And this is all the Use to which Virgil intended the Comparison, as appears from his Application of it, *Talis erat Dido*, &c.

498. *Cynith.* Cynthus was a Mountain in Delos, Diana's native Island; but it is not so easy to assign the Reason why the Banks of Eurota are mentioned as one of the Haunts of Diana and her Nymphs, unless it is that Sparta, near which the Eurota runs, was a famous Country for Hunting.

502. *Pertentant.* Signifies the brisk vibrating Motion of the Strings of a musical Instrument, hence applied by easy Analogy to the brisk Motion excited in the animal Spirits by an Object of Joy, and the pleasant Sensation with which it is accompanied;

Nonne videt ut tota tremor pertentet eorum Corpora— Geor. III. 250.

505. *Foribus Divæ.* In the inner Part of the Heathen Temples was an Apartment, separated from the rest by a Wall or Veil, which answered to the *Sanctum Sanctorum* in the Temple of Jerusalem, and was called *Adytum* or *Penetrale*. Here Virgil supposes Juno to have had a Statue, or some sacred Symbol of her Presence, and therefore calls the Gate that led to her Sanctuary *Fores Divæ*, the Gate of the Goddess.

Dispuerat, penitusque alias advexerat oras.
 Obstupuit simul ipse, simul percussus Achates,
 Lætitiâque metuque, avidi conjungere dextras
 Ardebant; sed res animos incognita turbat. 515
 Dissimulant, et nube cavâ speculantur amici,
 Quæ fortuna viris; classem quo littore linqunt;
 Quid veniant: cunctis nam læti navibus ibant
 Orantes veniam, et templum clamore petebant.

Postquam introgressi, et coram data copia fandi,
 Maximus Ilioneus placido sic pectore cœpit: 521
 O Regina, novam cui condere Jupiter urbem,
 Justitiâque dedit gentes frænare superbas,
 Troes te miseri, ventis maria omnia vecti,
 Oramus, prohibe infandos à navibus ignes, 525
 Parce pio generi, et propius res aspice nostras.
 Non nos aut ferro Libycos populare Penates

pius aspice nostras res, Nos non venimus aut populare Libycos Penates ferro,

advexeratque ad oras penitus aliat. Ipse simul obstupuit, simul Achates percussus, lætitiâque metuque, avidi ardebant conjungere dextras; sed res incognita turbat eorum animi. Dissimulant, et amici cavâ nube speculantur quæ fortuna sit viris, quo in littore linqunt classem, ob quid veniant: nam læti ex cunctis navibus ibant orantes veniam, et petebant templum clamore.

Postquam sunt introgressi, et copia est data fandi coram, Ilioneus maximus sic cœpit loqui à placido pectore: O Regina, cui Jupiter dedit condere novam urbem, frænareque gentes superbas justitiâ, nos miseri Troes, recti ventis per omnia maria, oramus te, prohibe infandos ignes à navibus, parce pio generi, et propius

TRANSLATION.

had tossed up and down the Sea, and driven to other far distant Shores. At once Amazement seized the Hero, at once Achates was struck, and, between Joy and Fear, both ardently longed to join Hands; but the Strangeness of the Event perplexes their Minds. Thus they carry on their Disguise, and, shrouded under the bending Cloud, watch to learn the Fortune of their Friends; on what Coast they left the Fleet, and on what Errand they came: For a select Number was deputed from all the Ships to sue for Grace, and, with mingled Voices, made towards the Temple.

Having gained Admission and Liberty to speak before the Queen, Ilioneus, their Chief, with Mind composed, thus began: O Queen, to whom it is given by Jove to build this rising City, and to curb proud Nations with just Laws, we, Trojans forlorn, tossed by Winds over every Sea, implore thy Grace, oh! save our Ships from the merciless Flames; spare a pious Race, and propitiously regard our Distresses. We are not come either to ravage with the Sword your Libyan Gods

NOTES.

521. *Placido pectore.* This Expression is both more elegant and more comprehensive, than if they had said, *placido ore* or *cultu*; for the calm composed Mind regulates the Voice, the Speech, and forms the whole Deportment.

523. *Gentes frænare superbas.* The Numidians, and other fierce Nations in her Neighbourhood, who are thus described, *Æn.* IV. 40.

*Hinc Getula urbes, genus insuperabile bello,
 Et Numidæ infræni cingunt, et inospita
 Syrtis;*

*Hinc deserta siti regio, lateque fœrentes
 Barcæ.*

527. *Libycos populare Penates.* The Penates were either the Tutelar Gods of a whole Province or Kingdom, of whom this Passage is to be understood; or they were the Protectors of particular Cities, as *Æn.* II. 295.

Sacra, susque tibi commendas Troja Penates. Or, lastly, they were the domestic Gods, the guardian Deities of private Families.

Cura penum struere, et flammis adolere Penates.
Æn. I. 704.

— Et

aut vertere raptas prædas ad littora. Ea vis non est animo, nec tanta superbia est victis. Est locus, Graii dicunt eum Hesperiam cognomine; antiqua terra, potens armis atque ubere glebæ; Cœnotrii coluere viri: nunc fama est minores dixisse gentem Italiam, de nomine ducis. Huc cursus fuit nobis. Cum subito nimboſus Orion affurgens, è fluctu tulit nos in cæca vada, Auftrisque penitus procacibus dispulit nos per undas perque invia saxa, ſalo ſuperante: pauci adnavimus huc reſtris oris. Quod genus eſt hoc hominum? quæve hunc tam barbarum morem? prohibemur hoſpitio arenæ: cient bella, vetantque nos conſiſtere in prima terra. Si temnitis humanum genus et mortalia arma;

Venimus, aut raptas ad littora vertere prædas. Non ea vis animo, nec tanta ſuperbia victis. Eſt locus, Hesperiam Graii cognomine dicunt; 530 Terra antiqua, potens armis, atque ubere glebæ; Cœnotrii coluere viri: nunc fama, minores Italiam dixiſſe, ducis de nomine gentem. Huc curſus fuit.

Cum ſubito affurgens fluctu nimboſus Orion 535 In vada cæca tulit, penitusque procacibus Auftris, Perque undas, ſuperante ſalo, perque invia ſaxa Diſpulit: huc pauci veſtris adnavimus oris. Quod genus hoc hominum? quæve hunc tam barbarum morem

Permittit patria? hoſpitiſ prohibemur arenæ: 540 Bella cient, primâque vetant conſiſtere terrâ. Si genus humanum et mortalia temnitis arma;

TRANSLATION.

(Settlements) nor with rapacious Hands to bear away the Plunder to our Ships. We have no ſuch hoſtile Intention, nor does ſuch Pride of Heart become the Vanquiſhed. There is a Place, called by the Greeks Hesperia, an ancient Land, renowned for martial Deeds and fruitful Soil; the Cœnotrians poſſeſſed it once: Now Fame reports that their Deſcendants call the Nation Italy from their Leader's Name; hither our Courſe was bent, when ſuddenly tempeſtuous Orion riſing from the Main drove us on hidden Shelves, and by violent, outrageous South-winds, toſſed us hither and thither over Waves, and over inaccessible Rocks, overwhelmed by the briny Deep: Hither we Few have eſcaped from Shipwreck to your Coaſts. What a ſavage Race of Men is this, what Country ſo barbarous to allow of ſuch Manners? We are denied the Hoſpitality even of the barren Shore. In Arms they riſe, and forbid our ſetting Foot on the firſt Verge of Land. If you ſet at nought the human Kind, and the Arms of Mortals, yet know the Gods will always have

NOTES.

—Et ſparſos paternâ cæde Penates.

Æn. IV. 21.

Theſe laſt were called *parvi Penates*,

—heſternumque Larem, parvoſque Penates

Lætus adit. Æn. VIII. 543.

As the others were ſtiled *Magni*,

—Per magnos, Niſe, Penates.

Æn. IX. 258.

As the Gods and religious Ceremonies of a Country have always been reckoned the moſt ſacred Branches of its Property, to offer Violation to them comprehends every Act of Hoſtility.

535. *Affurgens*—Orion. Segraviſ infers from this Paſſage, that *Æneas* arrived at *Carthage* in the Month of *July*, when this Conſtellation riſes heliacally, i. e. about the ſame Time that

the Sun riſes; that he ſtaid at *Carthage* till the End of Winter, when he ſet Sail for *Italy*,

Quin etiam hiberno moliris fidere claſſem.

where he arrived ſome Time in the Spring, as appears from thoſe Lines in the ſeventh Book, which beautifully paint that Seafon:

Aurora in roſeis fulgebat lutea bigis:

Cum venti poſuere, omniſque repente reſedit

Flatus, et in lento luſtantur marmore tonſæ.

—*varie circumque ſupraque*

Aſſuetæ ripis volucres, et ſummiſ alveo,

Æthera mulcebant cantu, lucoque volabant.

Æn. VII. 26.

536. *Procacibus Auftris.* To the ſame Purpoſe *Lucretius*, Lib. VI. 110.

Interdum

At sperate Deos memores fandi atque nefandi.
Rex erat Æneas nobis, quo iustior alter

at sperate Deos fore memores
fandi atque nefandi. Æneas e-
rat rex nobis, quo nec fuit alter
iustior

TRANSLATION.

an unalterable Regard to Right and Wrong. We had for our King Æneas, than whom none was more just in performing all the Duties of Piety, none more sig-

NOTES.

Interdum perscissa furit petulantibus Euris.
And Horace, Ode 1. 26.

Tradam protervis—portare ventis.

543. *Sperate.* Spero signifies to look for, or expect, either Good or Evil, as

Hæc adeo ex illo mihi jam speranda fuerunt.

Æn. XI. 275.

Hunc ego si potui tantum sperare dolorem.

Æn. IV. 419.

544. *Quo iustior alter, nec pietate fuit, nec bello major et armis.* This is the Sum of Æneas's Character, Piety and Valour,

—pietate insignis et armis.

Æn. VI. 403.

And answers to Homer's

Ἀμφοτέρων βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής. II. III. 179.

And it is obvious to remark, that the first of these, *insignis pietate*, agreeably to the Genius of the Latin Tongue, comprehends not only Devotion to the Gods, but all the Branches of Benevolence and Humanity. As Æneas was perfectly resigned to the Will of Heaven, — *Ille Jovis monitis immota tenebat lumina*; so he was a zealous Patriot, and firmly attached to the Interests of his Country, which was always first in his Thoughts, and nearest his Heart:

Me si fata meis paterentur ducere vitam

Auspicii, et sponte mea componere curas;

Urbem Trojanam primum dulcesque meorum

Reliquias colerem, Priami teſſa alta manerent,

Et recidiva manu poſuiſſem Pergama viſtis.

Æn. IV. 340.

This Piety exerts itself towards all his Relations, and shews him a tender Son, Father, Husband. He bears his aged Sire upon his Shoulders through the Flames of Troy, and leads his little Son, his Wife following. What a beautiful Image has Virgil given of his Hero's tender Affection, in those Words he puts in his Mouth,

Et me, quem dudum non ulla injecta movebant

Tela, neque adverso glomerati ex agmine Graii;

Nunc omnes terrent auræ, sonus excitat omnis

Suspensum, et pariter comitrique onerique timentem.

Æn. II. 726.

He shews the same Tenderness towards his Wife, when, having lost her in the general Hurry and

Confusion, he ventures back into the midst of the Enemies to find her, and leaves not his Pursuit till her Ghost appears to forbid his farther Search. And as for his Son, he is the Darling of his Soul, and ingrosses all his Affections:

Omnia in Æſcanio cari ſtat cura parentis.

Many Instances of the same Kind will occur to the Observation of every Reader in the Course of the Poem, and to insist on all of them would be tedious. Those, who would see this beautiful Character more fully illustrated and vindicated from Objections, may consult Mr. Segrain's Preface to his Translation of the Æneid, Mr. Dryden's Preface to his, and Mr. Pope's Note on Iliad V. Verse 212. From the last I shall transcribe two or three Sentences: "If we take a

View of the whole Episode of this Hero (*Æneas*) in *Homer*, where he makes but an Under-part, it will appear that *Virgil* has kept him perfectly in the same Character in his Poem, where he shines as the first Hero. His Piety and his Valour, though not drawn at so full a Length, are marked no less in the Original than in the Copy.—As to his Valour, he is second only to *Achilles*, and in personal Bravery as great in the Greek Author as in the Roman.—He is the first that dares resist *Achilles* himself at his Return to the Fight in all his Rage for the Loss of *Patroclus*. He indeed avoids encountering two at once,—and shews upon the whole a sedate and deliberate Courage, which, if not so glaring as that of some others, is yet more just. It is worth considering how thoroughly *Virgil* penetrated into all this, and saw into the very Idea of *Homer*; so to extend and call forth the whole Figure in its full Dimensions and Colours from the slightest Hints and Sketches, which were but casually touched by *Homer*, and even in some Points too, where they were rather left to be understood than expressed. And this, by the way, ought to be considered by those Critics who object to *Virgil*'s Hero the Want of that Sort of Courage which strikes us so much in *Homer*'s *Achilles*. Æneas was not the Creature of *Virgil*'s Imagination, but one whom the World was already acquainted with, &c." I shall only make these two Remarks. One is, that as *Virgil*, with

pietate, nec major bello et armis :
 quem virum si fata servant, si
 vescitur ætheria aurâ, neque ad-
 huc occubat crudelibus umbris, non
 sit metus nobis, nec pœniteat te
 priorem certasse officio. Sunt et
 urbes nobis in Siculis regionibus,
 armaque, clarusque Acestes est à
 Trojano sanguine. Liceat nobis
 subducere classem quassatam ven-
 tis, et aptare trabes à sylvis, et
 stringere remos, si datur nobis
 tendere in Italiam, fociis et rege
 recepto, ut læti petamus Italiam
 Latiumque: sin solus sit ab-
 sumptus, et pontus Libyæ habet
 te, O optime pater Teucrum!
 nec jam restat spes Iuli;

Nec pietate fuit, nec bello major et armis : 545
 Quem si fata virum servant, si vescitur aurâ
 Ætheria, nec adhuc crudelibus occubat umbris;
 Non metus, officio nec te certasse priorem
 Pœniteat. sunt et Siculis regionibus urbes,
 Armaque, Trojanoque à sanguine clarus Acestes.
 Quassatam ventis liceat subducere classem, 551
 Et silvis aptare trabes, et stringere remos,
 Si datur Italiam, fociis et Rege recepto,
 Tendere, ut Italiam læti Latiumque petamus :
 Sin absumpta salus, et te, pater optime Teu-
 crum ! 555
 Pontus habet Libyæ, nec spes jam restat Iuli ;

TRANSLATION.

nalized in the Art of War, and in martial Achievements ; whom, if the Fates preserve, if *still* he breathe the vital Air, and is not yet numbered with the ruthless Shades, neither we shall despair, nor you repent your having been the first in challenging him to Acts of Kindness and Humanity. We have likewise Cities and Arms in Sicily, and the illustrious King Acestes is of Trojan Extraction. Permit us *then* to bring to Shore our Wind-beaten Fleet, and from your Woods to chuse Trees for Planks, and to refit our Oars ; that, if it be given us to bend our Course *once more* to Italy, upon the Recovery of our Prince and Friends, we may joyfully set out thither, and make the Latian Shore. But if our Safety is perished, and thou, O Father of the Trojans, the best of Men ! now liest buried in the Libyan Sea, and no further Hope of Iulus remains, we may at least repair to the Streights

NOTES.

the greatest Justness of Thought, unites Piety towards the Gods, with all the proper Acts of Humanity, in the Person of *Æneas* ; so in the Character of *Mezentius*, which is the Reverse of the other, he shews that Impiety and Inhumanity are inseparable. As that Prince is *contemptor Divum*, so he is an implacable Tyrant, and a Monster of Cruelty :

*Mortua quoniam etiam jungebat corpora vivis,
 Componens manibusque manus, atque oribus ora,
 Tormenta genus ; et sanie taboque fluentes
 Complexu in misere, longa sic morte necabat.*
 ÆN. VIII. 485.

Another Remark is, that *Virgil* seems to have failed in the Propriety of his Hero's Character, by studying in some Things too closely to imitate *Homer*. Particular Instances of this occur in the ninth Book, where he makes *Æneas* sacrifice eight *Rutilians* to the Manes of *Pallas*, as *Achilles* had done twelve *Trojans* to the Ghost of *Patroclus*. This Practice, however it may suit with the furious Temper of *Achilles*, is quite incongruous to the mild, humane Disposition of

Æneas. The same may be said of his insulting his Enemies even in their Death, and accompanying the Wounds he gives them with bitter Reproaches and Taunts. See *Æneid* X. Verses 556, 592, 600. But these, and the like, may be considered among the Blemishes which *Virgil's* accurate Judgment would probably have corrected, had he lived to finish this Poem to that Perfection he designed.

545. *Bello — et armis*, &c. This is not a Tautology, as it may seem ; the first refers to the whole Art or Conduct of War, the other to the Prowess and Bravery in the Field of Battle. *Servius*.

546. *Quem si fata*, &c. *Virgil* makes *Ilioneus* dwell on this Circumstance, in order to make the stronger Impression. Besides, such Repetitions of the same Idea in different Expressions, are common to all Poets :

Εἰ παρ' ἐνὶ Λατοῖ, καὶ οὐρα φάος ἠελίου.

If he still lives, and sees the Light of the Sun. *Homer.*

At freta Sicanix saltem, sedesque paratas,
Unde huc advecti, regemque petamus Acesten.
Talibus Ilioneus: cuncti simul ore fremebant
Dardanidæ.

560

Tum breviter Dido, vultum demissa, profatur :

Solvite corde metum, Teucri, secludite curas.
Res dura, et regni novitas me talia cogunt
Moliri, et latè fines custode tueri.

Quis genus Æneadum, quis Trojæ nesciat urbem ?

565

Virtutesque, virosque, et tanti incendia belli ?

Non obtusa adeo gestamus pectora Pœni ;
Nec tam aversus equos Tyriâ Sol jungit ab urbe.
Seu vos Hesperiam magnam, Saturniaque arva,

at saltem ut petamus freta Sicanix, sedesque paratas, unde advecti sumus huc, et regem Acesten. Ilioneus orabat talibus verbis : cuncti Dardanidæ simul fremebant ore.

Tum Dido, demissa vultum, breviter profatur : O Teucri, solvite metum à corde, secludite curas. Mea dura res, et novitas regni, cogunt me moliri talia, et latè tueri fines meos custode. Quis nesciat genus Æneadum, quis nesciat urbem Trojæ ? virtutesque virosque, et incendia tanti belli ? nos Pœni non gestamus pectora adeo obtusa ; nec Sol jungit equos tam aversus à Tyriâ urbe. Seu vos optatis Magnam Hesperiam, arvaque Saturnia,

TRANSLATION.

of Sicily, and the Settlement there prepared for us, whence we were driven hither, and *once more* visit King Acestes. So spake Ilioneus. At the same Time the other Trojans murmured their Consent.

Then Dido, with modest, downcast Looks, thus in brief replies : Trojans, banish Fear from your Breasts, lay your Cares aside. My hard Fate, and the Infancy of my Kingdom, force me to take such Measures, and to secure my Frontiers, by *planting* Guards around. Who is a Stranger to the Æneian Race, the City Troy, her Heroes, and their valorous Deeds, and to the Devastations of so renowned a War ? Carthaginian Hearts are not so obdurate and insensible ; nor yokes the Sun his Steeds at such a Distance from our Tyrian City. Whether *therefore* you be designed for Hesperia the Greater, and the Country where Saturn

NOTES.

Vivit, et ætherias vitales suscipit auras.
He lives, and draws the vital Air.

Lucretius.

565. *Quis genus.* There are three principal Reasons may be assigned why People are unacquainted with what happens in the World, either, in the first Place, because the Events are not of Importance enough to be blazed abroad ; or the People are stupidly unconcerned about the Affairs of others, and have no Curiosity to enquire after them ; or, lastly, they live in so remote a Corner of the Globe, that News cannot reach them. In this Light we may consider *Dido* in this and the three following Lines, obviating any unfavourable Opinion *Ilioneus* might have conceived of the *Carthaginians* as ignorant and insensible. Think us not such a Set of *Barbarians*, says *Dido*, as to be ignorant of the *Trojan War*, and the Exploits of its famous Heroes ; these are Events too important not to be univer-

sally celebrated. *Quis genus Æneadum, &c.* Nor are we *Carthaginians* so stupid as not to concern ourselves about other States and Kingdoms. *Non obtusa adeo, &c.* Nor are we in so remote a Climate as to be cut off from Commerce and Correspondence with the rest of Mankind. *Nec tam aversus, &c.* Others however consider the two last Lines in another Light, as if *Dido* were proving that her People could not be imagined barbarous, since they were not far removed from the Sun. You ought not to think us, says she, obdurate, inhuman, or insensible ; this is the Disposition of those Nations on whom the Sun seldom shines, or but with faint and distant Rays ; but our Breasts are softened by his warmer Influences. Alluding to the Notion of some Philosophers, that the Inhabitants of the colder Climates are less susceptible of Humanity and Compassion than those in warmer Countries.

G 2

570. Ery-

*hæc finis Erycis, regemque A-
ceſten; dimittam vos tutos auxi-
lio, juvabogue vos opibus. Vultisne et pariter conſidere mecum in
his regnis? Urbs, quam urbem
ſtatuo, eſt veſtra; ſubducite na-
ves: Tros Tyriusque agetur mihi
nullo discrimine. Atque utinam
iſſe rex veſter Æneas compulſus
huc eodem Noto afforet! equidem
dimittam certos homines per lit-
tora, et jubebo eos luſtrare ex-
trema Libyæ; ſi quibus ſylvis
aut urbibus eiſectus errat.*

*Et fortis Achates, et pater
Æneas, arreſti animum bis die-
tis, jamdudum ardebant erumpe-
re nubem: Achates prior compel-
lat Æneam: O nate Deæ, quæ
ſententia nunc ſurgit animo? Vi-
des omnia tuta, viſes claſſem,
ſociosque receptos. Unus abeſt,
quem ipſi vidimus ſubmerſum in
medio fluctu: cætera reſpondent
diſſiſ tux matris. Vix ſatus e-
rat ea, cum nubes circumſuſa repente ſcindit ſe, et purgat ſe in apertum æthera.*

Sive Erycis fines, regemque optatis Aceſten;
Auxilio tutos dimittam, opibusque juvabo. 571
Vultis et his mecum pariter conſidere regnis?
Urbem quam ſtatuo, veſtra eſt; ſubducite naves:
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipſe, Noto compulſus eodem,
Afforet Æneas! equidem per littora certos 576
Dimittam, et Libyæ luſtrare extrema jubebo;
Si quibus ejeſtus filvis, aut urbibus errat.

His animum arreſti dictis, et fortis Achates,
Et pater Æneas, jamdudum erumpere nubem
Ardebant. prior Æneam compellat Achates: 581
Nate Deâ, quæ nunc animo ſententia ſurgit?
Omnia tuta viſes; claſſem, ſociosque receptos.
Unus abeſt, medio in fluctu quem vidimus ipſi
Submerſum: dictis reſpondent cætera matris.
Vix ea ſatus erat, cum circumſuſa repente 586
Scindit ſe nubes, et in æthera purgat apertum.

TRANSLATION.

reigned, or if you chuſe to viſit Eryx's Coaſt and King Aceſtes; I will diſmiſs you ſafe with proper Aſſiſtance, and ſupport you with my Wealth. Or will you ſettle with me in this Realm of mine? The City I now build ſhall be yours: Draw your Ships aſhore; Trojan and Tyrian ſhall be treated by me as if they were both the ſame. And would to Heaven the ſame Wind had driven your Prince Æneas too upon our Coaſt, and that he were here preſent! However, I will ſend truſty Meſſengers along the Coaſts, with Orders to ſearch Libya's utmoſt Bounds, if he is thrown out to wander in ſome Wood or City.

Animated by theſe friendly Words, brave Achates and Father Æneas had long impatiently deſired to break from the Cloud. Achates firſt addreſſes Æneas: Goddeſs-born, what Purpoſe now ariſes in your Mind? You ſee all is ſafe; your Fleet and Friends reſtored. One alone is miſſing, who ſunk before our Eyes in the miſt of the Waves: Every Thing elſe agrees with your Mother's Prediction, ſcarce had he ſaid, when ſtrait the circumambient Cloud ſplits aſunder, and diſſolves into open Air. Æneas ſtood forth, and in bright Day ſhone conſpicious,

NOTES.

570. Erycis. Eryx was King of Sicily, Æn. V. 24.

573. Urbem quam, &c. The Conſtruction is, Urbs, quam urbem ſtatuo, veſtra eſt.

576. Equidem. Servius obſerves that equidem in Virgil always ſignifies ego quidem.

586. Vix ea ſatus erat, cum circumſuſa repente ſcindit ſe nubes, &c. This Paſſage Milton ſeems to have had in his Eye, Book X. 447, where Satan paſſed inviſible through the miſt of the helliſh Council, ſeated himſelf on his

Throne, viewed all around him unſeen, then ſurprized them with his unexpected Appearance:

Down a while

He ſat, and round about him ſaw unſeen;

At laſt, as from a Cloud, his fulgent Head

And Shape Star-bright appear'd, or brighter clad,

With what permiſſive Glory ſince his Fall

Was leſt him, or falſe Glitter.

587. Scindit ſe nubes. Here again Virgil imitates Homer, who, in the ſame Manner, diſ-

Restitit Æneas, clarâque in luce refulsit,
Os humerosque Deo similis : namque ipsa deco-
ram

Cæsariem nato genitrix, lumenque juventæ 590
Purpureum, et lætos oculis afflarat honores.

Quale manus addunt ebori decus, aut ubi flavo
Argentum, Pariusve lapis circumdatur auro.

Tum sic Reginam alloquitur, cunctisque re-
pente 594

Improvisus, ait : Coram, quem quæritis, adsum,
Troïus Æneas, Libycis creptus ab undis.

O sola infandos Trojæ miserrata labores !

Quæ nos, relliquias Danaûm, terræque marisque
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo socias ! grates persolvere dignas
Non opis est nostræ, Dido, nec quicquid ubi-
que est 601

Gentis Dardaniæ, magnum quæ sparsa per or-
bem.

Dì tibi, si qua pios respectant numina, si quid

*Æneas restitit, refulsitque in cla-
rà luce, similis Deo os humeros-
que : namque genitrix ipsa af-
flarat nato decoram cæsariem,
purpureumque lumen juventæ, et
oculis lætos honores. Tale decus
quale manus addunt ebori, aut
ubi argentum Pariusve lapis cir-
cumdatur flavo auro.*

*Tum sic alloquitur Reginam,
repenteque improvisus eunâ ait :
ego adsum coram, Troïus Æ-
neas, quem quaritis, creptus
ab Libycis undis. O tu sola
miserata infandos labores Tro-
jæ ! quæ urbe domo socias nos
relliquias Danaûm, jam exbau-
stos omnibus casibus terræque
marisque, et egenos omnium !
O Dido, non est nostræ opis
persolvere tibi dignas grates ;
nec est opis Dardaniæ gentis,
quicquid hujus gentis ubique est,
quæ sparsa est per magnum or-
bem : Dii (si qua numina respec-
tant pios, siquid*

TRANSLATION.

in Countenance and Make resembling a God: For *Venus* herself had adorned her Son with graceful Locks, *flushed him* with the radiant Bloom of Youth, and breathed a sprightly Lustre on his Eyes. Such Beauty as the *Artiss's* Hand superadds to Ivory, or where Silver and Parian Marble is incased in yellow Gold.

Then suddenly addressing the Queen, he, to the Surprise of all, thus begins: Be- hold the Man you seek now present, Trojan Æneas, snatched from the Libyan Waves. O thou, who alone hast commiserated Troy's unutterable Calamities ! who *deignest* to associate in thy Town and Palace us a Remnant saved from the Greeks, who have now been tried to the utmost by Woes in every Shape, both by Sea and Land, and are in Want of all Things ! to repay thee due Thanks, great Queen, exceeds the Power of both us, and of all the Dardan Race, wherever dispersed over the wide World. The Gods, if any Powers divine regard the Pi-

NOTES.

covers *Ulysses* to *Alcinous*, in the seventh Book of the *Odysey* ; but it is acknowledged that *Virgil* has improved upon his Original, particularly in that fine Addition at the End of the Verse, *et in æthera purgat apertum*, than which nothing can more strongly paint the Image of a Cloud just vanishing and blending with the Air.

588. *Clarâque in luce refulsit*. Shone, or appeared conspicuous, as *Lucr.* V. 12. speaking of *Epicurus*,

—quique per artem
*Fluctibus è tantis vitam, tantisque tenebris,
In tam tranquillo, et tam clarâ luce locavit.*
603. *Si qua, &c.* This Expression implies nothing of Doubt, but only puts a certain Truth into the Form of a Supposition, the more to secure and strengthen the Conclusion. It amounts to this Assertion, You shall be amply rewarded as sure as there are Gods above, as sure as there is Justice, as there is any Sense of Virtue in the World, Much like what *Mr. Addison* says:

justitiæ est usquam) et mens conscia sibi recti, ferant tibi digna præmia. Quæ tam læta sæcula tulerunt te? qui tanti parentes genuere te talem? Dum fluvii current in freta, dum umbræ lustrabunt convexa montibus, dum polus pascet sidera; bonos, nomenque tuum, laudesque tuæ semper manebunt, quæcunque terræ vocant me. Sic fatus, petit amicum Ilionea dextrâ, Serestumque lævâ; post, petit alios, fortemque Gyan, fortemque Cloanthum.

Usquam justitiæ est, et mens sibi conscia recti, Præmia digna ferant. quæ te tam læta tulerunt Secula? qui tanti talem genuere parentes? 606 In freta dum fluvii current, dum montibus umbræ

Lustrabunt convexa, polus dum sidera pascet; Semper honos, nomenque tuum, laudesque manebunt,

Quæ me cunque vocant terræ. sic fatus, amicum Ilionea petit dextrâ, lævâque Serestum; 611 Post, alios, fortemque Gyan, fortemque Cloanthum.

TRANSLATION.

ous, if Justice any where subsists, and a Mind, conscious of its own Virtue, shall yield thee a just Recompence. What Age was so happy to produce thee? Who the Parents of so illustrious an Offspring? While Rivers run into the Sea, while Shadows move round the convex Mountains, while Heaven feeds the Stars; your Honour, Name, and Praise, *with me* shall ever live, to whatever Climes I am called. This said, he embraces his Friend Ilioneus with his Right-hand, and Serestus with his Left: Then the rest *in their Turn*, the heroic Gyas, and heroic Cloanthus.

NOTES.

— If there's a Pow'r above us, —
— be my delight in Virtue.

See also Æneid II. 159.

— atque omnia ferre sub auras,
Si qua tegunt.

Where it appears plain that *si qua* cannot imply any Doubt, but must signify *whatever*, or some Word of the like Import. Admitting therefore this to be the Signification of *si qua* *numina*, and *si quid justitiæ* in this Place, why may we not consider it as a Prayer, which I am surprized to find none of the Commentators have done? *Dii—ferant*, may the Gods confer upon you; the Verb, which is in the optative Mood, naturally leads to this Sense, and it is in the same Form with that Imprecation, B. II. 536.

*Dî (si qua est cælo pietas, quæ talia curet)
Perfolvant grates dignas, et præmia reddant
Debita.*

603. *Pios*. This Word signifies virtuous Men in general; especially the Kind, the Beneficent, the Generous. Hence *Nisus's* generous, disinterested Love to *Euryalus* is called *pius amor*, Æn. V. 296. See the Note on Verse 549.

604. *Mens sibi conscia recti*. Some would understand this not of *Dido's* own conscious Approbation of her Virtue, but of the divine Mind, who is conscious to every good Action; as where *Virgil* says, *Mens agit at molem*, Æn. VI. 727.

But, besides that this Sense appears forced, and a mere Repetition of the former Thought, I doubt if the Genius of the Language will admit of it. The Deity is *conscius recti*, as he is the infallible Witness of Truth and Integrity; but he is *conscius sibi recti*, as he is conscious of his own Uprightness and Sincerity. But this Expression admits of another Sense; for, instead of joining *et mens sibi conscia recti* with *Dii*, as one of the Nominatives to *ferant*, we may include it in the *Parentesis* with *si qua*, &c. Thus, *if there be any Gods who regard the Pious, if Justice any where subsists, and a Mind conscious of Virtue*.

605. *Quæ te tam læta tulerunt Secula*. It is the same Thought with that in the sixth Æneid, 648.

Hic genus antiquum Teucri, pulcherrima proles, Magnanimi heroes, nati melioribus annis.

It represents *Dido* as one of the Heroines of the happy golden Age, whose uncommon Worth could only be the Production of those better Days.

608. *Montibus—convexa*. Either in *montibus*, or *montibus* poetically for *montium*. *Convexa* is seldom or never used by good Authors to signify *convex* in English, but rather imports the same as *curvus*, *bending*, *shelving*, or *arched* as Æn. IV. 451. and X. 251.

Obstupuit primo aspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore locuta est:
Quis te, nate Deâ, per tanta pericula casus 615
Insequitur? quæ vis immanibus applicat oris?
Tunc ille Æneas, quem Dardanio Anchisæ
Alma Venus Phrygii genuit Simoentis ad un-
dam?

Atque equidem Teucrum memini Sidona venire,
Finibus expulsum patriis, nova regna petentem,
Auxilio Beli. genitor tum Belus opimam 621
Vastabat Cyprum, et victor ditione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat, 625
Seque ortum antiquâ Teucrorum à stirpe volebat.
Quare agite, O cæcis, juvenes, succedite nostris:
Me quoquæ per multos similis fortuna labores
Jactatam, hac demum voluit consistere terrâ.
Non ignara mali, miseris succurrere disco. 630

Sidonia Dido obstupuit primo aspectu, deinde tanto casu viri, et sic locuta est ore: O nate Dea, quis casus insequitur te per tanta pericula? quæ vis applicat te immanibus oris? Tunc es ille Æneas, quem alma Venus genuit Dardanio Anchisæ ad undam Phrygii Simoentis? Atque equidem memini Teucrum venire Sidona, expulsum patriis finibus, petentem nova regna auxilio Beli. Genitor meus Belus tum vastabat opimam Cyprum, et victor tenebat eam ditione. Casus Trojanæ urbis cognitus est mihi jam ex illo tempore, nomenque tuum, regesque Pelasgi. Ipse hostis ferebat Teucros insigni laude, volebatque se esse ortum ab antiquâ stirpe Teucrorum. Quare, O juvenes, agite, succedite nostris cæcis: similis fortuna voluit me quoque jactatam per multos labores, demum consistere in hac terrâ. Ego non ignara mali, disco succurrere miseris.

TRANSLATION.

Sidonian Dido stood astonished first at the Presence of the Hero, then at his signal Sufferings, and thus her Speech addressed: What *hard* Fate, O Goddess-born, pursues thee through such mighty Dangers? What Power drives thee on this barbarous Coast? Are you the *great* Æneas, whom, by Phrygian Simois's Stream, fair Venus bore to Trojan Anchises? And *now* indeed I call to Mind that Teucer, expelled his native Country, came to Sidon in quest of a new Kingdom, depending on the Aid of Belus. My Father Belus then reaped the Spoil of wealthy Cyprus, and held it in Subjection to his victorious Arms. Ever since that Time I have been acquainted with the Fate of Troy; with your Name, and the Grecian Kings. The Enemy himself extolled the Trojans with distinguished Praise, and with Pleasure traced his Descent from the ancient Trojan Race. Come then, *heroic* Youths, enter our Walls. Me too, through a Series of Labours tossed, like Fate *with yours* at length hath doomed to settle in this Land. Myself no Stranger to Misfortune, have learned to succour the Distressed.

NOTES.

620. *Teucrum — expulsum.* This is Teucer, the Son of Telamon, and Brother of Ajax, who, upon his Return from Troy, was banished by his Father, for not preventing his Brother's Death, as he thought he might have done.

625. *Ipse hostis.* Teucer, though a Greek by the Fathers's Side, *volebat se ortum*, gave himself out, or would have himself reputed of Trojan Extraction, thus disclaiming Relation to his

Father, and reckoning his Lineage from his Mother, who was the Daughter of Laomedon, King of Troy, descended in a direct Line from the ancient Teucer, the Founder of the Teucri or Trojan Race. The true Reason why Teucer valued himself rather on Account of his Relation to the Trojans by his Mother, than to the Grecians by his Father, was in Resentment of the ill Usage he had met with from his Father; but the Poet,

Sic memorat, simul ducit Æneam in regia tecta, simul indicit honorem templis Divum. Inzera nec minus mittit munera focis ad littora viginti tauroi, centum horrentia terga magnorum suum, centum pingues agnos cum matribus, lætitiæque Dei Bacchi. At interior domus splendida instruitur regali luxu, parantque convivia in mediis tectis. Adfunt vestes laboratæ arte, ostroque superbo: ingens argentum adest in mensis, fortiaque facta patrum cœlata in auro, longissima series rerum

Sic memorat: simul Ænean in regia ducit Tecta; simul Divum templis indicit honorem. Nec minus interea focis ad littora mittit Viginti tauros, magnorum horrentia centum Terga suum, pingues centum cum matribus agnos 635
Munera, lætitiæque Dei. At domus interior regali splendida luxu Instruitur, mediisque parant convivia tectis. Arte laboratæ vestes, ostroque superbo: Ingens argentum mensis, cœlataque in auro 640
Fortia facta patrum, series longissima rerum

TRANSLATION.

This said, she forthwith leads Æneas into her royal Apartments, and at the same Time ordains due Honours for the Temples of the Gods. Mean While, with no less Care, she sends Presents to his Crew in the Ships, twenty Bulls, an hundred huge Boars with bristly Backs, as many fat Lambs, with the Ewes, and the Joys of the God *Bacchus*. But the inner Rooms of *State* are splendidly furnished with regal Pomp, and Banquets are prepared in the Middle of the Hall. *Here are* Carpets wrought with Art, and of the richest Purple; the Tables *shine with* massy Silver-plate, and embossed in Gold *appear* the brave Exploits of her Forefathers, a lengthened Series of History traced down through so many Heroes,

N O T E S.

by concealing that Circumstance, sets this Action in such a Light as to reflect no small Honour on the Trojans.

632. *Templis indicit honorem.* It was the ancient Custom to offer up Libations and other Acts of Thanksgiving to the Gods, upon the Arrival of Strangers, especially to *Jupiter Zænius*, the God of Hospitality, or who presides over Strangers. Thus in *Homer*, *Alcinous*, when he receives *Ulysses* at his Court, orders Libations to *Jove*, who guides the Wanderer on *Lis Way*. Pope's *Odyssey*, VII. 240. *Servius* takes *indicit honorem* to signify originally to raise, or order Contributions to be raised in Honour of the Gods, because the Ancients, on Account of their Poverty, were obliged to collect for their Sacrifices, or else they applied to that Use the Goods and Effects of condemned Malefactors: Hence *supplicia*, Punishments, came to signify Prayers; *supplicationes*, Thanksgivings; and *sacer*, both holy and accursed.

636. *Munera, lætitiæque Dei.* The Commentators are greatly divided about the Meaning of these Words. *Corradus* explains them an Offering and Joy, i. e. a grateful Offering to the

God (*Neptune*) who had saved them from Shipwreck, taking *munera* in the same Sense, as *Geor. IV. 534.*

— *tu munera supplex Tende, petens pacem, et faciles venerare Næpas.*

Aulus Gellius reads *munera lætitiæque die*, Presents with which they might joyfully pass the Day; taking *die* for *diei*, as *Geor. I. 208.* *Servius*, and the Generality of Interpreters, consider it as a poetical Circumlocution for *Wine*, which is the Gift and Joy, or the joyful Gift of the God (*Bacchus*). The Translation is according to the Pointing in *Heinsius's* Edition, where there is no Stop after *agnos*, but a Comma after *munera*; so that the Construction runs thus, *Mittit viginti tauros munera*; she sends them Presents of twenty Bulls, &c. *lætitiæque Dei*, and the Joy of the God (*Bacchus*) i. e. *Wine*. See Verse 651, where *munera* is construed the same Way.

640. *Argentum—auro.* Gold and Silver-plate, which was simply called Gold and Silver. So *Seneca de Vita Beat.* Cap. XVII. *Nec temere, et ut libet, collocatur argentum, sed perite servitur.*

Per tot ducta viros antiquæ ab origine gentis.
 Æneas (neque enim patrius consistere mentem
 Passus amor) rapidum ad naves præmittit Achatem,

644

Ascanio ferat hæc, ipsumque ad mœnia ducat.
 Omnis in Ascanio cari stat cura parentis.
 Munera præterea, Iliacis erepta ruinis,
 Ferre jubet, pallam signis auroque rigentem,
 Et circumtextum croceo velamen acantho;
 Ornatus Argivæ Helenæ: quos illa Mycenis,
 Pergama cum peteret, inconcessosque Hymenæos,

651

Extulerat; matris Lædæ mirabile donum.
 Præterea sceptrum, Ilione quod cesserat olim,
 Maxima natarum Priami, colloque monile
 Baccatum, et duplicem gemmis auroque coronam.

655

Hæc celerans, iter ad naves tendebat Achates.

ducta per tot viros ab origine antiquæ gentis. Æneas (neque enim amor patrius passus est illius mentem consistere) præmittit Achaten rapidum ad naves; ut ferat hæc Ascanio, ducatque ipsum ad mœnia: omnis cura cari parentis stat in Ascanio. Præterea jubet Aicanium ferre secum munera erepta Iliacis ruinis, pallam nempe rigentem signis auroque, et velamen circumtextum croceo acantho: ornatus Argivæ Helenæ, quos illa extulerat Mycenis, cum peteret Pergama, Hymenæosque inconcessos; qui ornatus erant mirabile donum matris Lædæ. Præterea jubet eum ferre sceptrum, quod Ilione maxima natarum Priami olim cesserat, baccatumque monile collo, et coronam duplicem gemmis auroque. Achates celerans hæc tendebat iter ad naves.

TRANSLATION.

from the first Founder of the ancient Race. Æneas (for paternal Affection suffered not his Mind to rest) with Speed sends Achates before to the Ships, to bear those Tidings to Ascanius, and bring *the Boy* himself to the City. All the fond Parent's Care centers in Ascanius. Besides, he bids him bring Presents for *the Queen* saved from the Ruins of Troy, a Mantle stiff with Gold and Figures, and a Veil woven round with Saffron-coloured Flowers of Brauk-urline, the Ornaments of Grecian Helen, which she had brought with her from Mycenæ, when bound for Troy and her lawless Marriage; her Mother Leda's curious Gift. A Scepter too, which once Ilione, Priam's eldest Daughter, bore, a Necklace strung with Pearl, and a Crown set with double Rows of Gems and Gold. 'This Message to dispatch, Achates directs his Course to the Ships.

NOTES.

642. *Per tot viros.* The whole History of the Family from *Belus*, or rather *Abibelus*, the first Tyrian Monarch.

644. *Rapidum*—præmittit. Servius thinks this is equivalent to *mittit prærapidum*, which appears forced. Rather, sends him before the Entertainment, or before the Messengers sent by *Dido*, Verse 633.

647. *Iliacis erepta ruinis.* This shows them to have been Things of the greatest Value,

648. *Pallam.* This was a Kind of Stole, or long Garment, that reached down to the Feet:

Fusa sed ad teneros lutea palla pedes.

Tibul. I. Eleg. 7.

Hence Horace gives it the Epithet of *honestæ*:

Post hunc personæ, pallæque repertor honestæ

Asthyli. De Arte Poet. 278.

648. *Signis auroque*, i. e. *Signis aureis*, as above *moiemque et montes*; and Geor. II. 192, *Pateris libanus et auro*, i. e. *pateris aureis*.

646. *Hæc celerans.* After the Manner of the Greeks, who used *στυδιον* and *ταχυον*, the same Way.

54

665. *Tela*

At Cytherea versat novas artes, et nova consilia in pectore; ut nempe Cupido mutatus faciem et ora veniat pro dulci Ascanio, donisque incendat furentem Reginam, atque implicet ignem illius ossibus. Quippe timet donum ambiguum Tyriosque bilingues: atrox Juno urit eam, et cura ejus recurrit sub noctem. Ergo affatur aligerum Amorem his dictis: O nate, meæ vires, mea magna potentia; nate, qui solus temnis Typhœa tela summi Patris Jovis; confugio ad te, et supplex posco tua numina. Hæc nota sunt tibi, ut nempe frater tuus Æneas pelago jactetur circum omnia littora, odri iniuræ Junonis: et tu sæpe doluisti nostro dolore. Phœnissa Dido tenet hunc, moraturque eum blandis vocibus; et vercor quo Junonia hespiria vertant se: illa haud cessabit in tanto cardine rerum. Quocirca meditor ante capere Reginam dolis, et cingere eam flammâ; ne quo numine mutet se; sed potius ut teneatur meum magno amore Æneæ.

At Cytherea novas artes, nova pectore versat Consilia; ut faciem mutatus et ora Cupido Pro dulci Ascanio veniat, donisque furentem Incendat Reginam, atque ossibus implicet ignem. Quippe domum timet ambiguum Tyriosque bilingues: 661

Urit atrox Juno, et sub noctem cura recurrit. Ergo his aligerum dictis affatur Amorem: Nate, meæ vires, mea magna potentia; solus, Nate, Patris summi qui tela Typhœa temnis; Ad te confugio, et supplex tua numina posco. 666 Frater ut Æneas pelago tuus omnia circum Littora jactetur, odiis Junonis inique, Nota tibi: et nostro doluisti sæpe dolore. Hunc Phœnissa tenet Dido, blandisque moratur 670

Vocibus; et vercor, quò se Junonia vertant Hospitia: haud tanto cessabit cardine rerum. Quocirca capere ante dolis, et cingere flammâ Reginam meditor: ne quo se numine mutet; Sed magno Æneæ mecum teneatur amore. 675

TRANSLATION.

But Venus revolves in her Breast new Plots and new Designs, that Cupid should come in place of sweet Ascanius, assuming his Mien and Features, and by the Gifts kindle in the Queen all the Rage of Love, and convey the subtle Flame into her very Bones. For she dreads the *false* equivocating Race, and the double-tongued, *perfidious* Tyrians: Fell Juno's Rage torments her, and with the Night her Care returns. To winged Love therefore she addresses these Words: O Son, my Strength, my mighty Power; my Son, who alone dearest the Typhœan Bolts of love supreme, to thee I fly, and suppliant implore thy Deity. Thou knowest how round all Shores thy Brother Æneas is tossed from Sea to Sea by the complicated Malice of partial Juno, and in my Grief hast often grieved. Him Phœnician Dido entertains, and amuses with smooth Speeches; and I fear what may be the Issue of Juno's Acts of Hospitality: She will not be idle in so critical a Conjunction. Wherefore, I purpose to prevent the Queen by subtle Means, and to beset her with the Flames of Love, that no Power may influence her to change, but that with me she may cherish a great Fondness for Æneas. How this thou

NOTES.

665. *Tela Typhœa.* The Bolts whereby Typhæus and the other Giants were overthrown; a very lively poetical Expression to denote the Power of Love.

673. *Et cingere flammâ.* A Metaphor borrowed from the Manner of blocking up a Town by planting Fires round the Walls, that there

was no Way left to escape:

*Interea vigilum excubiis obsidere portas
Cura datur Messapo, et mœnia cingere flammis.* Æn. IX. 159.

*Interea Rutuli portis circum omnibus instant
Sternere cæde viros, et mœnia cingere flammis.* Æn. X. 118.

681. *Idaliuræ*

Quà facere id possis, nostram nunc accipe mentem.

Regius, accitu cari genitoris, ad urbem
Sidoniam puer ire parat, mea maxima cura;
Dona ferens, pelago, et flammis restantia Trojæ.
Hunc ego sopitum somno, super alta Cythera, 680
Aut super Idalium, sacratâ sede recondam;
Ne quâ scire dolos, mediufve occurrere possit.
Tu faciem illius, noctem non amplius unam,
Falle dolo; et notos pueri puer indue vultus:
Ut, cum te gremio accipiet lætissima Dido, 685
Regales inter menses, laticemque Lyæum,
Cum dabit amplexus, atque oscula dulcia figet;
Occultum inspiret ignem, fallasque veneno.
Paret Amor dictis caræ genitricis, et alas
Exuit, et gressu gaudens incedit Iuli. 690
At Venus Ascanio placidam per membra quietem
Irrigat, et totum gremio Dea tollit in altos
Idaliæ lucos: ubi mollis amaracus illum
Floribus, et dulci aspirans complectitur umbrâ.

Nunc accipe nostram mentem quâ
possis facere id. Regius puer,
mea maxima cura, parat ire ad
Sidoniam urbem, accitu cari ge-
nitoris, ferens dona restantia pe-
lago et flammis Trojæ. Ego re-
condam hunc sopitum somno, su-
per alta Cythera, aut super Ida-
lium nemus in sacratâ sede; ne
quâ possit scire dolos, mediufve
occurrere. Tu dolo jalle faciem
illius unam noctem non amplius;
et ipse puer indue notos vultus
pueri: ut, cum Dido lætissima
accipiet te gremio, inter regales
menses Lyæumque laticem, cum
dabit tibi amplexus atque figet
tibi dulcia oscula; inspiret ei oc-
cultum ignem, fallasque eam ve-
neno. Amor paret dictis caræ
genitricis, et exuit alas, et gau-
dens incedit gressu Iuli. At Ve-
nus irrigat placidam quietem per
membra Ascanio, et Dea tollit
eum totum gremio in altos lucos
Idaliæ: ubi mollis amaracus as-
pirans, complectitur illum steribus
et dulci umbrâ.

TRANSLATION.

mayst effect, now hear what I advise. The royal Boy, my chiefest Care, at his Father's Call prepares to visit the Sidonian City Carthage, bearing Presents for Dido saved from the Sea and Flames of Troy. Him having lulled to Rest, I will lay down on Cythera's Tops, or in some sacred Retreat above Idalium, lest he should discover the Plot, or, intervening, marr *its Success*. Do you artfully counterfeit his Face but for one Night, and, yourself a Boy, assume a Boy's familiar Looks; that when Dido shall take thee to her Bosom in the Heighth of her Joy amidst the royal Feasts, and Bacchus's chearing Liquor; when she shall give thee repeated Embraces, and press thee with sweet Kisses, thou mayst breathe into her the secret Flame, and by Stealth convey the Poison. The God of Love obeys the Dictates of his dear Mother, lays aside his Wings, and joyful trips along in Iulus's Gait. Mean while Venus pours the Dews of balmy Sleep on Ascanius's Limbs, and in her Bosom fondling, conveyed him to Idalia's lofty Groves, where soft Amaracus, perfuming the Air with Flowers and fragrant Shade, clasps him round.

NOTES.

681. *Idalium*. A Town and Grove of that Name in the Island of Cyprus.

686. *Laticemque Lyæum*. Lyæus is a Name given to Bacchus, ἀπο το λυειν, because Wine dissipates Care,

Cura fugit multo diluiturque mero,

Curas mordaces,

Hor. II. Ode XI. 17.

693. *Mollis amaracus*. The Herb *Marioram*, otherwise called *Sampfuchum*, whereof Piny tells us a most excellent Kind grew in Cyprus, and that it was baneful to Serpents: *Sampfuchum*, *sive amaracus*, in Cypro laudatissimum et odoratissimum scorpionibus ad: esatur. So that it was a very proper Bed for Ascanius to sleep on with Safety.

*Jamque Cupido ibat parens
 dicto matris, et portabat Tyriis
 regia dona, lætus A haste duce.
 Cum venit, Regina jam compos-
 suit se super aulæis superbis, lo-
 cavitque se mediam in auræ
 spondâ. Jam pater Æneas, et
 jam Trojana juvenis conveni-
 unt, disumbiturque super strato
 ostro. Famuli dant lymphas ma-
 nibus, expediuntque Cerecem ca-
 nistris, feruntque mantilia ton-
 sis villis. Intus erant quinquaginta
 famulæ, quibus cura fuit
 struere penum longo ordine, et ad-
 olere Penates flammis. Centum
 erant aliæ, totidemque ministri
 pares ætate, qui onerent mensas
 dapibus, et ponant pocula. Nec
 non et Tyrii frequentes convenere
 per læta limina, jussi discumbere
 super pictis toris. Mirantur do-
 na Æneæ, mirantur Iulum,*

*Jamque ibat dicto parens, et dona Cupido 695
 Regia portabat Tyriis, duce lætus Achate.
 Cum venit, aulæis jam se Regina superbis
 Auræ composuit spondâ, mediamque locavit.
 Jam pater Æneas, et jam Trojana juvenis
 Conveniunt, stratoque super discumbitur ostro.
 Dant famuli manibus lymphas, Cerecem can-
 nistris*

701

*Expediunt, tonsisque ferunt mantilia villis.
 Quinquaginta intus famulæ, quibus ordine longo
 Cura penum struere, et flammis adolere Penates.
 Centum aliæ, totidemque pares ætate ministri, 705
 Qui dapibus mensas onerent, et pocula ponant.
 Nec non et Tyrii per limina læta frequentes
 Convenere, toris jussi discumbere pictis.
 Mirantur dona Æneæ; mirantur Iulum,*

TRANSLATION.

Now, in Obedience to his Instructions, Cupid went along, and bore the royal Presents to the Tyrians, pleased with Achates for his Guide. By the Time he arrived, the Queen had placed herself on a golden Couch, un'er a rich Canopy, and took her Seat in the Middle. Now Father Æneas, and now the Trojan Youth grace the Assembly, and plant themselves on the Purple Beds. The Attendants supply the Guests with Water for their Hands, dispense the Gifts of Ceres from Baskets, and furnish them with the smooth Towels. Within are fifty Handmaids, whose Task it was to prepare and marshal the Entertainments in due Order, and burn Incense to the Household-gods. A hundred more, and as many Servants of equal Age, are employed to crown the Boards with Dishes, and place the Cups. In like Manner the Tyrians, a numerous Train, assemble in the joyful Courts, invited to fill the embroidered Beds. They view with Wonder the Presents of Æneas, nor with less Wonder view Iulus, the glowing Aspect of the God, his

NOTES.

698. *Auræ composuit spondâ.* Some take *auræ* in the Nominative, to agree with *regina*, but it does better in the Ablative, as *Æn.* VII. 100. *Auræ percussum virga*; where the two last Syllables must be pronounced like a Diphthong. See more Examples of this, *Ecl.* III. 96. *VIII.* 81. *Æn.* X. 487.

698. *Mediamque locavit.* The Couchs where-
 on they lay at Table were three in Number,
 each of which was made for three to lie upon;
 hence *Triclinium* signifies a Dining-room. The
 Middle, according to *Servius*, was reckoned the
 most honourable Place, in Proof of which he
 brings a Quotation from *Sallust*, where *P. penna*,
 entertaining *Sertorius*, sets him in the Mid-

dle: *Ipse discubere Sertorius—in medio, &c.*

701. *Dant famuli manibus lymphas. Cerecem-
 que expediunt.* It was the ancient Custom to
 wash before Meals. We may observe that *Vir-
 gil*, to maintain the Dignity of his Style in this
 simple Narration, uses the poetical Words, *Lym-
 phas et Cerecem*, for Water and Bread.

704. *Flammis adolere Penates.* Adolere sig-
 nifies properly to burn fragrant Incense, as
Verbenæque adole pinguis, et mascula taura.
Ecl. VIII. 65.

Or to perfume by Incense, as

Præterea castis adole dum altaria cordis.

Æn. VII. 71.

Hence

Flagrantisque Dei vultus, simulataque verba, 710
 Pallamque, et pictum croceo velamen acantho.
 Præcipue infelix, pesti devota futuræ,
 Expleri mentem nequit, ardescitque tuendo
 Phœnissa; et puero pariter donisque movetur.
 Ille, ubi complexu Æneæ, colloque pependit, 715
 Et magnum falsi implevit genitoris amorem,
 Reginam petit. hæc oculis, hæc pectore toto
 Hæret; et interdum gremio fovet, inscia Dido
 Infideat quantus miseræ Deus. at memor ille
 Matris Acidaliæ, paulatim abolere Sichæum 720
 Incipit; et vivo tentat prævertere amore
 Jampridem resides animos, desuetæque corda.

Postquam prima quies epulis, mensæque rem-
 otæ;

*flagrantisque vultus Dei, ver-
 baque simulata, pallamque, et
 velamen pictum croceo acantho.
 Præcipue infelix Phænissa, de-
 vota futuræ pesti, nequit exple-
 ri mentem, ardescitque tuendo, et
 pariter movetur puero donisque.
 Ille, ubi pependit complexu collo-
 que Æneæ, et implevit magnum
 amorem falsi genitoris, petit Re-
 ginam: hæc hæret in eo oculis,
 hæc hæret in eo toto pectore, et
 Dido interdum fovet eum gremio,
 inscia quantus Deus infideat ei
 miseræ. At ille, memor matris
 Acidaliæ, paulatim incipit abo-
 lere Sichæum, et tentat vivo a-
 more prævertere animos jampri-
 dem resides cordaque desueta.*

*Postquam prima quies est epu-
 lis, mensæque sunt remotæ;*

TRANSLATION.

well dissembled Words, the Mantle, and Veil figured with Leaves of the Acan-
 thus in Saffron Colours. Chiefly the unhappy Queen, henceforth devoted to
 Love's pestilential Fever, gazes with unwearied Delight, and is inflamed with
 every Glance, and is equally captivated with the Boy and with his Gifts. He on
 Æneas's Neck having hung with *fond* Embraces, and having fully gratified his
 fickle Father's ardent Affection, advances to the Queen. She fixes her Eyes,
 her whole Soul *on the Boy*, and sometimes fondles him in her Lap, not thinking
 what a powerful God *there* sits plotting her Ruin. Mean while he, heedful of his
 Mother's *Instructions*, begins insensibly to deface the *Memory* of Sichæus, and with
 a living Flame tries to prepossess her languid Affections, and her Heart by long
 Disuse grown cold to Love.

Soon as the first Banquet ended, and the Tables were withdrawn, they place

NOTE S.

Hence it signifies to perform Acts of Worship in
 general,

Junoque Argivæ jussos adolemus honores.

Æn. III. 547.

For the *Penates* see above, Verse 527.

713. *Expleri mentem nequit, ardescitque tuendo.*
Ut vidi! ut perii! ut me malus abstulit error!

Ecl. VIII. 41.

*Nec prius ex illo flagrantia declinavit
 Lumina, quam toto concepit pectore flammam,
 Funditus, atque imis exarsit tota medullis.*

Catull. in Nupt. Pelei.

719. *Infideat.* This Word is very expressive,
 denoting not only *Cupid's* Situation, but his in-
 fidious Design upon *Dido*. *Heinsius* reads *insidet*,
 a Word of much the same Import, and is applied
 to Bees greedily clinging to the Summer Flowers,
 and rioting on the Blossoms;

—ubi apes æstate serenæ
 Floribus insident variis—

Æn. VI. 707.

721. *Vivo amore.* May either mean with an
 ardent Passion, or rather a Passion for a living
 Object.

723. *Postquam prima quies epulis, mensæque
 remotæ.* The Romans, as *Servius* observes,
 brought in the several Courses in Tables, and
 not by single Dishes; hence we read frequently
 in Authors of the *prima Mensa* and *secunda Men-
 sa*, the first and second Service. Particularly in
Cicero's Epistles to *Atticus*, Lib. XIV. 6. *Hæc
 ad te scripsi apposta secunda mensa.* This I
 wrote to you between the first and second Service.
 Whence it appears that there was a considerable
 Interval between the one and the other. See
 also his twenty-first Letter of the same Book,
 and

ministri statuunt magnos crateras, et coronant vina. Strepitus fit in testis, volutantque vocem per ampla atria: incensi lychni dependent ab aureis laquearibus; et funalia vincunt noctem flammis. Hic Regina poposcit pateram gravem gemmis auroque, implevitque eam mero; quam Belus et omnes à Belo soliti sunt implere. Tum silentia sunt facta in testis: O Jupiter (nam loquuntur te dare jura hospitibus) velis hunc diem esse lætum Tyriisque, profectisque Trojâ, velisque nostros minores meminisse hujus diei. Adfit Bacchus dator lætitiæ, et bona Juno: et O vos Tyrii faventes celebrate hunc cœtum. Dixit, et libavit honorem laticum in mensa,

Crateras magnos statuunt, et vina coronant. Fit strepitus testis, vocemque per ampla volutant Atria: dependent lychni laquearibus aureis 726 Incensi, et noctem flammis funalia vincunt.

Hic Regina gravem gemmis auroque poposcit, Implevitque mero, pateram; quam Belus, et omnes

A Belo soliti. tum facta silentia testis: 730

Jupiter (hospitibus nam te dare jura loquuntur)

Hunc lætum Tyriisque diem, Trojâque profectis,

Esse velis, nostrosque hujus meminisse minores.

Adsit lætitiæ Bacchus dator, et bona Juno:

Et vos O cœtum Tyrii celebrate faventes. 735

Dixit, et in mensâ laticum libavit honorem;

TRANSLATION.

large Goblets, and crown the sparkling Wine. The Roofs resound with bustling Din, and the Guests roll through the ample Courts the bounding Voice. Down from the golden Cielings hang the flaming Lamps, and blazing Torches overpower the Darkness of the Night. Here the Queen called for a Bowl, ponderous with Gems and Gold, and with pure Wine filled it to the Brim, a Bowl which Belus, and all her Ancestors from Belus, used; then, having enjoined Silence through the Palace, she thus began: O Jove (for by thee, it is said, the Laws of Hospitality were given) grant this may be an auspicious Day both to the Tyrians and my Trojan Guests, and may this Day be commemorated by our Posterity. Bacchus, the Giver of Joy, and propitious Juno, be present here; and you, my Tyrians, with benevolent Hearts, solemnize this Meeting. She said, and on the Table poured an Offering to the Gods; and, after the Libation, first gently touch-

NOTES.

and the thirteenth Letter of the fifteenth Book.

724. Vina coronant. In Imitation of Homer, Il. I. 470.

Κύπερι μὲν χρυτῆρας ἱστῆσαντο ποτόιο.

The Youths crowned the Goblets with Wine which *Athenæus* explains to mean no more than to fill them Brim-full with Wine. But some understand it of adorning the Cups with Garlands. The Ancients upon certain Occasions used Goblets of a monstrous Size. The same Author describes one of Silver so large as to contain six hundred *Amphora*, which amount at least to twenty Tuns of our Measure. And *Arrian* describes another so capacious as to contain the Libations *Alexander* and nine-thousand Guests performed to the Gods.

726. Dependent lychni laquearibus aureis, This

Passage *Milton* has finely improved upon in his Description of *Pandemonium*, or the Devil's Palace, in the first Book of his *Paradise Lost*, Verse 726.

From the arched Roof,
Pendent by subtle Magic, many a Row
Of starry Lamps, and blazing Crescents, red
With Naphtba and Asphaltus, yielded Light
As from a Sky.

729. Belus et omnes a Belo. It is plain that the *Belus* here mentioned cannot refer to *Dido's* Father (otherwise there would be no Propriety in saying *omnes a Belo*, all the Descendants or Successors of *Belus*) but to one of her Ancestors, perhaps the Founder of the Family.

736. Libavit honorem. This Ceremony of Libation consisted in pouring out some Drops of the Wine, either upon the Altar, or sometimes upon

Primaque libato summo tenuis attigit ore :
 Tum Bitiæ dedit increpitans. ille impiger hausit
 Spumantem pateram, et pleno se proluit auro.
 Post, alii proceres. citharâ crinitus Iopas 740
 Personat auratâ; docuit quæ maximus Atlas.
 Hic canit errantem Lunam, Solisque labores ;
 Unde hominum genus, et pecudes ; unde im-
 ber, et ignes :
 Arcturum, pluviasque Hyadas, geminosque Tri-
 ones ;

Quid tantum Oceano properent se tingere Soles
 Hiberni, vel quæ tardis mora noctibus obstet. 746
 Ingeminant plausum Tyrii, Troesque sequuntur.

Nec non et vario noctem sermone trahebat
 Infelix Dido, longumque bibebat amorem ;
 Multa super Priamo rogicans, super Hectore
 multa ;
 Nunc, quibus Auroræ venisset filius armis ; 751
 Nunc, quales Diomedis equi ; nunc, quantus A-
 chilles.

eoque libato prima attigit reli-
 quum tenuis summo ore. Tum de-
 dit Bitiæ increpitans cum : ille
 impiger hausit spumantem pateram,
 et proluit se pleno auro :
 post cum alii proceres hauserunt
 eam. Iopas crinitus personat au-
 ratâ citharâ, ea quæ maximus
 Atlas docuit. Hic canit Lunam
 errantem, laboresque Solis ; unde
 sit genus hominum, et pecu-
 des ; unde sit imber, et ignes ;
 canit Arcturum, Hyadasque plu-
 vias, geminosque Triones ; canit
 quid hyberni soles tantum prope-
 rent tingere se Oceano, vel quæ
 mora obstet tardis noctibus. Ty-
 riis ingeminant plausum, Troes-
 que eos sequuntur.

Nec non et infelix Dido trabe-
 bat noctem vario sermone, bibe-
 batque longum amorem ; rogicans
 multa super Priamo, multa super
 Hectore ; nunc rogicans quibus
 armis filius Auroræ venisset ; nunc
 quales essent equi Diomedis ; nunc
 quantus esset Achilles.

TRANSLATION.

ed the Cup with her Lips, then gave it to Bitias with kindly Challenge: He quickly drained the foaming Bowl, and laved himself with the brimming Gold ; after him the other Lords. Long-haired Iopas next tunes his gilded Lyre to what the mighty Atlas taught. He sings the wandering Moon, and the Eclipses of the labouring Sun. Whence the Race of Men and Beasts, whence Showers and fiery Meteors arise. He sings Arcturus, the rainy Hyades, and the two northern Cars, why Winter Suns make so much Haste to set in the Ocean, or what retarding Cause detains the slow Summer Nights. The Tyrians redouble their Applauses in Praise of the Song, and the Trojans concur.

Mean While, unhappy Dido, with various Talk, spun out the Night, and drunk large Draughts of Love, questioning much about Priam, much about Hector. Now in what Arms Aurora's Son had come ; now what were the Excellencies of Diomed's Steeds ; now what Figure Achilles made. Nay come, my

NOTES.

upon the Table, as an Offering to the Gods, in Acknowledgment of their Bounty. For the Phrase *honorati Latium* see above, Verse 632.

740. *Citharâ personat.* In like Manner Homer makes Demodocus sing and play at the Feast with which Alcinoüs entertains Ulysses, in the eighth Book of the Odyssey. But the Subject of the Song in Homer, the Actions of Ulysses, how proper soever to the Occasion, sinks far below the Dignity of this. The Song of Iopas is of the sublimest Kind, and there is such a Sweet-

ness and Majesty in the Numbers, as lift the Soul with the Poet to Heaven, like the rapturous Music which he describes.

749. *Infelix Dido, longumque bibebat amorem.* Virgil is always very happy in setting Objects in Contrast to one another, as here the anxious Situation of Dido's Love-sick Mind is seen in a fine Light in Opposition to the general Mirth and Gaiety of the banqueting Guests. While Tyrians and Trojans give a Loof- to Joy, and are making the Roofs resound with their repeated Acclamations,

Immò, O hospes, inquit, dic nobis à primâ origine infidias Danaûm, casusque tuorum, tuosque errores: nam septima æstas jam portat te errantem omnibus terris et fluctibus.

Immò age, et à primâ, dic, hospes, origine nobis Infidias, inquit, Danaûm, casusque tuorum, Erroresque tuos: nam te jam septima portat 755 Omnibus errantem terris et fluctibus æstas.

TRANSLATION.

Guest, she says, and, from the first Original, relate to us the Stratagems of the Greeks, the Adventures of your Friends, and your own Wanderings; for now the seventh Summer brings thee to our Coasts, thro' wandering Mazes tossed on every Land and every Sea.

NOTES.

tions, *Æneas* alone engages *Dido's* Thoughts and | the Feast, nor of the Song, and can listen to no Attention; she relishes neither the Pleasures of | Music but the Charms of his Voice.

P. VIRGILII MARONIS

ÆNEIDÓS

LIBER SECUNDUS.

ORDO.

Omnes conticuere, intentique tenebant ora. Inde pater Æneas sic orsus est ab alto toro: O Regina, jubes me renovare dolorem infandum,

COnticuere omnes, intentique ora tenebant: Inde toro pater Æneas sic orsus ab alto: Infandum, Regina, jubes renovare dolorem;

TRANSLATION.

ALL with one Accord were silent, and fixed their Eyes upon him, eagerly attentive: Then Father Æneas thus from his lofty Couch began: Unutterable Woes, O Queen, you urge me to renew; how the Greeks

NOTES.

This second Book is one of those which *Virgil* singled out to rehearse before *Augustus*, as a Specimen of his Work; a sure Indication of the Esteem he himself had of it.

3. *Infandum, Regina, jubes renovare dolorem.* In this Introduction *Virgil* remarkably follows the Rule laid down by *Horace*, *De Art. Poet.* Verse 103.

— *Tristia mæsum Vultum verba decent.*

The Lines languish, and are so artfully composed, as to force the Reader to pronounce them with a slow, broken, and interrupted Voice, and shew *Æneas*, as it were, heaving out every Word with a Sigh.

Trojanas ut opes, et lamentabile regnum
 Eruerint Danaï; quæque ipse miserrima vidi, 5
 Et quorum pars magna fui. quis talia fando,
 Myrmidonum, Dolopumve, aut duri miles Ulyf-
 sei

Temperet à lacrymis? et jam nox humida cœlo
 Præcipitat, suadentque cadentia sidera somnos.
 Sed, si tantus amor casus cognoscere nostros, 10
 Et breviter Trojæ supremum audire laborem,
 Quanquam animus meminisse horret, luctuque
 refugit,

Incipiam. Fracti bello, fatisque repulsi
 Ductores Danaûm, tot jam labentibus annis,

narrando ut Danaï eruerint Tro-
 janas opes et lamentabile regnum;
 quæque miserrima ego ipse vidi,
 et ea quorum fui magna pars.
 Quis Myrmidonum, Dolopumve,
 aut quis miles duri Ulyssæi tem-
 peret à lacrymis fando talia?
 et jam humida nox præcipitat se
 cælo, sideraque cadentia suadent
 somnos. Sed si tantus amor est
 tibi cognoscere nostros casus, et
 breviter audire supremum laborem
 Trojæ, quanquam animus horret
 meminisse, refugitque luctu, in-
 cipiam. Ducti res Danaûm, frac-
 ti bello, repulsi que jactis, tot an-
 nis jam labentibus,

TRANSLATION.

overturned the Power and Magnificence of Troy, and its deplorable Realms; both what Scenes of Misery I myself beheld, and those wherein I was a principal Party. What cruel Myrmidon, or Dolopian, or who of hardened Ulysses's Band can, in the very Relation of such Woes, refrain from Tears! Besides, humid Night is hastening down the Sky, and the setting Stars invite to Sleep. But since you are so fond to know our Misfortunes, and briefly to hear the Catastrophe of Troy, tho' my Soul shudders at the Remembrance, and hath shrunk back with Grief, yet will I begin. The Grecian Leaders now extremely weakened by the War, and baffled by the Fates, after a Revolution of so many Years, being assisted by

NOTES.

4. *Trojanas opes.* The Kingdom of Phrygia, whereof Troy was the Capital, was famous for its Riches and Magnificence even to a Proverb; *Nam tu, quæ tenuit dives Aethamenes, Aut pinguis Phrygiæ Mygdonias opes Permutare velis crine Lycymniæ.*

Hor. II. Caim. XII. 21.

5. *Eruerint Danaï.* We may observe, once for all, that the Greeks were denominated Danaï from Danaus the Brother of Ægyptus, who usurped the Throne of Argos.

7. *Myrmidonum.* The Myrmidons were the Troops of Achilles.

7. *Dolopumve.* The Dolopians again were the Troops which Phoenix led to Troy from Scyros, an Island in the Ægean Sea.

9. *Cadentia sidera.* As the Stars rise at Night when they begin to shine out, so they set in the Morning when they disappear. This marks the Time to have been near the Morning.

12. *Luctuque refugit.* Catiou and others read *luctumque refugit*, declines the mournful Task, which amounts to the same Sense. The Reader here will observe that there is a Change in the

Tense, *refugit* being of the Preter-tense, whereas *horret* is in the Present; a Freedom which Dr. Trapp thinks very harsh. But Dr. Clarke, in his Remarks on Homer, Iliad I. Verse 37, shews that this Preterite Tense, as the Grammarians call it, refers to the Time present, as well as what is called the present Tense; only the former denotes that the Action is finished at this present Time, and the other, that it is a doing. As *cænat* in the Present signifies *he is at Supper*, *cænauit* in the Preterite, *he has supped*; so here *animus refugit*, which is the very Example Dr. Clarke adduces to support his Opinion, signifies, *my Mind has shrunk back*, which refers to the present Time no less than *refugit*, *it shrinks*, or *is shrinking back*. Whence it appears, that Virgil's using this Tense is so far from being licentious and unwarrantable, that it is equally proper with the other, and the more emphatic of the two; for it denotes the Violence and Quickness of the Impression, that his Soul shrunk back, and recoiled at once, in a Moment, at his first calling up the mournful Subject into his Memory.

*ædificant equum instar montis,
divinâ arte Palladis; intextun-
que costas scetâ abiete. Simulant
equum esse votum pro reditu:
ea fama vagatur. Hi sortiti de-
lectâ corpora virum, furtim in-
cludunt ea buc ceco lateri; peni-
tisque complent ingenies æternas,
uter.que armato milite. Tene-
dos est in conspectu, insula navi-
sima famâ, et dives opum, et in
regna Priami manebant; non
tantum sinus, et statio male fida
carinis. Ductores Danaum pro-
vecti buc, cœdunt se in deserto
littore. Nos rati sumus eos ab-
uisse, et perisse Mycenæ non o.
ergo omnis Teja solvit se len o
luctu; portæ panduntur; jactat*

*Instar montis equum, divinâ Palladis arte 15
Ædificant; scetâque intextunt abiete costas.
Votum pro reditu simulant: ea fama vagatur.
Huc delectâ virum sortiti corpora furtim
Includunt ceco lateri; penitusque cavernas
Ingentes, utrumque armato milite complent. 20
Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami cum regna manebant:
Nunc tantum sinus, et statio malefida carinis.
Huc se proVecti deserto in littore condunt.
Nos abiisse rati, et vento petiisse Mycenæ. 25
Ergo omnis longo solvit se Teueria luctu;
Panduntur portæ; juvat ire, et Dorica caltra,*

TRANSLATION.

the divine Skill of Pallas, build a wooden Horse to the Size of a Mountain, and line its Ribs with Planks of Fir. *This* they pretend an Offering, in order to procure a safe Return. Which Report *indusoriously* spread Hither having secretly conveyed a select Band, chosen out by Lot, they shut them up into the dark Sides, and cram its capacious Caverns and Womb with armed Soldiers. In sight of Troy lies Tenedos, an Island well known by Fame, and flourishing while Priam's Kingdom stood; now it serves only for a Bay, and a Station where Ships are hardly safe to ride: Having made this Island, they conceal themselves in that desolate Shore. We imagined they were gone, and that they had set Sail for Mycenæ. In consequence of which, all Troy is released from its long continued Distress; the Gates are thrown open; with Joy we issue forth, *with Joy* we view

NOTES.

15. *Instar montis equum.* It has been objected, that this Story of the Horse has not Probability enough to support it; since, besides the Harshness of the Enterprize, it is not to be imagined that the *Trojans* would be gross enough to receive within that Walls so enormous and suspicious an Engine with so implicit a Credulity. But all these Objections *Scotus* has answered in his Remarks. As to the Harshness of the Enterprize, he observes, that modern History furnishes Examples of equally bold and daring Enterprizes being undertaken and executed with Success; and instances, particularly, that of the *Hollanders*, forty of whom ventured to stow themselves in a Boat seemingly laden with Turf, and underwent those Services which are generally made for the Detection of Contraband-goods, and, having found Means of landing, retake the Town of *Breda* from the *Spaniards*. As to the other Objection, which is indeed the principal one, that the *Trojans* should be so gross

as to receive the Engine within their Walls, he observes how finely the Poet has contrived Matters to make this not only plausible, but in a Manner necessary and unavoidable. He has coiled the Knot, by the seasonable Interposition of a Divinity. The *Trojans* having heard *Sinon's* artful Story, and seeing such a strong Confirmation of the Truth of it in the terrible Disaster that befel *Læocoon* and his Sons, had all the Reason in the World to believe the Machine was an Offering sacred to *Minerva*, and that all, who offered any Violation to it, should feel the severe Vengeance of Heaven, as *Læocoon* and his Sons had done; and therefore they could not act otherwise than the Poet supposes them to have done, consistently with their Religion and System of Belief.

16. *Costas.* The *Costas* or Ribs of this wooden Engine are the inner Beams, or *Præceps* to which the outer Boards are fastened.

27. *Juvat ire.* The Verb *ire* is frequently used

Desertosque videre locos, litusque relictum.
 Hic Dolopum manus, hic sœvus tendebat Achil-
 les;
 Classibus hic locus; hic acies certare solebant. 30
 Pars stupet innuptæ donum exitiale Minervæ,
 Et molem mirantur equi: primusque Thymœtes
 Duci intra muros hortatur, et arce locari;
 Sive dolo, seu jam Trojæ sic fata ferebant.
 At Capys, et quorum melior sententia menti, 35
 Aut pelago Danaûm insidias, suspectaque dona
 Præcipitare jubent, subjectisque urere flammis;
 Aut terebrare cavas uteri et tentare latebras.

locusque desertos, litusque relictum. Hi. manus Dolopum tendebat, hic tendebat sœvus Achilles; hic erat locus classibus; hic acies solebant certare. Pars Annæpet exitiale donum innuptæ Minervæ, et mirantur molem equi; Thymœtesque primus hortatur eum duci intra muros, et locari in arce; sive hortatur id dolo, seu fata Trojæ jam sic ferebant. At Capys, et hi quorum menti melior erat sententia, jubent aut præcipitare pelago insidias suspectaque dona Danaûm, urere ea flammis subjectis; aut terebrare et tentare cavas latebras uteri.

TRANSLATION.

the Grecian Camp, the now deserted Plains, and the abandoned Shore. Here lay encamp'd the Dolopian Bands, there stern Achilles had pitched his Tent: Here were the Ships drawn up, there the Armies were wont to fight. Some view with Amazement that baleful Offering of the Virgin Goddess Minerva, and wonder at the stupendous Bulk of the Horse; and the venerable Thymœtes first advises it may be dragged within the Walls, and lodged in the Tower, whether it was with treacherous Design, or that the Destiny of Troy now would have it so. But Capys, and all whose Sentiments are the Result of sounder Judgment, strenuously urge either to throw into the Sea this insidious Engine of the Greeks, and their suspected Oblation; or, by applying Flames, consume it to Ashes; or, at least, to lay open, and ransack the Recesses of the hollow Womb. Mean While, the

NOTES.

used by Virgil to express a precipitant, impetuous, eager Motion, as it *naribus sanguis*, Geom. III. 507. *is mare prorupsum*, Æn. I. 246. *juvencus is porcus*, Æn. IV. 130. And the Sense shews that it ought to be so translated here; for to be sure the Trojans, after their long Restraining, would be extremely keen and eager to pour forth at their Gates, and view the Grounds which the Enemy had covered. Dr. Trapp renders it,—and pleasant it was to walk abroad, as if the Trojans had been only going forth in a calm and sedate Manner, to enjoy the Pleasures of the Fields and fresh Air.

29. *Hi. Dolopum manus.* Here the Poet makes Æneas speak in the Person of one of the Trojans, viewing the Ground where the Enemy had been encamp'd.

32. *Primusque Thymœtes.* This Thymœtes, we are told, had to Wife Cilla, the Sister of Priam's Comfort, by whom he had a Son born to him on the same Day with Paris, Priam being warned by the Oracle that a Child was born that Day to the Ruin of his Country, &c. &c.

then, as was natural, to interpret the Oracle of Trojans Son than his own, and put him to Death. On this Account Thymœtes still entertained a Grudge against Priam, and for that Reason was suspected of betraying his Country, which makes Virgil here say,—*sive dolo hortatur*.

33. *Arce locari.* Aix does not always signify a Fort or Citadel, but the Place of greatest Eminence in a City, as Virgil, speaking of the seven Hills on which Rome was built, calls them *Arces*, &c. Æn. VI. 783. The *Arce* therefore here probably is to be understood of that Place which served too a Vestibule to Minerva's Temple.

34. *Arce fata ferebant.* Virgil all along gives us to understand that the Overthrow of Troy was ordained by Destiny, which adds the greater Authority to his Narrative of the wooden Horse.

35. *Subjectisque urere flammis.* Quez has observed, as it is elsewhere, *urere*, *urere*, *urere*, &c. And indeed, *urere* is the proper Verb to use here.

Vulgus incertum scinditur in contraria studia. Ibi Laocoon primus ante omnes, magnâ catervâ eum comitante, ardens decurrit ab summâ arce: et procul exclamat: O miseri cives, quæ tanta est vobis insania? creditis hostes esse avectos? aut putatis ulla dona Danaûm carere dolis? an Ulysses est sic notus vobis? aut Achivi occultantur inclusi hoc ligno; aut hæc machina fabricata est in nostros muros, inspectura nostras domos, venturaque urbi desuper; aut aliquis error latet: O Teucri, ne credite equo. Quicquid id est, timeo Danaos, et ferentes dona. Sic fatus, relictis viribus contorfit ingentem hastam in latus, inque alvum feri curvam compagib.: illa stetit tremens, utroque recusso

Scinditur incertum studia in contraria vulgus. Primus ibi ante omnes, magnâ comitante catervâ,
 40
Laocoon ardens summâ decurrit ab arce: Et procul: O miseri, quæ tanta insania, cives? Creditis avectos hostes? aut ulla putatis Dona carere dolis Danaûm? sic notus Ulysses? Aut hoc inclusi ligno occultantur Achivi; 45 Aut hæc in nostros fabricata est machina muros, Inspectura domos, venturaque desuper urbi; Aut aliquis latet error: equo ne credite, Teucri. Quicquid id est, timeo Danaos, & dona ferentes. Sic fatus, validis ingentem viribus hastam 50 In latus, inque feri curvam compagibus alvum Contorfit. stetit illa tremens, utroque recusso

TRANSLATION.

fickle Populace is split into opposite Inclinations. Upon this Laocoon, accompanied with a numerous Gang, Ringleader to the rest, with Ardour hastens down from the Top of the Citadel; and while yet a great Way off *cries out*, O wretched Countrymen, what desperate Infatuation *this*? Do you believe the Enemy gone? Or think you any Gifts of the Greeks can be free from Deceit? Is it thus you are acquainted with Ulysses? Either the Greeks lie concealed within this Wood, or it is an Engine framed against our Walls; to overlook our Houses, and to come down upon our City; or some mischievous Design lurks under it. Trojans, put no Faith in this Horse. However it be, I dread the Greeks, even with all the Gifts they bring. This said, with vigorous Efforts he hurled his massy Spear against the Sides and Belly of the Monster, where it swelled out by the compacted Boards into an Arch; the Weapon stood quivering, and, by the Shock gi-

NOTES.

41. *Laocoon*. According to some he was Brother to *Anchises*; according to others, *Priam's* own Son, and Priest of *Apollo*, or rather of *Neptune*, as in *Petronius*,

— *Namque Neptuno sacer
Crinem solutus, omne Laocoon replet
Clamore vulgus.*

48. *Aliquis error*. Error signifies whatever is opposite to Truth, and is taken in a very large Sense by the Roman Authors: Here it signifies Trick, Deceit, Artifice.

49. *Timeo Danaos, et dona ferentes*. There lies a particular Emphasis in the *et*, I am jealous of the Greeks even when they bring us Presents. Or perhaps *et dona ferentes* is to be understood in general, I dread the Greeks, and all who are about forward to offer Gifts. It is a very just Observation that all rash and sudden Liberality is

to be suspected, but more especially when it comes from a Fox:

*Namque ita subita me jubet benignitas
Fugilare, facias ne meâ culpâ lucrum.*

As *Pædrus* elegantly expresses it in the Fable; agreeable to which is that Reflection *Sophocles* puts in the Mouth of *Ajax*,

Εχθρὸν ἀδύνατον δῶρα, καὶ καὶ σπουδαία.

The Gifts of an Enemy will never benefit a Man, or make him the richer.

51. *Feri*. Ferus does not always signify a Savage or Beast of Prey; as it is here applied to a Horse, so *Virgil* uses the same Word in speaking of a tame Stag, in the seventh *Æneid*, Verse 789.

— *Petebatque ferrum.*

And in like Manner *Horace* applies it to an Ass, Ep. XIII. 8.

Infonere cavæ gemitumque dedere cavernæ.
Et, si fata Deûm, si mens non læva fuisset,
Impulerat ferro Argolicas fœdare latebras; 55
Trojaque nunc stares, Priamique arx alta maneres!

Ecce, manus juvenem interea post terga revinctum

Pastores magno ad Regem clamore trahebant
Dardanidæ, qui se ignotum venientibus ultro,
Hoc ipsum ut strueret, Trojamque aperiret Achivis, 60

Obtulerat: fidens animi, atque in utrumque paratus;

Seu versare dolos, seu certæ occumbere morti.
Undique visendi studio Trojana juvenus

cavæ cavernæ infonere dedereque gemitum. Et, si fata Deûm fuissent, si mens nostra non fuisset læva, impulerat nos fœdare Argolicas latebras ferro; tuque O Troja nunc stares, atque arx Priami maneres! Ecce interea pastores Dardanidæ magno cum clamore ad regem trahebant juvenem revinctum manus post terga, qui juvenis ultro obtulerat se ignotum venientibus, ut strueret hoc ipsum, aperiretque Trojam Achivis, fidens animi, atque paratus in utrumque; seu versare dolos, seu occumbere certæ morti. Trojana juvenus circumfusa ruit undique visendi eum,

TRANSLATION.

ven toits Sides, the hollow Caverns rung, and sent forth a Groan. And, had the Decrees of Heaven permitted, or our Minds not been infatuated, he had prevailed on us to lay open with the Sword this dark Recess of the Greeks: And thou Troy should still have stood, and thou lofty Tower of Priam now remained! In the mean Time, behold Trojan Shepherds, with loud Acclamations, came dragging to the King a Youth, whose Hands were bound behind his Back; who, to them, a mere Stranger, had voluntarily thrown himself in their Way, to promote this same treacherous Design, and open Troy to the Greeks; a resolute Soul, and prepared for either Event, whether to execute his perfidious Purpose, or submit to inevitable Death. The Trojan Youth in circling Crouds pour in from every Quarter, from

NOTES.

Clitellas ferus impingas, Asinaque paternum Cognomen vertas in risum—

53. *Gemitumque dedere.* This Groan arose from some one of the Greeks within, who was perhaps wounded with Laocœon's Spear, or at least affrighted thereby, as *Petronius* seems to insinuate in these Words,

—*Fremit*

*Captiva pubes intus, et datus marmurat,
Roboreæ moles spirat alieno metu.*

57. *Ecce, manus juvenem.* Shakespear has given us a fine Picture of *Simon*, answering to the Character in which he is here drawn; it is in his Poem intitled *Tarquin and Lucrece*. The disconsolate Lady, after the Injury of her Rape, is supposed to fix her Eyes on a Painting, in which the Destruction of Troy is represented; and, amongst other Figures, she sees that of the dissembling *Simon*:

*She brows her Eyes about the painted Round,
And whom she finds forlorn, she doth lament;
At last she sees a wretched Image bound,
That piteous Looks to Phrygian Shepherds lent;
His Face, tho' full of Cares, yet shew'd Content.*

*Onward to Troy with these blunt Swains he goes,
So mild, that Patience seem'd to scorn his Woes.*

*In him the Painter labour'd with his Skill
To hide Deceit, and give the barmless Show;
A humble Gait, calm Looks, Eyes waiting still,
A brow unbent, that seem'd to welcome Woe;
Cheeks, neither red, nor pale; but mingled so,
That blushing red no guilty Instant gave,
Nor ashy pale the Fear that false Hearts have.*

62. *Seu certæ occumbere morti.* To fall a Sacrifice

certantque illudere capto. Nunc accipe insidias Danaum, et disce omnes ab uno crimine. Namque, ut ille constitit in medio conspectu turbatus, inermis, atque oculis circumspexit Phrygia agmina, inquit: heu, quæ tellus, quæ æquora nunc possunt accipere me! aut quid jam denique risat mihi misero! cui neque usquam locus est apud Danaos; et super ipsi Dardanidæ insensu possunt pœnas cum meo sanguine. Quo genitu nostri animi sunt conversi, et omnis impetus compressus: hortamur eum fari, quo sanguine sit cretus; memoret quid ferat; quæne fiducia sit capto. Ille, formidine tandem deposita, satur hæc: O Rex, ego equidem, inquit, fatebor tibi cuncta vera quæcumque id fuerint;

Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaum insidias, et crimine ab uno
Disce omnes. 66
Namque, ut conspectu in medio turbatus, inermis,
Constitit, atque oculis Phrygia agmina circumspexit:
Heu, quæ nunc tellus, inquit, quæ me æquora possunt
Accipere? aut quid jam misero mihi denique restat? 70
Cui neque apud Danaos usquam locus; et super ipsi
Dardanidæ insensu pœnas cum sanguine possunt.
Quo genitu conversi animi, compressus et omnis
Impetus: hortamur fari, quo sanguine cretus,
Quidve ferat; memoret quæ sit fiducia capto. 75
Ille hæc, deposita tandem formidine, satur:
Cuncta equidem tibi, Rex, fuerint quæcumque, fatebor

TRANSLATION.

Fagerness to see him, and they vie with one another in insulting the Captive. Now mark the Treachery of the Greeks, and from one Crime take a Specimen of the whole Nation.

For as he stood among the gazing Crouds perplexed, defenceless, and threw his Eyes around the Trojan Bands, Ah! says he, what Land, what Seas can now receive me? Or to what further Extremity can I, a forlorn Wretch, be reduced? For whom there is neither Shelter any where among the Greeks, and, to complete my Misery, the Trojans too, incensed against me, sue for Satisfaction with my Blood. By which mournful Accents, our Affections at once were moved towards him, and all the Keenness of our Resentment suppressed: We exhort him to say from what Race he is sprung, to declare what Message he brings, what Confidence we may repose in him now that he is our Prisoner. Then he, having at length laid aside Fear, thus proceeds: I, indeed, O King, will confess to you the whole

NOTES.

crifice to Death, the sure Réward of Mis carriage in the Attempt.

65. *Crimine ab uno.* Catrou observes that some Copies in Servius's Time had read this Passage thus:

Accipe nunc Danaum insidias, et remen; ab uno

Disce omnes.

68.—*Phrygia agmina circumspexit.* This is another Instance of Virgil's Art in Versifying,

and shews how much he studied to make the Sound an Echo to the Sense. Sinon's affected Confusion and Terror, which he discovers in the slow, languid Cast of his Eyes around the Trojan Bands, is represented to the Life in the tardy Progress of the Line, occasioned partly by the Clashing of the two Vowels in *Phrygia agmina*; but especially by uniting the two Spondees in *circumspexit* at the End.

71. *Et fateri.* Others read *insuper*.

Vera, inquit; neque me Argolicâ de gente negabo:

Hoc primum; nec, si miserum fortuna Sinonem Finxit, vanum etiam mendacemque improba finget.

Fando aliquid, si forte tuas pervenit ad aures 81

Belidæ nomen Palamedis, et inclyta famâ

Gloria; quem falsâ sub proditio Pelasgi

Infonem, infando indicio, quia bella vetabat,

Demisere neci; nunc cassum lumine lugent: 85

Illi me comitem, et consanguinitate propinquum,

Pauper in arma pater primis huc misit ab annis.

neque negabo me esse de Argolicâ gente: hoc est primum; nec, si improba fortuna finxit Sinonem miserum, finget eum vanum mendacemque. Si forte, fando aliquid, nomen Belidæ Palamedis, et gloriæ ejus inclyta famâ, pervenit ad tuas aures; quem Palamedem infonem Pelasgi, sub falsâ proditio, demisere neci infando indicio, quia vetabat bella; nunc lugent eum cassum lumine: pater meus pauper misit me comitem illi Palamedi, et propinquum ei consanguinitate, huc in arma ab primis annis.

TRANSLATION.

Truth, says he, be the Event what will; nor will I disown that I am of Grecian Extraction, this I premise; nor shall it be in the Power of cruel Fortune, though she has made Sinon miserable, to make him also false and disingenuous. If accidentally, in the Course of common Report, the Name of Palamedes, the Descendant of Belus, and his illustrious Renown ever reached your Ears; who, though innocent, was delivered over to Death by the Greeks, under a false Accusation of Treason, upon a villainous Evidence, because he gave his Negative against the War; now they mourn him bereaved of Life: With him my Father, who was but poor, sent me in Company to the War, so soon as I was able to bear Arms, as I was his near Relation. While he remained safe in the Kingdom, and the

NOTES.

81. *Fando aliquid*, &c. The Artifice of this Speech, as *Segrais* justly remarks, consists in mingling Truth and Lies; whereby *Sinon* effectually imposes upon his Audience. What he here pretends in Relation to *Palamedes* is mostly true; what he subjoins of himself is downright falsehood.

82. *Belidæ Palamedis*. *Palamedes* was the Son of *Nauplius*, King of *Ebeaz*, descended from *Belus*, King of *Assia*, by his Grand-mother *Amymone*, the Daughter of *Danaus*. The Story here referred to is briefly thus: When *Ulysses*, to be exempt from going to the Trojan War, under Pretence of Madnets, was ploughing up the Shore, and sowing it with Salt, *Palamedes* laid down his Son *Telemachus* in his Way, and observing him to turn the Plough aside, that he might not hurt the Boy, by this Stratagem discovered his Madnets to be counterfeit. For this *Ulysses* never could forgive him, and at last wrought his Ruin, by accusing him of holding Intelligence with the Enemy; to support which Charge he forged Letters from *Priam* to *Palamedes*, which he pretended to have intercepted, and conveyed Cold into his Tent, alledging it

was the Bribe given him for his Treason. Upon this Presumption *Palamedes* was condemned by a Council of War, and stoned to Death. Vid. *Ovid. Met.* XIII. 56. That *Palamedes* was thus taken off through a Stratagem of *Ulysses*, was a Fact probably well known to the Trojans, though they might be ignorant of the Colour for his being taken off. *Sinon* therefore, to secure the Attention and Belief of his Hearers, very artfully pretends that *Palamedes* was murdered, because he had dissuaded the Greeks from continuing the War against Troy.

85.—*Nunc cassum lumine lugent*. This is agreeable to *Horace's* Observation:

*Virtutem incolorem odimus,
Sublatam ex oculis querimus invidi.*

86. *Consanguinitate propinquum*. In this he lies; for we read in the Greek Scholiasts, that *Sinon* was not related to *Palamedes*, but to *Ulysses*. *Anticlea*, the Mother of *Ulysses*, was Sister to *Ælimus*, *Sinon's* Father.

87.—*Primis ab annis*. Virgil frequently alludes to Roman Customs, even when he is speaking of what passed in other Nations. By *primis annis* therefore, it is probable he understands the military

*Dum ille stabat incolumis in regno, regnumque vige-
bat, et nos gessimus aliquod no-
menque decusque: sed postquam
concessit ab superis oris invidiâ
pellacis Ulyssæi (haud loquor ig-
nota) ego afflictu trahebam vi-
tam in tenebris luctuque, et me-
cum indignabar casum infantis
mei amici. Nec tacui demens;
et promisi me fore ultorem, si qua
fors tulisset occasionem, si un-
quam remeassem victor ad patrias
Argos; et movi illius aspera o-
dia meis verbis. Hinc erat mihi
prima mali labe; hinc Ulysses
cepit semper terrere me no-
vis criminibus; hinc cepit spar-
gere voces ambiguas in vulgum,
et conscius quærere arma. Nec
enim requievit, donec, Calchante
ministro—Sed autem quid ego ne-
quicquam revolve hæc ingrata?
quidve moror? si habetis omnes
Achivos uno ordine,*

*Dum stabat regno incolumis, regnumque vige-
bat Consiliis; et nos aliquod nomenque decusque
Gessimus: invidiâ postquam pellacis Ulyssæi 90
(Haud ignota loquor) superis concessit ab oris;
Afflictus vitam in tenebris, luctuque trahebam,
Et casum infantis mecum indignabar amici.
Nec tacui demens; et me, fors siqua tulisset,
Si patrios unquam remeassem victor ad Argos, 95
Promisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labe; hinc semper Ulysses
Criminibus terrere novis; hinc spargere voces
In vulgum ambiguas, et quærere conscius arma.
Nec requievit enim, donec Calchante ministro—
Sed quid ego hæc autem nequicquam ingrata re-
volvo? 101
Quidve moror? si omnes uno ordine habetis A-
chivos,*

TRANSLATION.

Community of the Grecian Princes was strengthened by his Counsels, I too bore some Reputation and Honour: But, from the Time that he, by the Malice of the crafty Ulysses (they are well known Truths I speak) quitted the Stage of this World, I, sorely distressed, lengthened out my Life in Grief and Obscurity, secretly repining at the *hard* Fate of my innocent Friend. Nor could I hold my Peace, Fool that I was, but vowed Revenge, if Fortune should give me the Opportunity, if ever I returned victorious to my native Argos, and, by my *unguarded* Words, provoked his bitter Enmity. Hence arose the first Symptom of my Misery; henceforth Ulysses was always terrifying me with new Accusations; henceforth he began to spread ambiguous, *dark* Surmises among the Vulgar, and, conscious of his own Guilt, sought the Means of my Ruin. Nor did he give over, till, by making Calchas his Tool—But why do I thus in vain unfold these disagreeable Truths? Or why do I lose Time? If you place all the Greeks on the same Foot, and your having heard *that one Circumstance* be enough to undo me,

NOTES.

military Age, which among the Romans was about seventeen Years.

88. *Regno incolumis.* Either the Kingdom of Eubœa, of which Nauplius, Palamedes's Father, was possessed; or rather the confederate Council, made up of all the petty Kings of Greece.

90. *Invidiâ—Ulyssæi.* By *invidia* we may understand either a general Grudge and Ill-will, which often goes under the Name of *invidia*; or that particular Envy which Ulysses bore him for having outwitted him, and acquired so much Reputation for Prudence and Cunning.

97. *Prima mali labe.* The first Source of my Misery. As *labe* properly signifies a Stain or Blemish, I consider it here in Allusion to the first Appearance of a Plague or contagious Dis-temper breaking out on the Body in foul Spots and Blotches.

100. *Donec Calchante ministro.* Calchas was the Prophet or Soothsayer of the Grecian Army, and no Affairs were transacted in the Management of the War without his Counsel and Divination. This Pause, which *Simon* makes just when he comes to a Point where he knew the Curiosity

Idque audire fat est; jamdudum sumite pœnas:
Hoc Ithacus velit, et magno mercentur Atridæ.

Tum verò ardemus scitari, et quærere causas,
Ignari scelerum tantorum, artificque Pelasgæ. 106
Prosequitur pavitans, et ficto pectore satur:
Sæpe fugam Danaï Trojâ cupiere relicta
Moliri, et longo fessi discedere bello.
Fecissentque utinam! sæpe illos aspera ponti 110
Interclusit hyems, et terruit Austër euntes.
Præcipuè, cum jam hic trabibus contextus acernis
Staret equus, toto sonuerunt æthere nimbi.
Suspendi Eurypylum scitatum oracula Phœbi
Mittimus; isque adytis hæc tristia dicta repor-
tat: 115

etque vobis fœt audire id, jam-
dudum, sumite pœnas: Ithacus
Rex velit hoc, et Atridæ mer-
centur hoc magno pretio.

Tum verò ardemus scitari, et quæ-
rere causas, ignari tantorum scelerum,
artificque Pelasgæ. Ille prosequitur
pavitans, et fictus ex pectore
pessare: Danaï sæpe cupiere moliri
fugam, Trojâ relicta, et
discedere fessi longo bello. Uti-
namque fecissent! sæpe aspera
hyems ponti intercluit, et austër
terrui illos euntes. Præcipuè,
cum jam hic equus staret contextus
acernis trabibus, nimbi sonuerunt
in toto æthere. Nos suspendi
mittimus Eurypylum scitatum
oracula Phœbi; isque re-
portat adytis hæc tristia dicta:

TRANSLATION.

delay not a Moment, strike the fatal Blow: This the Prince of Ithaca wants, and the two Sons of Atreus would give large Sums to purchase. Then, indeed, we grow impatiently inquisitive, and long to find out the *secret* Causes, unacquainted with such consummate Villany and Grecian Artifice. He proceeds with Palpitation, and speaks in the Falshood of his Heart. After quitting the *Siege of Troy*, the Greeks fought often to surmount the Difficulties of their Return, and, tired out with the Length of the War, *longed* to be gone. And would Heaven they had! But as often did the rough Tempest on the Ocean bar their Flight, and the *adverse* South wind deterred them in their Setting out. Especially when now this Horse, framed of Maple Planks, was reared, Storms roared through all the Regions of the Air. In deep Perplexity we send Eurypylus to consult the Oracle of Apollo; and from the sacred Shrine he brings back this dismal Response: Ye ap-

NOTES.

Curiosity of the *Trojans* would be the more inflamed, is very artful, and shews the great Judgment of the Poet in the Conduct of this Stratagem.

103. *Jamdudum sumite pœnas.* I have followed the common Pointing, because it seems more elegant than to join *jamdudum* with the former Part of the Sentence, as *Ruæus* has done. But, to make the Sense complete, Dr. *Trapp* has well observed that something must be understood,—*sumite pœnas jamdudum debitas*, or the like. Those who like the other Reading better, I refer to the Note on the fourth Book, Verse 1. *Jamdudum facia.*

104. *Ithacus.* Ulysses, so called from *Ithaca*, where he was born, and where his Father *Laertes* reigned; it was a pitiful, little, craggy Island in the *Ionian* Sea; *Cicero* calls it, *Ithacam illam, in asperissimis saxulis, tanquam nidu-*

lum, affixam. *Sidon* therefore in this Speech gives *Ulysses* all along the Appellation of *Ithacus* by Way of Contempt.

104. *Magno mercentur Atridæ.* Their Religion required that a devoted Victim, who had escaped from the Altar, should be put to Death wherever found; and, *Sidon* being destined a Sacrifice for the Return of his Countrymen, who could not therefore expect a safe Voyage, unless he was put to Death, nothing could be more grateful to the Greeks than to hear that the *Trojans* had taken his Life.

112. *Trabibus contextus acernis.* This is not inconsistent with what he says above, *intercunt abiete costas*, and below, *pinæ—laxat claustra*; for some Parts of the Engine might be of Maple, others of Pine and Fir.

114. *Eurypylum.* Eurypylus, a noble Augur, was the Son of *Enxemon* and *Aphyocbe*, *Priam's* Sister;

O Danaï, vos placastis ventos sanguine, et virgine cæsâ, cum primùm venistis ad Iliacas oras; reditus quærendi sunt vobis sanguine, litandumque est Argolicâ animâ. Quæ vox ut venit ad aures vulgi, animi eorum obstupere, gelidusque tremor cucurrit per ima ossa; cui fata parent mortem, quem Apollo poscit. Hic Ithacus rex in medios prostrabit vatem Calchanta cum magno tumultu; flagitat quæ ea numina Divûm sint: et multi jam cæbant mibi crudele scelus artificis, et taciti videbant ventura. Ille silet bis quinos dies, cæsusque recusat prodere quenquam suâ vice, aut opponere quenquam morti. Tandem, vix ætus magnis clamoribus Ithaci,

Sanguine placastis ventos, et virgine cæsâ, Cum primùm Iliacas Danaï venistis ad oras; Sanguine quærendi reditus, animâque litandum Argolicâ. vulgi quæ vox ut venit ad aures, Obstupere animi, gelidusque per ima cucurrit Ossa tremor; cui fata parent, quem poscat Apollo.

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Hic Ithacus vatem magno Calchanta tumultu Protrahit in medios; quæ sint ea numina Divûm Flagitat: et mihi jam multi crudele cæbant Artificis scelus, et taciti ventura videbant. Bis quinos silet ille dies, cæsusque recusat Prodere voce suâ quenquam, aut opponere morti. Vix tandem magnis Ithaci clamoribus actus,

TRANSLATION.

perused the Winds, ye Greeks, with the Blood of a Virgin slain, when first you arrived on the Trojan Coast; by Blood must your Return be purchased, and Attainment made by the Life of a Greek; which Intimation no sooner reached the Ears of the Multitude, than their Minds were stunned, and freezing Horror thrilled through their very Bones; anxious to know whom Heaven destined for the Sacrifice which Apollo demanded. Upon this, Ulysses drags forth Calchas, the Seer, with great Bustle and Stir, into the midst of the Crowd; importunes him to say what those Orders of the Gods are: And, by this Time, many presaged to me the cruel Purpose of the Dissembler, and quietly foresaw the Event. He, for twice five Days, is mute, and, close shut up, obstinately refuses to give forth his Declaration against any Person, or doom him to Death. At length, with much ado, teased by the importunate Clamours of Ulysses, he breaks Silence by Con-

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Sister; Homer says he brought with him forty Ships to assist in the Trojan War.

116. *Sanguine placastis ventos.* When the Grecian Army was arrived at *Aulis*, ready to sail over the *Hellepont* to the Siege of *Troy*, *Diana*, incensed against *Agamemnon* for killing one of her favourite Deers, withheld the Wind. *Calchas*, having consulted the Oracles, reported that *Iphigenia*, *Agamemnon's* Daughter, must fall a Victim to appease *Diana's* Wrath. *Ulysses* went and fetched the innocent Fair from the tender Embraces of her Mother, under Colour of her being to be married to *Achilles*. She was brought to the Altar, and on the Point of being sacrificed, when *Calchas* informed that *Diana* was satisfied with this Act of Submission, and consented to have a Deer substituted in Room of *Iphigenia*; but that she must be transported to *Turris*, there to serve the Goddess for Life in Quality of Priestess.

116. *Virgine cæsâ.* She was intentionally slain, and only saved by the unforeseen Favour of the Goddess in mitigating the Sentence.

118. *Litandum.* Signifies more than *sacrificandum*, as *Ruæus* renders it, inconsistently with his own Note, for *litare* is to atone or make Expiation by Sacrifice, *Macrobi. Sat. Lib. III. 5.*

121. *Cui fata parent.* Cui fata parent mortem, or exitum, rather than to make *fata*, with *Ruæus*, in the Accusative.

123. *Numina Divûm.* Here *numina* is taken for the Decrees, Orders, or *Di-fates* of the Gods, which Signification agrees better to the Etymology of the Word (from *nus* to signify one's Will by a *Nod*) than that which it commonly bears.

125. *Taciti ventura videbant.* Taciti here signifies not silent, else it would contradict the former Part of the Sentence, but in *Quietness* and *Secrecy*, not daring openly to publish what they foresaw.

Compositò rumpit vocem, et me destinat aræ.
 Assensere omnes; et, quæ sibi quisque timebat,
 Unius in miseri exitium conversa tulere. 131
 Jamque dies infanda aderat; mihi sacra parari,
 Et falsæ fruges, et circum tempora vittæ.
 Eripui, fateor, leto me, et vincula rupi;
 Limosoque lacu per noctem obscurus in ulvâ 135
 Delitui, dum vela darent, si forte dedissent.
 Nec mihi jam patriam antiquam spes ulla videndi,
 Nec dulces natos, exoptatumque parentem;
 Quos illi fors ad pœnas ob nostra reposcent
 Effugia, et culpam hanc miserorum morte pia-
 bunt.

*rumpit vocem composu, et destina-
 nat me aræ. Omnes assensere, et
 tulere ea, quæ quisque timebat
 sibi, conversa esse in exitium u-
 nius miseri. Jamque infanda dies
 aderat; sacra caperunt parari
 mihi, et falsæ fruges, et vittæ
 circum tempora. Eripui me leto,
 fateor, et rupi vincula; obscu-
 rusque delitui per noctem limoso
 lacu in ulvâ, dum vela darent,
 si forte dedissent. Nec jam ulla
 spes fuit mihi videndi antiquam
 patriam, nec dulces natos paren-
 temque exoptatam; quos illi, fors,
 reposcent ad pœnas ob nostra effu-
 gia, et piabunt hanc culpam mor-
 te miserorum.*

TRANSLATION.

cert, and destines me to the Altar. All assented, and were content to have the Blow, which they dreaded each for himself, turned off from them, to the Ruin of one poor Wretch. And now the ruelul Day approached; for me the sacred Rites were prepared, and the salted Cake and Fillets to bind about my Temples. From Death, I own, I made my Escape, and broke my Bonds; and, in a slimy Fen all Night I lurked obscure among the Weed, till they should set sail, if I should be so happy to see that Hour. Nor have I now any Hope of being blessed with the Sight of my Country, the ancient Seat of my Ancestors, nor of my pleasant Children, and my much beloved Sire; whom they, perhaps, will sue to Vengeance for my Escape, and expiate this Offence of mine by the Death of those un-

NOTES.

133. *Salsæ fruges.* A Sort of Cake made of Bran or Meal mixed with Salt with which they sprinkled the Head of the Victim, the Fire of the Altar, and the sacrificing Knife; it was called *Mola*, the Ceremony itself *Immolatio*, and the Verb signifying to perform that Ceremony was *Immolare*, which thence signifies to sacrifice in general.

133. *Circum tempora vittæ.* The *Vittæ* were Fillers of white Wool, with which not only the Temples of the Victim, but the Priests, and Statues of the Gods, were bound. Hence *Virgil* says below, Verse 168.

Virgineas ausi Divæ contingere vittas.
 And, speaking of *Helenus*, in the third Book,
vittasque resolvit

Sacra capitis.

134. *Et vincula rupi.* The Victims, as *Servius* tells us, were free, and always unbound when they were brought forward to the Altar; nor indeed is it probable that *Sinon* could have been able to make his Escape, though loose, from the Guards and Crouds of Spectators who would accompany him to the Altar, *Servius*

therefore explains *vincula*, the Bonds of Religion. But he, at the same Time, observes, that the Victims were bound and confined until they were brought up to the Altar; and therefore we may very well understand by *vincula rupi*, that he secretly broke those Bonds, or that Prison wherein he had been confined against the Day of Sacrifice.

137. *Patriam antiquam.* Antiquam may either signify ancient in the Sense we have translated it, or it may have the same Signification with *pristinam*, former, as *Tyre* is called *Dido's* ancient City, i. e. the City of her former Residence:

Namque suam patria antiqua cinis ater habebat.

139. *Quos illi, &c.* Here the Poet seems to have an Eye to the ancient Law among the *Romans*, which provided that the Children should expiate and suffer for some particular Crimes committed by the Parents against the State, *Liv. Lib. XXI. 37. Praesidio dædere apud Romanos capitale esse; et nec liberorum etiam suorum eam legem parentes sanxisse.*

Quòd aro te per Superos et numina conscia veri, per fidem, si qua est intemerata fides tua adhuc rehat isquam mortalibus; misere, e tantum laborum, misere animi ferenti non digna.

Damus vitam bis lacrymis, et ultro miserfimus ejus. Priamus ipse primus jabet manicas atque arcta illius vincla levare, fat. r. que ita amicis dictis: quisquis es, bin jam obliuiscere Graios amissos; eris noster; ediffereque hæc vera mihi roganti: quò statuere hanc molem immanis equi? quis fuit auctor? quidve petunt? quæ religio est? aut quæ machina belli? dixerat Priamus. Ille, instructus dicit et Pelos à arte, sustulit ad sidera palmas exutas vinclis. Aut, rest. r. v. s. O ignes æterni, et vestrum numen non violabile! testor vos, O aræ, ensefque nefandi,

Quòd te, per Superos, et conscia numina veri, 141
Per, si qua est quæ restat adhuc mortalibus usquam
Intemerata fides, oro, miserere laborum
Tantum; miserere animi non digna ferentis.

His lacrymis vitam damus, et miserescimus ultro. 145

Ipse viro primus manicas atque arcta levare
Vincla jubet Priamus, dictisque ita satur amicis:
Quisquis es, amissos hinc jam obliuiscere Graios;
Noster eris; mihi que hæc ediffere vera roganti:
Quò molem hanc immanis equi statuere? quis
auctor? 150

Quidve petunt? quæ religio? aut quæ machina
belli?

Dixerat. Ille, dolis instructus et arte Pelasgæ,
Sustulit exutas vinclis ad sidera palmas:

Vos, æterni ignes, et non violabile vestrum
Testor numen, ait! vos aræ, ensefque nefandi,

TRANSLATION.

happy *Innocents*. But, by the Powers above, by the Gods who are conscious to Truth, by whatever Remains of inviolable Faith are any where to be found amongst Mortals, I beseech you compassionate such grievous Afflictions, compassionate a Soul suffering such unworthy Treatment.

At these Tears we gave him his Life, and pity him from our Hearts. Priam himself first gives Orders that his Manacles and strait Bonds be loosed, then thus addresses him in the Language of a Friend: Whoever you are, now henceforth forget the Greeks you have lost, ours you shall be: And now give me an ingenious Reply to these Questions: To what Purpose raised they this stupendious Bulk of a Horse? Who was the Contriver? Or what do they intend by it? What was the religious Motive? Or what warlike Engine is it? He said. The other, practised in Fraud and Grecian Artifice, lifted up to Heaven his Hands now loosed from the Bonds: To you, ye everlasting Orbs of Fire, he says, and your inviolable Divinity; to you, ye Altars, and horrid Instruments of Death, which I es-

NOTES.

145. *Miserescimus ultro*. Ultro here I take to signify from mere Sympathy and Compassion, without Regard to any Motive but the pure Influence the Sight of his Sufferings had upon their Humanity: Tho' Sinon had supplicated their Pity, yet he needed not to have pleaded so hard for it; we pity him ultro, frankly, voluntarily, from pure Inclination.

151. *Quæ religio? aut quæ machina belli?* These are elliptic Sentences, as is usual in short Questions. To supply the whole Sentence, it would run thus: What do they intend by it?

Is it to fulfil some Duty of Religion? If so, *quæ religio?* What Duty or Motive of Religion induced them to it? Or is it an Engine of War? If so, *quæ machina belli?* What warlike Engine is it?

154. *Vos, æterni ignes, &c.* Ye everlasting Orbs of Fire. Some by *æterni ignes* understand the Fires of the Altar; but the Epithet *æterni* agrees much better to the Stars and heavenly Luminaries, which were believed by the Ancients to be Globes of Fire, which shone for ever, and were inhabited by Divinities: And it is no new Thing

Quos fugi, vittæque Deum, quas hostia gessi ! 156
 Fas mihi Graiorum sacrata resolvere jura ;
 Fas odisse viros, atque omnia ferre sub auras,
 Si qua tegunt : teneor patriæ nec legibus ullis.
 Tu modò promissis maneat, servataque serves 160
 Troja fidem ; si vera feram, si magna rependam.
 Omnis spes Danaum, et cœpti fiducia belli,
 Palladis auxiliis semper stetit : impius ex quo
 Tydides sed enim, scelerumque inventor Ulysses,

Fatale aggressi sacro avellere templo 165
 Palladium, cæsis summæ custodibus arcis,

quos fugi, vittæque Deum, quas ego hostia gessi ! fas est mihi resolvere sacrata jura Graiorum ; fas est odisse viros, atque ferre sub auras omnia, si qua tegunt : nec teneor ullis legibus patriæ. Tu, O Troja, maneat modò in promissis, tuque servata serves tuam fidem ; si ego feram vera, si rependam magna. Omnis spes Danaum et fiducia cœpti belli semper stetit auxiliis Palladis : sed enim ex quo tempore impius Tydides, Ulyssisque inventor scelerum, aggressi avellere sacro templo fatale Palladium, custodibus summæ arcis cæsis,

TRANSLATION.

caped ; and ye Fillets of the Gods, which I a Victim wore ; to you I appeal, that I am free to violate all the sacred Obligations I was under to the Greeks ; I am free to hold themselves in Abhorrence, and to bring forth to Light all their dark Designs : Nor am I bound by any of the Laws of my Country ; only do thou, O Troy, abide by thy Promises, and, by my Means preserved, preserve thy Faith now given ; provided I disclose the Truth, provided I make thee large Amends.

The whole Hope of the Greeks, and their Confidence in the Prosecution of the begun War, always depended on the Aid of Pallas : But from what Time the sacrilegious Diomed, and Ulysses the Projector of wicked Designs, in their Attempt to carry off by Force from her holy Temple the fatal Palladium, having slain the

NOTES.

Thing to hear them swearing by the Stars, as
 — Cœlum hoc et conscia sidera testor.

Æn. IX. 429.

Tellatur moritura Deos et conscia fati

Sidera

Æn. IV. 519.

Nor do I see how the Fire of the Altar could be called eternal, unless it referred to the Fire of Vesta.

156. *Quas hostia gessi.* In order to excite their Compassion the more, and to shew the horrid Apprehensions he had of the Thing, he speaks as if he had actually been brought a Sacrifice to the Altar, and as if that had been put in in Execution which was only intended against him.

157. *Fas mihi.* That is, *fas est mihi*, I am free, or it is lawful for me. *Ruæus*, with *Servius*, and others, understand this to be a Prayer, *fas sit mihi*, or *liceat mihi*. But who can imagine he would pray the Gods to give him a License to commit the most horrid Wickedness, to violate the most sacred Ties in the World ? I rather take it to be an Appeal to the Gods, that

the barbarous Treatment he had met with from the Greeks had cancelled all his former Ties of Love and Good-will to them ; the *aræ*, the Altars whereon he was to have been slain ; the *enfer nefandi*, the cruel Sword by which he should have bled ; the *vittæ*, the Fillets with which he was to have been bound, were so many Witnesses for him, that he was now under no Obligation to mind the Interests of Greece that had withdrawn all Protection from him. That this is the Meaning appears from what follows,
 — teneor patriæ nec legibus ullis.

He does not say *nec teneor*, nor let me be bound, as he ought to have done, had it been a Prayer ; but *nec teneor*, nor am I longer bound.

165. *Fatale — Palladium.* The Palladium was a Statue of Pallas, fabled by some to have been dropped from Heaven by Jupiter near Ilus's Tent, when he was building the Citadel of Ilium ; or by others to have been made of Pelops's Bones. All are agreed that this Palladium was a Pledge, on the Keeping whereof the Preservation of Troy depended ; for which Reason Virgil calls it *Fatale*

corripuere sacram effigiem; ausque sunt contingere virgineas vittas Divæ cruentis monibus; ex illo tempore spes Danaûm sublapsa caput fluere ac referri retro; vires eorum sunt fractæ, et mens Deæ aversa: Nec Tritonia dedit ea signa monstris dubiis: vix fuit simulacrum postum in castris, cum coruscæ flammæ arserent ab arrectis luminibus, solsusque sudor iit per artus ejus, ipsaque ter emicuit solo (mirabile dictu!) ferensque parmam suam hastamque tremen-tem. Extemplo Calchas canit æquora esse tentanda fugâ, nec Pergama posse excindi Argoliceis telis; ni repetant omnia Argis, reducantque numen,

Corripuere sacram effigiem, manibusque cruentis Virgineas ausi Divæ contingere vittas; Ex illo fluere, ac retro sublapsa referri Spes Danaûm; fractæ vires, aversa Deæ mens: Nec dubiis ea signa dedit Tritonia monstris: 171 Vix positum castris simulacrum, arserent coruscæ Luminibus flammæ arrectis, salusque per artus Sudor iit; terque ipsa solo, mirabile dictu, Emicuit, parmamque ferens, hastamque tremen-tem. 175

Extemplo tentanda fugâ canit æquora Calchas, Nec posse Argolicis excindi Pergama telis, Omina ni repetant Argis, numenque reducant,

TRANSLATION.

Guards of her high Tower; seized upon her sacred Image, and with bloody Hands durst profanely touch the Virgin Fillets of the Goddesses: From that Day the Hope of the Greeks began to ebb, * and gradually decline; their Powers were weakened, the Mind of the Goddesses alienated from them: Nor did Tritonia shew these Indications of her Wrath by dubious Prodigies: For scarce was the Statue set up in the Camp, when bright Flames flashed from her staring Eye-balls, and a briny Sweat flowed over her Limbs; and, what you will be amazed to hear, she herself sprung thrice from the Ground, armed as she was, with her Shield and quivering Spear. Forthwith Calchas declares it to be the Will of Heaven, that we attempt the Seas in our Way homeward, and that Troy can never be razed by the Grecian Sword, unless they repeat the Omens at Argos, and carry back the

* And decaying to be carried backward.

NOTES.

sale Palladium. Diomedes and Ulysses, entering the Citadel by Night, carried it off into the Grecian Camp.

168. Virgineas—vittas. The Fillets or Ribbands wore by Virgins were different from those used by Matrons, as appears from Propertius, Eleg. XII. Lib. 4.

Post ubi jam facibus cessit prætexta maritis, Vixit et acceptas altera vitæ comas.

So Val. Flaccus, Lib. VIII.

Ultima virgineis tum flens dedit oscula vittis.

171. Tritonia. This is a Name given to Minerva from a Lake in Africa called Tritonis, where Minerva is said to have been born, or at least to have appeared first amongst Mortals.

175. Parmamque—hastamque. These were the Arms by which the Palladium was distinguished.

176. Caput. This is a Word commonly ap-

plied to Oracles and Predictions; it signifies that Calchas spoke by Inspiration, and declared this to be the Mind of his God.

178. Omina ni repetant. This, says Servius, alludes to the Custom of the Romans, who, if they had bad Success in a Siege or Expedition, were wont to return Home, and once more take the Omens. Or, if they were far from Rome, appropriated for that Purpose Part of the Lands they had taken in the Province which was the Seat of the War, and called it the Roman Territory.

178. Numenque reducant: It seems most natural and obvious to understand Numen here to be the Palladium, the Divinity, or Symbol of Minerva's Divinity, which Sinon insinuates to have been carried to Argos by the Greeks, and that they were obliged to fetch it back again from thence; and in the mean Time, as some At-

tonement

Quod pelago et curvis secum advexere carinis.
Et nunc, quod patrias vento petiere Mycenæ, 180
Arma Deosque parant comites; pelagoque remen-
senso,

Improvisi aderunt: ita digerit omina Calchas.
Hanc pro Palladio moniti, pro numine læso,
Effigiem statuere, nefas quæ triste piaret:
Hanc tamen immensam Calchas attollere molem
Roboribus textis, cœloque educere, jussit; 186
Ne recipi portis, aut duci in mœnia possit:
Neu populum antiquâ sub religione tueri.
Nam si vestra manus violasset dona Minervæ;
Tum magnum exitium (quod Dî prius omen in
ipsum 190
Convertant) Priami imperio, Phrygibusque futu-
rum:

Sin manibus vestris vestram ascendisset in urbem,
Ultrô Asiam magno Pelopœia ad mœnia bello
Venturam, et nostros ea fata manere nepotes.

quod advexere secum pelago et curvis carinis. Et nunc, quod petiere vento patrias Mycenæ, parant arma Deosque comites; aderuntque improvisi, pelago remensos ita Calchas digerit omina. Illi moniti statuere hanc effigiem pro Palladio, pro numine læso, quæ effigies piaret triste illorum nefas: Calchas tamen jussit eos attollere hanc molem immensam textis roboribus, educereque eam cœlo; ne possit recipi in portis, aut duci in mœnia; neu tueri populum sub antiquâ religione. Nam, dicebat, si vestra manus violasset dona Minervæ, tum magnum exitium futurum esse imperio Priami Phrygibusque, quod omen utinam Dî prius convertant in ipsum; sin ascendisset vestris manibus in vestram urbem, Asiam ultrô venturam magno bello ad Pelopœia mœnia, et ea fata manere nostros nepotes.

TRANSLATION.

Goddeſs, whom they had conveyed over Sea in their winding Ships. And now, that they have failed for their native Mycenæ with the Wind, they are providing themselves in Arms, and the Gods to accompany *their Enterprize*; and, having measured back the Sea, they will be upon you in an unexpected Hour: So Calchas interprets the Omens. This Figure, warned by *Heaven*, they reared in Lieu of the Palladium, in Lieu of the Symbol of the offended Goddeſs, in order to atone for their direful Crime. But Calchas ordered to build the wooden Engine of this enormous Bulk, and raise it to the Skies, that it might not be admitted into the Gates, or dragged into the City, nor protect the People under the Patronage of their ancient Religion. For he declared that, if your Hands should offer Violence to this Offering sacred to Minerva, then signal Ruin (which Omen may the Gods rather turn on himself) awaited Priam's Empire and the Trojans. But, if by your Means it mounted into the City, that Asia, without farther Provocation given, would advance with a formidable War to the very Gates of Pelops's City Argos, and our Posterity be doomed to the same Fate. By such Treachery and

NOTES.

tonement to the offended Goddeſs, had consecrated to her the wooden Horse.

182. *Ita digerit omina.* Others read *omnia*.

186. *Roboribus textis*, i. e. Of jointed Boards; for *robora* not only signifies oaken Planks or Boards, but any hard Wood, as in the Georgics, — *Cupe sœva manu, cape robora, pastor.*

Geor. III. 420.

188. *Antiquâ sub religione*, i. e. Under the religious Patronage of their ancient Guardian Goddeſs Minerva,

190. *In ipsum*, i. e. On Calchas; but it will be more emphatic if we read *in ipsos*, on the Greeks themselves, as it is in some Copies.

193. *Ultrô.* Here again Servius explains *ultrô* to signify *more, statim*, without assigning any Authority but his own *ipse dixit*. But to take it in the common Sense of the Word is both easier and more elegant.

193. *Pelopœia mœnia.* The City Argos, where Pelops reigned, here put for Greece in general.

196. *Lacry.*

*Res credita est talibus infidiis,
atque perjuri Sinonis; nosque,
quos neque Tydides, nec Larissæus
A billes, quos decem anni,
mille corinæ, non domuere, cap-
si fumus dolis, coactisque lacry-
mis.*

*Hic aliud majus monstrum
multoque magis tremendum ob-
jicitur nobis miseris, atque turbat
nostra improvida pectora. Lao-
coon, sacerdos forte ductus Neptu-
no, moestabat ingentem taurum
ad oras solennes. Ecce autem
gemini angues à Tenedo venientes
per alta tranquilla maria (hor-
resco referens) incumbunt pelago
immemis orbibus, pariterque ten-
dunt ad littora: quorum pectora
arrecta inter fluctus, jubæque
sanguinæ exsuperant undas; cætera pars legit pontum ponè, sinuatque volumine immensa terga.*

Talibus infidiis, perjurique arte Sinonis, 195
Credita res: captique dolis, lacrymisque coactis;
Quos neque Tydides, nec Larissæus Achilles,
Non anni domuere decem, non mille carinæ.

Hic aliud majus miseris multoque tremendum
Objicitur magis, atque improvida pectora turbat.
Laocoon, ductus Neptuno forte sacerdos, 201
Solennes taurum ingentem macTABAT ad aras.
Ecce autem gemini à Tenedo tranquilla per alta,
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad littora tendunt:
Pectora quorum inter fluctus arrecta, jubæque 206
Sanguinæ exsuperant undas; pars cætera pontum
Ponè legit, sinuatque immensa volumine terga.

TRANSLATION.

Artifice of perjured Sinon, the Story is believed, and we, whom neither Diomed, nor Larissæan Achilles, nor a ten Years Siege, nor a thousand Ships subdued, are insnared by Guile and constrained Tears. Here another more affecting Scene, and far more terrible, is presented to our wretched Sight, and fills our Breasts with Surprize and Confusion. Laocoon, ordained Neptune's Priest by Lot, was sacrificing a stately Bullock at the Altars set apart for that Solemnity; when lo! from Tenedos (I shudder even at the Relation) two Serpents, with Orbs immense, stretch their Length along the smooth Surface of the Sea, and with equal Motion shoot forward to the Shore; whose Breasts erect amidst the Waves, and Chests be-
dropped with Blood, tower above the Flood; their other Parts sweep the Sea behind, and wind their spacious Backs in rolling Spirces. *Lasted by their Strokes,*

NOTES.

196. *Lacrymisque coactis.* By his constrained Tears. All the ancient Manuscripts read *coacti*; but Servius earnestly contends for *coactis*, which Reading Heinſius has embraced.

197. *Larissæus Achilles.* Achilles is stiled Larissæus from Larissa, a Town in Thessaly, not far from Phœbia, where he was born.

198. *Non mille carinæ.* Homer, in the Catalogue of the Ships, enumerates eleven-hundred and eighty-six Sail in all.

201. *Laocoon, ductus Neptuno forte sacerdos.* Euphorion writes that the Priest of Neptune had been stoned to Death by the Trojans, for not hindering, by his Prayers and Sacrifices, the Arrival of the Grecian Army before Troy; and that now, being to sacrifice to that God for delivering them from their Enemies, they had chosen Laocoon, the Priest of Apollo, to officiate in that Action. Hyginus, who relates this Story, says the Crime, for which Laocoon was thus se-

verely punished, was, that he had married a Wife, and got Children, contrary to the express Orders of Apollo, whose Priest he was; and that the Trojans had construed this Calamity which befel him as an Act of divine Vengeance for his having violated Minerva's sacred Offering. Virgil therefore judiciously introduces this Event, not only as it is a fine Embellishment of his Poem, but also as it gives the greatest Probability to the Episode of the wooden Horse, and accounts for the Credulity of the Trojans.

203. *Ecce autem.* When the Poet is going to introduce some surprizing Incident, he frequently ushers it in with an *ecce*, or *ecce autem*. See Verses 57, 270, 318.

203. *À Tenedo.* To signify, says Servius, that the Ships were to come from thence to demolish Troy.

203. *Tranquilla per alta.* Along the smooth Surface of the Main. This Circumstance gives the

Fit sonitus, spumante salo : jamque arva tenebant,

Ardentesque oculos suffecti sanguine, et igni, 210
Sibila lambebant linguis vibrantibus ora.

Diffugimus visu exsangues : illi agmine certo
Laocoonta petunt ; et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morfu depascitur artus. 215

Post ipsum auxilio subeuntem ac tela ferentem
Corripiunt, spirisque ligant ingentibus : et jam
Bis medium amplexi, bis collo squamea circum
Terga dati, superant capite et cervicibus altis.

Ille simul manibus tendit divellere nodos, 220
Perfusus sanie vittas atroque veneno :

Clamores simul horrendos ad sidera tollit :

Quales mugitus, fugit cum faucibus aram

Taurus, et incertam excussit cervice securim.

Sonitus fit, salo spumante : jamque tenebant arva, suffectique ardentes oculos sanguine et igni, lambebant sibila ora vibrantibus linguis. Nos diffugimus exsangues visu : illi petunt Laocoonta certo agmine ; et primum uterque serpens amplexus implicat parva corpora duorum natorum, et depascitur eorum miseros artus morfu. Post, corripiunt ipsum Laocoonta subeuntem auxilio natorum ac ferentem tela, ligantque eum ingentibus spiris : et jam bis amplexi eum medium, bis circumdati squamea terga illius collo, superant eum capite et altis cervicibus. Ille simul tendit divellere eorum nodos manibus, perfusus sanie vittas atroque veneno ; simul tollit horrendos clamores ad sidera : tales, quales mugitus tollit taurus, cum fugit aram saevius, et excussit cervice incertam securim.

TRANSLATION.

the Flood's refund, the briny Ocean foaming ; and now they were got to Land, and, darting Fire from their glaring Blood-red Eyes, with forked Tongues licked their hissing Mouths. Half dead with the horrid Sight we fly different Ways. They, with resolute Motion, advance towards Laocoon, and first either Serpent, with close Embraces, twines around the little Bodies of his two Sons, and with cruel Fangs mangles their wretched Limbs. Next they seize upon himself, as he is coming up with Weapons to their Relief, and bind him fast in their prodigious Folds ; and now, grasping him twice about the Waist, twice winding their scaly Backs around his Neck, they overtop him by the Head and lofty Neck. He strains at once with both Hands to tear asunder their knotted Spires, while his holy Fillets are distained with Gore and black Poison : At the same Time he raises hideous Shrieks to Heaven ; such Bellowings, as when a Bull has fled wounded from the Altar, and has eluded with his Neck the erring Ax. Mean While, the two Serpents glide off to the high Temple, repair

NOTES.

the Trojans an Opportunity the better to view the whole Progress of the Serpents, to hear their dreadful Hissings, and every Lash they give to the Waves ; and consequently adds considerably to the Terror of the hideous Spectacle.

210. *Ardentesque oculos suffecti sanguine, et igni.* Word for Word, Having their glaring Eyes distained with Blood and Fire, i. e. with fiery, sparkling red.

211. *Vibrantibus linguis.* i. e. Voluble, vibrating ; because, as Naturalists observe, no Animal moves its Tongue with so much Velocity.

212. *Agmine certo.* *Agmen* signifies a moving Body, or the regular, orderly Motion of a

collected Body, as of an Army of Men advancing up one after another ; therefore it admirably denotes the spiral Motion of a Serpent shooting forward Fold after Fold.

215. *Morū depascitur artus.* There is no Necessity of translating this *devour*, as it is by Dr. Trapp, as if the Serpents had ate the Carcasses &c. This is by no Means probable, nor is the Verb *depascitur* always taken in that strict Sense, but sometimes signifies only *mangle*, *press upon*, *waste* and *consume away*, as Virgil himself, speaking of a consuming Fever, says,

Cum fuit, atque artus depascitur arida febris.
Georg. III. 458.

At gemini dracones lapsu effugiunt ad summa delubra, petuntque arcem sævæ Tritonidis; tegunturque sub pedibus Deæ, subque orbe clypei. Tum verò novus pavor insinuat se cunctis per pectora tremefacta; et ferunt Laocoonta merentem expendisse scelus; qui læserit sacrum robur cuspide, et intorserit sceleratam hastam tergo. Conclamant simulacrum esse: ducendum ad sedes, numinaque Divæ esse oranda. Dividimus muros, et pandimus mœnia urbis. Omnes accingunt se operi; subjiciuntque pedibus equi lapsus rotarum, et intendunt stupea vincula ejus collo. Fatalis machina, facta armis, scandit muros;

At gemini lapsu delubra ad summa dracones 225
Effugiunt, sævæque solant Tritonidis arcem;
Sed pedibusque Deæ, clypei que sub orbe teguntur.
Tum verò tremefacta novus per pectora cunctis
Insinuat pavor; et scelus expendisse merentem
Laocoonta ferunt; sacrum qui cuspide robur 230
Læserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque
Divæ

Numina conclamant.
Dividimus muros, et mœnia pandimus urbis.
Accingunt omnes operi; pedibusque rotarum 235
Subjiciunt lapsus, et stupea vincula collo
Intendunt: scandit fatalis machina muros,

TRANSLATION.

to the Fane of stern Tritonis, and are sheltered under the Feet of the Goddesses, and the Orb of her Buckler. Then, indeed, uncommon Terror diffuses itself through the quaking Hearts of all; and they pronounce Laocoon to have deservedly suffered for his Crime, in having violated the sacred Wood with his pointed Weapon, and lanced his cursed Spear against its Sides. They urge with general Voice to convey the Statue to its proper Seat, and implore the Favour of the Goddesses. We make a Breach in the Walls, and lay open the Bulwarks of the City. All keenly ply the Work; some under the Feet apply smooth-rolling Wheels; others fasten hempen Ropes to the Neck. The fatal Machine mounts our Walls, preg-

NOTES.

Agreeably to this Sense of the Word, that fine Statue, representing this Story, which Pliny saw in Vespasian's Palace, and which is still to be seen in the Vatican Gardens, shews Laocoon intertwined by the Folds of the Serpents, and his two Sons lying dead on the Ground; it is not improbable that Virgil took this Description from that Statue.

225. *Delubra*. Delubrum properly was a Place before the Chapel, or near the Altar, where they washed before they entered the Church, or performed Sacrifice. Therefore the most probable Etymology of the Word is from *deluo*, to wash away. Varro, however, assigns another Derivation, and alledges that the *Delubrum* was the Shrine or Place where the Statue or Image of the God was dedicated; and that as the Place where the Candle was fixed was called *Candelabrum*, to the Place where the God was set up got the Name of *Delubrum*. See Macrob. Saturn. Lib. III. C. 4.

229. *Insinuat pavor*, i. e. *Infruat se*. Virgil delights in using this and such like reciprocal Verbs absolutely, as *præcipitat jam nox caelo*,

Æn. II. 9. *tum prora avertit*, I. 108. *accingunt omnes operi*, II. 235. *lateri agglomerant nostro*, II. 341. to all which *se* is understood.

230. *Sacrum—robur*. It is worth while to observe how Virgil diversifies his Style. To this same Horse he has found out no less than eleven different Names, all of them equally proper: *Lignum, mœb-nam, monstrum, dolum, pinea claustra, donum, molem, effigiem equi, equum, sacrum robur, simulacrum*.

234. *Muros et mœnia*. Though these two Words are often used promiscuously, yet they are properly of two distinct Significations; *muri* signifying the bare Walls that inclose a Town, and *mœnia* (from *munit*) the Bulwarks or Fortifications; as in *Cæsar* 2. *Bel. Civ.* *Cum pene edificata in muris ab exercitu nostro mœnia videntur*.

235. *Rotarum—lapsus*, i. e. *Rotas quibus delaberetur vel devolveretur equus*. Wheels on which the Machine might roll along.

237. *Scandit—muros*, i. e. *Mounts over the Ruins of the Wall*.

Fœta armis. circum pueri, innuptæque puellæ
Sacra canunt, funemquæ manu contingere gau-
dent.

Illa subit, mediæque minans illabitur urbi. 240
O patria, O Divûm domus Ilium, et inclyta
bello

Mœnia Dardanidum! quater ipso in limine
portæ

Substitit. atque utero sonitum quater arma de-
dere.

Instamus tamen immemores, cæcique furore,
Et monstrum infelix sacratâ sistimus arce. 245

Tunc etiam satis aperit Cassandra futuris

Ora, Dei jussu non unquam credita Teucris.

pueri innuptæque puellæ circum
canunt sacra, gaudentque con-
tingere funem manu. Illa ma-
china subit, minansque illabitur
mediæ urbi. O patria, O I-
lium domus Divûm, et mœnia
Dardanidum inclyta bello! qua-
ter substitit in ipso limine por-
tæ, atque arma quater dedere
sonitum ex utero. Nos tamen
instamus immemores, cæcique fu-
rore, et sistimus infelix mon-
strum in sacratâ arce. Tunc
etiam Cassandra, non unquam
credita Teucris, aperit ora fu-
turis satis, jussu Dei.

TRANSLATION.

nant with Arms: Boys and unmarried Virgins accompany it with sacred Hymns, and are fain to touch the Rope with their Hand. It advances, and with menacing Aspect slides into the Heart of the City. O my Country, ah Ilium, the Habitation of Gods, and ye Walls of Troy by War renowned! four Times it stopped in the very Threshold of the Gate, and four Times the Arms resounded in its Womb: Yet we, heedless of our own Ruin, and blind with frantic Zeal, urge on, and plant the baneful Monster in the sacred Tower. Then too Cassandra, by the Inspiration of her God, opens her Lips to foretell our approaching Doom, ill-fated Virgin, never believed by the Trojans. Unhappy we, to whom that Day

NOTES.

241. Divûm domus Ilium. Ilium, the Ha-
bitation of Gods, either because its Walls had
been built by Neptune and Apollo; or rather on
Account of the numerous Temples and consecra-
ted Places with which it abounded.

242. Quater ipso in limine—substitit. In re-
ference to this Seneca says in his *Agamemnon*:

Fatale munus Danaûm traximus nostra
Crudele dextra: tremisque sæpe
Limine in primo sonipes, cavernis
Conditos Reges, bellumque gestans, &c.

Some are of Opinion, that this Stumbling or
Halting of the Horse in the Threshold alludes
to a Notion that prevailed of its being a bad O-
men for one to stumble in the Threshold, espe-
cially if he was going out to War, as is said to
have happened to *Proteus*, the first of the
Greeks who fell in the Plains of *Troy*. The Ma-
lignancy of this Omen was thought to proceed
from the Furies, who had their Seats in the
Threshold. At which *Virgil* hints in the fourth
and sixth Books,

—Ultricesque sedent in limine Diræ.

—Cernis custodia qualis

Vestibulo sedeat? faciesque limina seruet?

244. Immemores, cæcique furore. Servius will
have it, that *Virgil* here speaks in Allusion to
the Rites of Devoting practised by the Romans
towards their Enemies, and the Cities to which
they laid Siege: In that Form of Words where-
by they devoted the Cities of their Enemies, and
called away from them their tutelar Gods, they
poured out these Imprecations: *Eique populo,
civitatique metum, formidinem, oblivionem inji-
ciatis*. So that, according to him, *immemores* sig-
nifies that they were now abandoned by their
Gods, and devoted to Stupidity and Infatuation.

245. Et monstrum infelix sacratâ sistimus arce.

Here Calamity and Distress are marked in the

tardy, languishing Progress of the Verse.

246. Cassandra—non unquam credita Teucris.

Cassandra was Priam's Daughter, and endued
with the Gift of Prediction, but with no Effect.

For it was her Fate never to be believed; of

Nos miseri, quibus ille dies esset ultimus, velamus delubra Deum festa fronde per urbem.

Interea cœlum vertitur, et nox ruit ab Oceano, involvens magna umbra terramque polumque dolosque Myrmidonum: Teucris fusi per rœnia conticuere; sopor complectitur sessus eorum artus. Et jam Argiva phalanx ibat à Tenedo instructis navibus, per amica silentia tacita Lunæ, petens nota litora; cum regia puppis extulerat flammam, Nilonque defensum impius satis Desum

Nos delubra Deum miseri, quibus ultimus esset Ille dies, festa velamus fronde per urbem.

Vertitur interea cœlum, et ruit Oceano nox, Involvens umbrâ magnâ terramque polumque, Myrmidonumque dolos: fusi per mœnia Teucris Conticuere; sopor sessos complectitur artus. Et jam Argiva phalanx instructis navibus ibat A Tenedo, tacite per amica silentia Lunæ, Littora nota petens: flammam cum regia puppis Extulerat; satisque Deum defensum iniquis,

TRANSLATION.

was to be our last, adorn the Temples of the Gods all over the City with festival Boughs and Garlands. Mean While the Heavens are rolled about. and Night advances apace from the Ocean, wrapping up in her extended shade both Earth and Heaven, and the Wiles of the Greeks: The Trojans, dispersed around their Walls, were hush'd and still: Deep Sleep fast binds their weary Limbs in his Embraces. And now the Grecian Troops, in their equipped Vessels, set out from Tenedos, making towards the well known Shore, aided by the friendly Silence of the quiet Moon-shine Night, so soon as the royal Gallies from her Stern had set up the signal Fire. And Sinon, preserved by the Will of the Gods adverse to Troy,

NOTES.

which this fabulous Account is given. *Apollo*, falling in Love with *Cassandra*, got a Promise of her Favour, on Condition he would endue her with the Gift of Prophecy; which, so soon as she obtained, she deceived the God; he, either not able, or deeming it below his Dignity, to withdraw a Boon he had once bestowed, rendered it however useless to her, by destroying her Credit, and making all her Predictions to be reputed false.

249. *Festâ velamus fronde.* It was their Custom, not only on Holy-days and solemn Festivals, but also on Times of public Rejoicing, to adorn the Temples of the Gods with Branches of Laurel, Olive, Ivy, and the like.

250. *Vertitur interea cœlum.* Mean Time the Heavens are whirled about, i. e. The diurnal Hemisphere is sunk out of Sight with the Sun, and the other Hemisphere elevated above the Horizon, which is to be understood according to Appearance, the Succession of Day and Night seemingly being made by the Revolution of the Heavens about the Earth. Thus the Ancients often speak, *Cum ergo semper circa terram ab ortu in occasum cœli sphaera volvatur.* Macrob. Sat. Scip. Lib. I. C. 16.

250. *Ruit Oceano nox.* As the Poets, imagining the Ocean to be at the Edge of our visible

Horizon, represent the Sun setting into the western Ocean; so they describe the Night and Darkness as rising from thence in the opposite Quarter of the Heavens. As here *ruet Oceano nox*, and *Ovid*,

Lux præcipitatur aquis, et aquis nox exit ab insens. Met. Lib. IV. 92.

M. Iron has the same Thought. *P. L. B. IV. 353.*

For the Sun

Deck'd, was passing now with prone Career To th' Ocean Isth, and in th' ascending Scale Of Heav'n the Stars, which after Evening, rise

251. *Terramque polumque, Myrmidonumque dolos.* There is a great Beauty in thus singling out the Stratagems of the Greeks, as the Object of chief Attention among all the Things in Heaven and Earth which that Night concealed. It brings to my Remembrance *Sempronius's* dying Exclamation in *Cato*.

O for a Peal of Thunder that would make Earth, Sea, and Air, and Heaven, and Cælo tremble!

255. *Tacita Lunæ.* This may signify of the Moon that did not shine, as *Luna silex*, in *Pliny*, signifies the Moon when she is new, and soon withdraws her Light.

256. *Flammam cum regia puppis extulerat.* We

Inclusos utero Danaos, et pinea furtim
Laxat claustra Sinon : illos patefactus ad auras
Redditequus; lætique cavo se robore promunt 260
Theſſandrus Sthenelusque duces, et dirus Ulyſſes,
Demiffum lapſi per funem; Athamaſque, Tho-
aſque,

Pelideſque Neoptolemus; primuſque Machaon,
Et Menelaus, et ipſe doli fabricator Epeus.

Invadunt urbem fomno vinoque ſepultam; 265
Cæduntur vigiles: portisque patentibus omnes
Accipiunt ſocios, atque agmina conſcia jungunt.

Tempus erat, quo prima quies mortalibus æ-
gris

Incipit, et dono Divûm gratiſſima ſerpit: 269
In ſomnis, ecce, ante oculos mœſtiſſimus Hec-
tor Viſus adeſſe mihi, largosque effundere ſletus;
Raptatus bigis, ut quondam, aterque cruento

*furtim laxat Danaos incluſos u-
tero, et pinea clauſtra: equus
patefactus reddit illos ad auras;
Theſſandrusque Sthenelusque du-
ces, et dirus Ulyſſes, lati pro-
munt ſe à cavo robore, lapſi per
funem demiffum; Athamaſque,
Thoasque, Neoptolemusque Pel-
ides, Machaonque primus, et Me-
nelaus, et ipſe Epeus fabricator
doli. Invadunt urbem ſepultam
ſomno vinoque; vigiles cæduntur;
accipiuntque omnes ſocios paten-
tibus portis, atque jungunt con-
ſcia agmina.*

*Tempus erat, quo prima quies
incipit ægris mortalibus, et ſerpit
gratiſſima dono Divûm: ecce
Hec-
tor maſtiſſimus viſus eſt ad-
eſſe mihi ante oculos in ſomnis,
effundereque largos ſletus; rap-
tatus bigis, ut quondam, aterque
cruento*

TRANSLATION.

in a ſtolen Hour unlocked the wooden Priſon to the Greeks ſhut up in that *dark Womb*: The Horſe, from his expanded Caverns, pours them forth to open Air; and with Joy iſſue from the hollow Wood Theſſandrus and Sthenelus the Chiefs, and curſed Ulyſſes, ſliding down by a ſuſpended Rope, with Athamas, and Thoas, Neoptolemus the Grandſon of Peleus, and Machaon who led the Way, with Menelaus, and Epeus, he who built the fraudulent Engine. They aſſault the City buried in Sleep and Wine. The Watches are knocked down; and they throw open the Gates to receive all their Friends, and join the conſcious Bands. It was the Time when the firſt Sleep invades languid Mortals, and ſteals upon them by the Indulgence of Heaven in ſweeteſt Slumbers. In that drowſy Hour, lo! Hec-
tor, extremely ſad, ſeemed to ſtand before my Eyes, and to ſhed Floods of Tears; dragged, as formerly *he had been*, by Achilles's Chariot, and all deformed

NOTES.

We are to underſtand that *Helen* or *Sinon* firſt gave the Signal to *Agamemnon*, by ſhewing a lighted Torch from the Citadel, and *Agamemnon* returned the Signal to them, by ſetting up a Light on his Stern, as the Manner was:

Dat clarum è puppi ſignum. ÆN. III. 519.

258. *Incluſos utero, &c.* Word for Word, *Unloſes, by Stealth, the Doors, or looſes the Bars of Pine, and ſets the Greeks at Liberty, who were ſhut up in this Womb.* Where we may obſerve that *Virgil* uſes the ſame Verb to *clauſtra* and *Danaos*; *he looſes the Bars, he re-leases the Greeks*; this is a Beauty which our Language will not always admit of, but often occurs in the *Latin* and *Greek* Authors: The Exam-
ples of this Kind, in *Virgil* particularly, are very numerous.

261. *Theſſandrus.* Servius ſays he was the Son of that *Polynices* who was ſlain in the Conteſt with his Brother *Eteocles* for the Crown of *Thebes*: If ſo, his Name ought to be written *Theſſandrus* or *Theſſandrus*, as in *Heinſius's* Edition, not *Tiſandrus* or *Tiſſandrus*.

265. *Somno vinoque ſepultam.* This is a ſtrong and very expreſſive Metaphor, repreſent-
ing the whole Inhabitants of the City immerſed ſo deep in Sleep, and ſo ſilent and ſtill, as if their Beds had been their Graves; a Circumſtance which greatly moves our Pity towards the *Tro-
jans*, and our Indignation againſt *Sinon* and the treacherous *Greeks*.

266. *Portisque patentibus, &c.* And by the Gates wide opened they admit all their Compa-
nions. 275. *Exuvias*

pulvere, trajectusque lora per tumentes pedes. Hei mihi, qualis erat. quantum mutatus ab illo Heclore, qui redit indutus exuvias Achillis, vel qui jaculatus est Phrygios ignes puppibus Danaum! gerens squalentem barbam, et crines concretos sanguine, illaque vulnera quæ accepit plurima circum patrios muros: ipse fletus videbar ultra compellere virum, et expromere has mœstas voces: O lux Dardaniæ! O fidissima Teucrum! quæ tantæ moræ tenere te? Heclore exspectate ab quibus oris venis? ut nos defessi aspiciamus te post multa funera tuorum, post varios labores hominumque urbisque? quæ indigna causa fœdavit tuos serenos vultus? aut cur cerno hæc vulnera? Ille ad hæc respondit nihil: nec moratur me quærentem vana; sed, graviter ducens gemitus de imo pectore, ait: nate Deâ, heu! fuge, eripeque te his flammis. Hostis habet muros; Troja ruit ab alto culmine;

Pulvere, perque pedes trajectus lora tumentes.
Hei mihi, qualis erat! quantum mutatus ab illo
Heclore, qui redit exuvias indutus Achillei, 275
Vel Danaum Phrygios jaculatus puppibus ignes!
Squalentem barbam, et concretos sanguine crines,
Vulneraque illa gerens, quæ circum plurima
muros

Accepit patrios: ultro fletus ipse videbar
Compellare virum, et mœstas expromere voces:
O lux Dardaniæ! spes ô fidissima Teucrum! 281
Quæ tantæ tenere moræ? quibus Heclore ab
oris

Exspectate venis? ut te post multa tuorum
Funera, post varios hominumque urbisque la-
bores

Defessi aspiciamus? quæ causa indigna serenos 285
Fœdavit vultus? aut cur hæc vulnera cerno?

Ille nihil: nec me quærentem vana moratur:
Sed, graviter gemitus imo de pectore ducens,
Hæu fuge, nate Deâ, teque his, ait, eripe flammis.
Hostis habet muros; ruit alto à culmine Tro-
ja: 290

TRANSLATION.

with gory Dust, and his swollen Feet bored through with Thongs. Ah me, in what piteous Plight he was! how changed from that Heclore who returned clad in the Armour of Achilles, or darting Phrygian Flames against the Ships of Greece! wearing a foul, grisly Beard, Hair clotted with Blood, and those many Wounds which he had received under his native Walls. I, methought, in Tears addressed the Hero first, and poured forth these mournful Accents: Thou, Light of Troy, the Trojans firmest Hope! ah say what tedious Causes have detained you so long? Whence comes my longed, my looked for Heclore? How it eases my Perplexity to see thee after the many Deaths of thy Friends, after the various Disasters of our Men and City! What unworthy Cause has deformed and marred the Serenity of thy Looks? Or why do I behold those Wounds? He—not a Word, nor regards me questioning of what nought availed; but heavily, from the Bottom of his Heart, fetching a Groan, ah fly, Goddess-born, he says, and snatch thee from these Flames: The Enemy is in Possession of the Walls: Troy tumbles down from

NOTES.

275. *Exuvias indutus Achillei.* i. e. The Arms of Achilles, of which he had stripped Paris.

283. *Heclore exspectate venis.* Servius will have this *exspectate* to be an Antiphrasis for ex-

spectatus, but I cannot understand his Reason for Thinking so.

285. *Ut—defessi aspiciamus.* How, i. e. With what Joy we see thee spent as we are with Toil!

Sat patriæ, Priamoque datum : si Pergama dextra

Defendi possent, etiam hac defensa fuissent.
Sacra suosque tibi commendat Troja Penates :
Hos cape fatorum comites : his mœnia quære,
Magna pererrato statues quæ denique ponto. 295
Sic ait, et manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus ignem.

Diverfo interea miscentur mœnia luctu ;
Et magis atque magis (quanquam secreta parentis
Anchisæ domus, arboribusque oblecta recessit) 300
Clarescunt sonitus, armorumque ingruit horror.

sat datum est patriæ Priamoque :
si Pergama possent defendi ullâ
dextrâ, fuissent defensa etiam
hec dextra. Troja commendat
tibi sacra, suosque Penates : cape
hos comites tuorum fatorum ;
quære mœnia his, quæ magna
denique statues, ponto pererrato.
Sic ait, et effert manibus vittas,
Vestamque potentem, æternumque
ignem ex penetralibus adytis.

Interea mœnia miscuntur di-
verso luctu ; et sonitus clarescunt
magis atque magis (quanquam
domus parentis Anchisæ fuit se-
creta, recessitque oblecta arbori-
bus) horrorque armorum ingruit.

TRANSLATION.

its towering Tops : To Priam, to my Country all Duty has been done. Could those Walls have been saved by the Hand of Man, by this same Right-hand they had been saved. Troy recommends to thee her sacred Things, her Gods ; these take, the Companions of thy Fate : For these go in quest of a City, which in Process of Time you shall raise to a great Extent after a tedious wandering Voyage. He said, and with his own Hands brings forth from the inner Temple the holy Fillets, the Image of the powerful Goddesses Vesta, and the Fire which always burned.

Mean while the City is filled with mingled Scenes of Woe, and tho' my Father's House stood in a retired Corner, remote from Noise, and inclosed around with Trees, yet louder and louder the Sounds rise on the Ear, and the horrid Din of Arms assails us. I start from Sleep, and by hasty Steps mount to the highest Bar-

NOTES.

293. *Penates*. Macrobius, in his *Saturnalia*, Lib. III. Cap. 4, explains the *Penates* to be those Gods, *Per quos penitus spiramus, per quos habemus corpus, per quos rationem animi possidemus* : By whom we breathe, to whom we owe our Faculties of Body and Mind, i. e. Jupiter, Juno, and Minerva ; to whom he joins *Vesta*, either as one of the Number, or at least as their Attendant ; on which Account the Consuls, and other Magistrates, when they entered on their Offices, used to pay divine Honours to the *Penates* and *Vesta*. This seems to be confirmed from the Passage before us, where *Vesta* is delivered to *Æneas's* Care, together with the *Penates*. Those Gods, he farther observes, were stiled *Στοιχεῖοι*, the great Gods ; whence *Virgil* gives *Juno* the same Appellation,

Junonis magnæ primum prece nomen adora.

Æn. III. 437.

Στοιχεῖοι, beneficent Gods, to which he refers that Line in the first Book,

Adsit lætitiæ Bacchus dator, et bona Juno.

Lastly, *Στοιχεῖοι*, powerful Deities ; on which Account *Virgil* here gives *Vesta* the Epithet of potentem, *Vestamque potentem*. *Dionysius Halicarnassensis* writes, that the Symbols of these *Penates* at Rome were two wooden Statues of young Men in a sitting Posture, with Javelins in their Hands.

297. *Æternumque—ignem*. The sacred Fire, which was kept perpetually burning all the Year round. It was brought by *Æneas* into Italy, where *Numa Pompilius* re-established the Order of *Vestal* Virgins, whose Office was to preserve this Fire in the Temple of *Vesta*. It was suffered to die away on the last Day of the Year, and re-kindled on the first of March, not from any common Fire, but at the Sun-beams. The Original of this religious Custom seems to have been derived to the *Pærgians* from the *Persian*, who were famous for worshipping the Sun, and the Fire, as an Emblem of that Luminary. This everlasting Fire was not only preserved in *Vesta's* Temple, but even in private Houses, especially in

*Excutor somno, et ascensu supero
fastigia summi testæ, atque adfuso
arrestis auribus. Veluti cum
flamma incidit in segetem furen-
tibus Austris; aut torrens rapi-
dus montano flumine sternit agros,
sternit læta sata, laboresque bo-
um, trahitque silvas præcipites;
pastor inficius super accipiens so-
nitum de alto vertice saxi. Tum
vero fides fuit manifesta, insi-
diæque Danaûm patescunt: jam
ampla domus Deïphobi dedit rui-
nam, Vulcano superante; jam
Ucalegon proximus ardet: freta
Sigæa lata relucet igni. Cla-
morque virûm, clangorque tuba-
rum exoritur. Ego amens capio
arma, nec sat rationis erat in
armis: sed animi mei ardent glo-
merare manum bello, et concurrere
in arcem cum sociis: furor iraque
præcipitant mentem,*

*Excutor somno, et summi fastigia testæ
Ascensu supero, atque arrestis auribus adfuso.
In segetem veluti cum flamma furentibus Austris
Incidit; aut rapidus montano flumine torrens 305
Sternit agros, sternit sata læta, boumque labores,
Præcipitesque trahit silvas: stupet inficius alto
Accipiens sonitum saxi de vertice pastor.
Tum vero manifesta fides, Danaûmque patescunt
Insidiæ: jam Deïphobi dedit ampla ruinam, 310
Vulcano superante, domus: jam proximus ardet
Ucalegon: Sigæa igni freta lata relucet.
Exoritur clamorque virûm, clangorque tubarum.
Arma amens capio; nec sat rationis in armis:
Sed glomerare manum bello, et concurrere in
arcem 315
Cum sociis ardent animi: furor iraque mentem*

TRANSLATION.

element of the Palace, and stand with listening Ears. As when a Flame is driven by the furious South-winds on standing Corn, or as a Torrent impetuously bursting from a Mountain-river desolates the Fields, desolates the rich Crops of Corn, and all the Labours of the Ox, and bears whole Woods headlong down; the Shepherd, struck with the Sound from the Top of a high Rock, stands amazed, not knowing whence it arises. Then indeed the Truth of *Hector's Words* is confirmed, and the Treachery of the Greeks disclosed. Now Deïphobus's spacious Roofs tumble down, overpowered by the Conflagration: Now, next to him, Ucalegon blazes; the Straits of Sigæum shine far and wide with the Flames. The mingled Shouts of Men, and Clangor of Trumpets, arise. My Arms I snatch with mad Haste; nor when in Arms have Reason enough to use them: But all my Soul impatient burns to collect a Body for the War, and rush into the Citadel with a chosen Band: Fury and Rage hurry on my Mind, and I reflect how glorious it is

NOTES.

in the Palaces of the Great, where was an Altar in the open Court to *Jupiter Hercæus*, on which Fire was kept perpetually burning. Of which some eminent Critics understand that Fire which *Virgil* says *Priam* had consecrated on the Altar at which he was slain,

Sanguine sedantem, quos ipse sacraverat, ignes. 502.

See *Turneb. Advers.* and *Abbé Banier's Mythology*.

303. *Arrestis auribus.* With pricked up, or listening Ears, a Metaphor from the Brutes, that prick up their Ears at every Sound that gives them any Alarm.

304. *In segetem veluti.* This Simile is borrowed from *Homer*, *Iliad* II. Verse 455.

310. *Deïphobi.* Deïphobus was one of *Priam's* Sons, and, after *Paris* was slain by *Pyræbus*, married *Helen*, by whose Treachery he fell a Sacrifice to the Resentment of the *Greeks* among the first, as is described at large, *Æn.* VI. 490.

312. *Ucalegon.* One of *Priam's* Counsellors; the House is here called by the Name of the Owner. From this Verse *Juvenal* uses *Ucalegon* proverbially for any Neighbour,

—jam posset quam, jam friuola transfert
Ucalegon, tabulata tibi jam tertia fumant.

Juv. III. 199.

313. *Exoritur clamorque virûm, clangorque tubarum.* This is one of the finest Lines that ever was made to image the Sense in the Sound.

The

Præcipitant; pulchrumque mori succurrit in armis.

Ecce autem, telis Pantheus elapsus Achivum, Pantheus Otriades, arcis Phœbique sacerdos, Sacra manu, victosque Deos, parvumque nepotem

Ipse trahit; cursumque amens ad littora tendit.

Quo res summa loco, Pantheu? quam prendimus arcem?

Vix ea fatus eram, gemitu cum talia reddit: Venit summa dies, et ineluctabile tempus Dardaniæ: fuimus Troes, fuit Ilium, et ingens

succurritque mihi pulchrum esse mori in armis.

Ecce autem Pantheus, elapsus telis Achivum, Pantheus Otriades, sacerdos arcis Phœbique, ipse trahit sacra manu, Deosque victos, parvumque nepotem; amens: et tendit cursu ad littora: Pantheu, in quo loco est summa res? quam arcem prendimus? Vix fatus eram ea, cum reddidit talia gemitu: summa dies venit, et ineluctabile tempus Dardaniæ: nos fuimus Troes, Ilium fuit, et ingens

TRANSLATION.

to die in the Bed of Honour. Lo! then Pantheus, escaped from the Sword of the Greeks, Pantheus the Son of Otreus, the Priest of Apollo and of Minerva's Tower, is hurrying away with him the holy Utenfils, his conquered Gods, and little Grandchild, and with hasty Strides makes for the Shore * like one distracted. How is it, Pantheus, with our All? What Fortrefs do we seize? I scarce had said, when, with a Groan, he thus replies: Our last Day is come, and the inevitable Doom of Troy: Trojans we are no more: Adieu to Ilium, and the high Re-

* Some read *limina*, the Gates of Anchises's Palace.

NOTES.

The Words and Syllables are rough, hoarse, and sonorous, and so artfully put together, as to strike the Ear like the thrilling Notes of the Trumpet which they describe.

319. *Pantheus Otriades.* Servius informs us, that upon the Overthrow of Troy by Hercules, and the Death of Laomedon, Priam sent Antenor's Son to consult the Oracle of Delphos, whether he should raise Ilium again upon the same Foundations. At that Time Pantheus was the Priest of Delphic Apollo, a Youth of exquisite Beauty, and Antenor was so charmed with his Shape and Mien, that he carried him off by Force to Troy. Priam, to make him some Amends for this Injury, constituted him Priest of Apollo. Whatever be in that, it appears from Homer and other Authors, that he was a Person of great Note and Authority among the Trojans.

319. *Arcis Phœbique sacerdos.* i. e. The Priest of Apollo, who was worshipped in the Citadel or Tower, together with Pallas, to whom it was sacred.

320. *Parvumque nepotem trahibat.* This is another Instance of Virgil's applying one Verb to two Accusatives, where, in Strictness of Speech, it can only be applied to one of them. *Trahibat* is applicable enough to a young Boy, who can

hardly walk, but must be half dragged along, but cannot be so well said of Things carried in one's Hand.

322. *Quo res summa loco.* By the *res summa* here I understand, with Servius, the Common-wealth, the common Interest of his Country, which was Æneas's *summa res*, his chief, his highest Concern, and will always be nearest the Heart of every Patriot in such a Conjunction. Virgil, to shew the Haste and Impatience of Æneas, makes him throw out these short Questions abruptly, without any previous Introduction.

324. *Venit summa dies, &c.* Macrobius quotes this Passage as an Instance of Virgil's concise Style, and comprehensive Eloquence; and, indeed, it is hardly possible to express more in fewer or stronger Words. And therefore he breaks forth upon it into this Exclamation, *Quis fons, quis torrens, quod mare tot fluctibus, quæ hic æræbis inundant?*

325. — *Fuimus Troes, fuit Ilium.* This seems to be in Imitation of Euripides in the Troades, where Andromache and Hecuba thus alternately complain, *πῆρ ποτ ἔμεν. Ἦ. Πῆρ ποτ ἔμεν. Ἦ. Πῆρ ποτ ἔμεν. Ἦ. Πῆρ ποτ ἔμεν. Ἦ. Πῆρ ποτ ἔμεν.* Once we were happy. Hecuba, *Now our Happiness is gone, Troy is no more.* It

*gloria Teucrorum; feros Jupiter
transfudit omnia Argos; Danaï
dominantur in incensâ urbe. Ar-
duus equus adstans in mediis mœ-
nibus fundit armatos viros; vic-
torque Sinon insultans miscet in-
cendia: alii ad sunt portis bipa-
tentibus, tot millia quot nunquam
venere magnis Mycenis. Alii
oppositi obsedere angusta viarum
telis: acies ferri stat stricta co-
rusco mucrone, parata neci; vi-
giles portarum primi vix tentant
prælia, et resistunt cæcis Morte.*

*Talibus dictis Otriadæ, et
numine Divum feror in flammam
et in arma; quod tristis Erinny,
quod fremitus et clamor sublitus
ad æthera vocat me. Ripheus,
et Iphitus maximus annis, Hy-
panisque Dymasque, oblatis per
Lunam, addunt se socios mihi, et
adglomerant se nostro lateri; ju-
venisque Coræbus*

*Gloria Teucrorum; feros omnia Jupiter Argos
Transfudit; incensâ Danaï dominantur in urbe.
Arduus armatos mediis in mœnibus adstans
Fundit equus; victorque Sinon incendia miscet
Insultans: portis alii bipatentibus ad sunt, 330
Millia quot magnis nunquam venere Mycenis.
Obsedere alii telis angusta viarum*

*Oppositi; stat ferri acies mucrone corusco
Stricta, parata neci; vix primi prælia tentant
Portarum vigiles, et cæco Marte resistunt. 335*

*Talibus Otriadæ dictis, et numine Divum
In flammam et in arma feror; quod tristis Erinny,
Quod fremitus vocat, et sublatus ad æthera cla-
mor.*

*Addunt se socios Ripheus, et maximus annis
Iphitus, oblatis per Lunam, Hypanisque Dymas-
que, 340*

*Et lateri adglomerant nostro; juvenisque Coræ-
bus*

TRANSLATION.

noun of Teucer's Race: Jupiter in the Fierceness of his Wrath hath made over all to Argos: 'The Greeks bear all before them in the City now on Fire: The towering Horse, planted in the Midst of our Streets, pours forth armed Troops; and Sinon, the victorious Traitor, with insolent Triumph scatters the Flames. Others are rushing in at our wide opened Gates, so many Thousands as never came from populous Mycenæ. Others with Arms have blocked up the Lanes to oppose our Passage; the edged Sword with glittering Point stands unheathed, ready to drink our Blood: Hardly the foremost Wardens of the Gates make an Effort to fight, and feebly resist the blind Encounter. By these Words of Pantheus, and by the impulse of the Gods I hurry away into the Midst of Flames and Arms; whither the grim Fury, whither the tumultuous Din, and Shrieks that rend the Skies, urge me on. Ripheus and Iphitus, advanced in Years, join me; Hypanis and Dymas come up with us by the Light of the Moon, and closely adhere to my Side, and young Coræbus Mygdon's Son; who at that Time had chanced to

NOTES.

is well known, that, when the Romans would intimate that a Person was dead, they frequently used the Words *just* or *vixit*, to shew Sounds that were shocking, and therefore reckoned of bad Omen. Besides, there is a much greater Elegancy in expressing the Death of a Person, or the Overthrow of a City, thus indirectly, *just*, *scit*, &c. than in plain, direct Terms; the one is the Language of Poetry, the other that of Prose. Who would then have imagined that Dr. Trapp, a Gentleman so well skilled in the Latin Idiom,

should so far overlook the Sense and Spirit of these Words, as to give them a mere literal Translation, which not only sounds wretchedly, but is hardly intelligible in English:

We Trojans have been, Ilium once has been.

331. *Nunquam - erexit.* Others read *unquam*; but the former is the stronger and more significant.

339. *Maximus annis.* Others read *maximus armis*; but the former seems the true Reading from *Veri* 472.

341. *Juvenisque Coræbus.* Virgil has applied

Mygdonides, illis qui ad Trojam forte diebus
Venerat, insano Cassandrae incensus amore,
Et gener auxilium Priamo Phrygibusque fere-
bat :

Infelix, qui non sponsæ præcepta furentis 345
Audierat !

Quos ubi confertos audere in prælia vidi,
Incipio super his : Juvenes, fortissima frustra
Pectora, si vobis audentem extrema cupido
Certa sequi ; quæ sit rebus fortuna, videtis. 350
Excessere omnes adytis arisque relictis

Di, quibus imperium hoc steterat : succurritis
urbi

Incensæ : moriamur, et in media arma ruamus.
Una salus victis nullam sperare salutem.

Mygdonides, qui forte venerat ad Trojam, illis diebus, incensus insano amore Cassandrae, et gener futurus ferebat auxilium Priamo Phrygibusque : infelix, qui non audierat præcepta furentis sponsæ ! Quos confertos ubi vidi audere in prælia, his verbis super incipio : Juvenes, pectora fortissima frustra, si certa cupido est vobis sequi me audentem extrema, videtis quæ fortuna sit rebus nostris : omnes Di, quibus hoc imperium steterat, excessere suis adytis arisque relictis : succurritis urbi incensæ : moriamur, et ruamus in media arma. Una salus est victis sperare nullam salutem.

TRANSLATION.

come to Troy, inflamed with a Passion for Cassandra to Madness ; and, in Prospect of being one Day Priam's Son in-law, brought Assistance to him and the Trojans. Ill-fated Youth, who heeded not the Admonitions of his inspired Spouse ! Whom, close united, soon as I saw resolute to engage, to animate them the more I thus begin : “ Gallant Youths, Souls heroic and magnanimous, but all in vain ! if it is your resolute Purpose to follow me in this last desperate Attempt, what is the Situation of our Affairs you see : All the Gods, by whom this Empire stood, have deserted their Shrines and Altars abandoned to the Enemy : You come to the Relief of the City in Flames : Let us meet Death, and rush into the thickest of our armed Foes. The only Safety for the Vanquished is to throw away all Hopes of

NOTES.

ed to Ceræbus what Homer says of Oibryoneus, in the thirteenth Book of the Iliad.

348. *Incipio super his.* I translate *super*, *over* and *above*, or *the more*, viz. to animate them. This is the Sense in which *Servius* takes it, and of which it is very capable ; and it is certainly much more elegant than to understand it as *Ruxus* has done, *incipio super*, i. e. *de his*, which is so flat, that one would not choose it, if any other was possible.

348. *Juvenes, fortissima frustra.* There is a great Confusion and Neglect of Method in this Speech, to mark the Hury and Disorder of Æneas's Mind.

351. *Excessere omnes—Di.* Before the Taking of any City, it was usual for the Besiegers to invite the tutelary Deities to leave the Place, that no Sacrilege might be committed ; or imagining the City could not be taken till they had

deserted it. For which Reason the Romans took Care to conceal the Latin Name of that God, under whose Patronage Rome was ; and the Priests were not allowed to call the Roman Gods by their Names, lest, if their Names had been known, an Enemy might solicit them away. See *Macrob.* on this Verse, Saturn. Lib. III. Cap. 9. *Turnebus* however rather thinks the Poet alludes to a Tradition preserved in *Æschylus*, and other ancient Poets, that, when Troy was near its Doom, the Gods were seen bearing away their Statues out of the Temples.

354. *Una salus victis, &c.* This is the Argument which the brave *Leonidas* made Use of to animate his Men to sell their Lives as dear as possible : *Ita feci firmaverat, ut ire se parato ad moriendum animo teneret : memento, quatercunque periclitaberis, cadendum esse.* Justin, Lib. II. Cap. 11.

Sic furor est adlitus animis juvenum. Inde, ceu lupi raptorem in atra nebula, quos improba rabies ventris exegit cæcos, quæque catuli reliæti expectant siccis faucibus, vadimus per tela, per hostes, in mortem haud dubiam, tenemusque iter mediæ urbis: atra nox circumvolat nos cava umbra. Quis explicet cladem illius noctis, quis fando explicet funera, aut possit æquare labores lacrymis? antiqua urbs, dominata per multos annos, ruit:

Sic animis juvenum furor additus. Inde, lupi ceu 355
Raptorem, atra in nebula, quos improba ventris
Exegit cæcos rabies, catulique reliæti
Faucibus expectant siccis, per tela, per hostes,
Vadimus haud dubiam in mortem, mediæque
tenemus
Urbis iter: nox atra cava circumvolat umbra. 360
Quis cladem illius noctis, quis funera, fando
Explicet? aut possit lacrymis æquare labores?
Urbs antiqua ruit, multos dominata per annos:

TRANSLATION.

Safety." Thus the Courage of the Youths is kindled into Fury: Then, like ravenous Wolves in a gloomy Fog, whom the fell Rage of Hunger hath driven from their Dens, blind to Danger, and their Whelps left behind long for their Return with Jaws parched and thirsting for Blood; through Arms, through Enemies we march up to imminent Death, and advance through the Middle of the City; sable Night hovers around us with her deepening Shade, Who can describe the Havock, who the Deaths of that Night? Or *who* can furnish Tears equal to the Disasters? Our ancient City, the Seat of Dominion for many Years,

NOTES.

355. *Inde lupi ceu.* Dr. Trapp objects to this Simile, that it is quite foreign to the Purpose; nor can he imagine why Men of Courage and Virtue, endeavouring to defend their Country, though by Night, should be compared to Wolves ravening for their Prey: In a Word, he will have it, that there is nothing but the Darkness of the Night common to both. But, if I am not much mistaken, there is another very material Circumstance wherein they agree, namely, the Rage and Fury with which both of them are impelled in the Pursuit of their respective Ends. The Comparison lies not at all in the Action itself, but in the Manner of Acting. This is particularly implied in the Expression *exegit cæcos*, as hungry, ravenous Wolves are driven from their safe Retreats blindfold, precipitantly, and without any Fear of Danger, so we rush desperately on our Foes, looking Death and every Danger in the Face with undaunted Boldness and Intrepidity. There is a vast Difference between the *Manners* in which even Men of Courage and Virtue may exert themselves in the Cause of their Country; some are prudent, rational, cool and sedate, while others are furious, impatient of Revenge, outrageous and desperate. Now in this last Manner the Poet shews us *Æneas* and his Party spilling blood on their Foes, and thirsting

after their Blood, like gaunt Wolves ravening for their Prey. This is further evident from the additional Circumstance in the Comparison (which another Commentator thinks superfluous) I mean that of their Whelps gaping for their Return; by which the Poet, doubtless, designed to represent those Animals in their fiercest and most ravenous State, and therefore the more proper to image the Fierceness of the Mind driven to Despair.

356. *Atra in nebula.* Because in the Night-time, or in dark, foggy Weather, they are most bold and adventurous, a Circumstance wherein the Simile agrees.

358. *Faucibus—siccis.* Some are of Opinion, that *Virgil* here writes according to philosophical Experience and Observation: For those, who have undergone long Fasting, are observed to be more distressed with Thirst than Hunger; for which this Reason is assigned by *Plutarch*, that though the human Body is made up of the Qualities of all the four Elements, yet the strongest and most prevalent is Heat, which requires a constant Supply of Nourishment; but perhaps this is too refined.

359. *Mediæque tenemus urbis iter.* This Circumstance is mentioned to shew their Boldness and Intrepidity. On the other Hand we see *Æneas* afterwards, when he is afraid of the Enemy

Plurima perque vias sternuntur inertia passim
 Corpora, perque domos, et religioſa Deorum 365
 Limina. nec ſoli pœnas dant ſanguine Teucri:
 Quondam etiam victis redit in præcordia virtus,
 Victoresque cadunt Danaï: crudelis ubique
 Luctus, ubique pavor, et plurima mortis imago.
 Primus ſe Danaûm, magna comitante caterva,
 Androgeos offert nobis, ſocia agmina credens, 371
 Inſcius: atque ultro verbis compellat amicis:
 Feſtinate viri, nam quæ tam ſera moratur
 Segnitie? alii rapiunt incenſa feruntque
 Pergama: vos celiſis nunc primùm a navibus
 itis? 375
 Dixit: et extemplo (neque enim reſponſa da-
 bantur
 Fida fatiſ) ſenſit medios delapſus in hoſtes.

inertiaque corpora plurima ſternuntur paſſim per vias, perque domos, et religioſa limina Deorum. Nec Teucri ſoli dant pœnas ſuo ſanguine; quondam virtus redit in præcordia etiam victis, Danaique victores cadunt: ubique eſt crudelis luctus, ubique pavor, et plurima imago mortis. Androgeos, magna coterua eum comitante, primus Danaûm offert ſe nobis, credens noſtra agmina eſſe ſocia, inſcius; atque ultro compellat nos amicis verbis: viri feſtinate, nam quæ tam ſera ſegnitie moratur vos? alii rapiunt feruntque Pergama incenſa: veſtre nunc primùm itis a celiſis navibus? Dixit, et extemplo ſenſit eſſe delapſus in medios hoſtes (neque enim ſatis fida reſponſa dabantur.)

TRANSLATION.

rumbles to the Ground: Great Numbers of ſluggiſh Carcaſes are ſtrowed up and down, both in the Streets, in private Houſes, and the ſacred Temples of the Gods. Nor is it the Blood of the Trojans alone that iſpilt: The Vanquiſhed too at Times reſume their Courage; and the victorious Grecians bleed: Every where appears cruel Sorrow, every where Terror, and Death in a thouſand Shapes. The firſt of the Greeks who comes up with us is Androgeos, accompanied by a numerous Band, unadviſedly imagining that we were confederate Troops; and he introduces himſelf to us with this friendly Addreſs: Haſte, brave Associates, what ſo tardy Sloth detains you? Others tear and plunder the blazing Palaces of Troy: Are you but juſt come from your lofty Ships? He ſaid, and inſtantly perceived (for we returned him no very friendly Answer) that he had ſtumbled into the miſt

NOTES.

Enemy on Account of his aged Father, his Wife and Son, tracing out all the By-paths and unfrequented Lanes:

Namque avia curſu

Dum ſequor, et nota excedo regione viarum.

364. *Plurima—ſternuntur inertia—corpora.* I have here followed the Current of Interpreters, and tranſlated *inertia corpora*, with Dr. Trapp, *ſluggiſh Carcaſes*; but perhaps it may do better to tranſlate *ſternuntur*, are knocked down, as *Æn.* X. 429.

Sternitur Arcadiæ proles, ſternuntur Etrufci. And then there will be a great Propriety in giving *corpora* the Epithet *inertia*, to denote the more feeble and helpſe of the Inhabitants, even the infirm old Men and weak Women, who made no Reſiſtance in the Streets, who

could not ſtir from their Houſes, or who fled for Refuge to the Temples of the Gods:

Plurima perque vias ſternuntur inertia paſſim Corpora, perque domos, et religioſa Deorum Limina.

366. *Nec ſoli pœnas dant ſanguine Teucri.* Word for Word, Nor do the Trojans only ſuffer by the Effuſion of their Blood.

367. *Quondam etiam victis, &c.* i. e. Sometimes even Valour returns into the Breſts of the vanquiſhed Trojans.

372. *Utro verbis compellat amicis.* Literally, Firſt addreſſes us with friendly Words.

374. *Alii rapiunt, &c.* The Meaning is, that others have already gained the Victory, and are now reaping the Spoil; whereas you have not ſo much as begun to fight.

379. *Im-*

Obstupuit, retroque repressit pedem cum voce. Veluti qui nitens humi pressit anguem improvisum ex aspris sentibus, trepidusque repente refugit eum attollentem iras, et tumentem cæcula colla: haud secus abibat Androgeos tremefactus viisu. Irruimus, et circumfundimur densis armis; passimque sternimus eos ignaros loci et captos formidine: fortuna aspirat primo nostro labori. Atque hic Coræbus, exultans successu animisque, inquit: O socii, qua fortuna prima monstrat nobis iter salvis, quaque dextra ostendit se, sequamur. Mutemus clypeos, aptemusque nobis insignia Danaûm: quis requirat in hoste dolus sit an virtus?

Obstupuit, retroque pedem cum voce repressit :
Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repente refu-
git 380

Attollentem iras, et cæcula colla tumentem ;
Haud secus Androgeos visu tremefactus abibat.
Irruimus, densis et circumfundimur armis :
Ignarosque loci passim et formidine captos
Sternimus : aspirat primo fortuna labori : 385
Atque hic exultans successu animisque Coræbus,
O socii, quæ prima, inquit, fortuna salutis
Monstrat iter, quaque ostendit se dextra, se-
quamur.

Mutemus clypeos, Danaûmque insignia nobis
Aptemus : dolus, an virtus, quis in hoste requi-
rat ? 390

TRANSLATION.

of Foes: He was nonplussed, and with his Words recalled his *hasty* Step. As one who, in his *heedless* Walk, hath trod upon a Snake, *shooting* unawares from rough Thorns, and in fearful Haste hath started back from him, while he is collecting all his Rage, and swelling his azure Crest ; just so Androgeos, terrified at the Sight of us, began to withdraw. We rush in, and, with Arms to Arms close joined, inclose them round ; and knock them down here and there, Strangers as they were to the Place, and arrested with Fear : *Thus* Fortune smiles upon our first Enterprize. Upon this Coræbus exulting with Success and Courage : My Associates, says he, where Fortune thus early points out our Way to *Conquest and Safety*, and where she shews herself propitious, let us follow *her*. Let us exchange Shields, and accommodate to ourselves the Badges of the Greeks : Whether Stratagem or Valour, who questions in an Enemy ? They themselves will

NOTES.

379. *Improvisum aspris veluti.* This Simile is borrowed from *Homer* ; but *Virgil* is most happy in the Application, and has improved upon his Original, by the Addition of several Circumstances, that heighten the Comparison, and give it more Force and Likeness, as the learned Reader will easily see, by comparing the one with the other. *Vide* *Iliad* III. Verse 33.

384. *Formidine captos.* Surely this Expression implies more than barely *terrified* or *metu perterritos*, as *Ruarius* has it. *Captus formidine* signifies to be so under the Power of Fear, that they were not able to exert themselves, *enchained*, *arrested*, or *nonplussed by Fear* ; to be so enslaved to this Passion, that they could obey nothing but its Impulses.

386. *Coræbus.* This *Coræbus* is said to have

been remarkable for nothing so much as his Stupidity ; as an Instance of which *Zenobius* relates, that he used to amuse himself in counting the Waves of the *Sæa*. Agreeably to this Character, *Virgil* tells us, he came to *Troy* when the War was almost finished, and that a mad Passion of *Cassandra* was the Motive that drew him thither ; and, for the same Reason, he appears to be a very proper Person to contrive this Stratagem, so rash in itself, and so fatal in the Execution.

389. *Danaûmque insignia.* This seems to refer to the Figures or Images engraved on their Bucklers ; those of the *Greeks* bearing the Image of *Nepitune*, and those of the *Trojans* that of *Minerva*, as we learn from *Servius*.

Arma dabunt ipsi. sic fatus, deinde comantem
Androgei galeam, clypeique insigne decorum,
Induitur; laterique Argivum accommodat en-
sem:

Hoc Ripheus, hoc ipse Dymas, omnisque juven-
tus

Læta, facit: spoliis se quisque recentibus ar-
mat.

Vadimus immixti Danaïs, haud numine nostro:
Multaque per cæcam congressi prœlia noctem

Conserimus; multos Danaûm demittimus Orco.
Diffugiunt alii ad naves, et littora cursu

Fida petunt: pars ingentem formidine turpi
Scandunt rursus equum, et nota conduntur in
alvo.

Heu, nihil invitis fas quenquam fidere Divis!

TRANSLATION.

supply us with Arms: This said, he puts on the crested Helmet of Androgeos, and the rich Ornament of his Shield, and buckles to his Side a Grecian Sword. The same does Ripheus, the same does Dymas too, and all the Youth well pleased: Each arms himself with the recent Spoils. We march on, mingling with the Greeks, *but* not with Heaven on our Side; and in many a Skirmish we engage during the dark Night; many of the Greeks we send down to Pluto's Kingdom. Some fly to the Ships, and make what Haste they can to the trusty Shore: Some, through dishonest Fear, scale once more the bulky Horse, and lurk within his well-known Womb. *But* alas! on nothing ought Man to presume, while the Gods are against him. Lo! Cassandra, Priam's Virgin Daughter,

NOTES.

391. *Comantem Androgei galeam.* The Helmet is called *comans*, *quaving with a hairy Crest*, because the Crests were made of the Hair of Beasts, as *Æn. X.* 869.

Ære caput fulgens, cristâque birsutus equinâ.

392. *Clypeique insigne decorum.* The rich or beauteous Ornament of his Shield, i.e. His Shield richly ornamented, as the Manner of the Ancients was. *Insigne* therefore is not here an Epithet, but a Substantive.

394. *Hoc ipse Dymas.* Some make a Comma at *ipse*, and refer it to *Æneas*: The same did Ripheus, the same did I, and Dymas, &c.

396. *Vadimus immixti.* This is often assigned as a Character of the Valorous, that they mingle with the Enemies Ranks. Therefore *Homer* says of *Dioned*, he was so mixed with the Trojan Troops, that a Spectator would have been sometimes at a Loss to know whether he

belonged to them or the Greeks:

Τυδιδὸν δ' αὖτε ἀν' ἑλπίσιν ποταμοῖσι μέσσην
Ἡμίτῃ μιν τινάσσον ὀυδινίῃ, ἢ μὲν Ἀχαιῶν.

In every Quarter fierce Tydides rag'd,
Amid the Greek, amid the Trojan Train,
Rapt thro' the Ranks he thunders o'er the
Plain,

Now here, now there, he darts from Place to
Place,

Pours on the Rear, or lightens in their Face.

Pope's Iliad, V. 110.

396. *Haud numine nostro.* By *haud nostro* here *Servius* understands either *adverse*, not friendly to us; or he considers it in Allusion to the Images of the Gods on the Shields, mentioned in a preceding Note: The God represented on our Shields was not ours; we had thrown away our own Backlers, with the Image of our Patroness *Athena*, the Symbol of Protection.

Ecce Cassandra Priameia virgo trahatur passis crinibus a templo adytisque Minervæ, frustra tendens ad cælum ardentia lumina: lumina inquam, nam vincula arcebant ejus teneras palmas. Coræbus, furiosa mente, non tulit hanc speciem, et moriturus iniecit sese in medium agnens. Cuncti consequimur eum, et incurrimus densis armis. Hic primum obruimur telis nostrorum ex alto culmine delubri, cædesque miserrima oritur ex facie nostrorum armorum, et errore Graiarum jubarum: tum Danai undique collecti invadunt nos, commoti gemitu atque ira creptæ virginis: acerrimus erat Ajax, et gemini Atridæ, omnisque exercitus Dolopum. Ceu venti adversi Zephyrusque, Notusque, et Euris lætus Eois equis, quondam configunt, turbæ rupto; sylvæ stridunt, Nereusque spumeus sævit tridenti, atque ciet æquora ab imo fundo.

Ecce trahatur passis Priameia virgo Crinibus a templo Cassandra adytisque Minervæ, Ad cælum tendens ardentia lumina frustra: 405 Lumina, nam teneras arcebant vincula palmas. Non tulit hanc speciem furiosa mente Coræbus, Et sese medium iniecit moriturus in agmen. Consequimur cuncti, et densis incurrimus armis. Hic primum ex alto delubri culmine telis 410 Nostrorum obruimur, oriturque miserrima cædes, Armorum facie, et Graiarum errore jubarum. Tum Danai gemitu, atque creptæ virginis ira, Undique collecti invadunt, acerrimus Ajax, Et gemini Atridæ, Dolopumque exercitus omnis. Adversi rupto ceu quondam turbine venti 416 Configunt, Zephyrusque, Notusque, et lætus Eois

Euris equis; stridunt sylvæ, sævitque tridenti Spumeus, atque imo Nereus ciet æquora fundo.

TRANSLATION.

with her Hair all dishevelled, was dragged along from the Temple and Shrine of Minerva, raising to Heaven her glaring Eyes in vain; *I say* her Eyes, for Cords bound her tender Hands. Coræbus, in the Transports of his Soul, could not bear this Spectacle, and, resolute on Death, flung himself into the Midst of the Band. We all follow, and rush upon them in a Breast. Upon this we are first overpowered with the Darts of our Friends from the high Battlements of the Temple, and a most piteous Slaughter ensues, *occasioned* by the Appearance of our Arms, and the *fatal* Disguise of our Grecian Crests. Next the Greeks, through Anguish and Rage for the Rescue of the Virgin, fall upon us in Troops from every Quarter; Ajax most fierce, both the Sons of Atreus, and the whole Bands of the Dolopes. As, at Times, in a bursting Hurricane, opposite Winds encounter the West and South, and Euris, proud of his eastern Steeds; the Woods roar, foamy Nereus rages with his Trident, and tosses up the Seas from the lowest Bottom. They too, whom, through the Shades, in the dusky Night,

NOTES.

405. *Frustra.* i. e. In vain she lifted them to Heaven, imploring Pity from the Gods, now inexorable: or in vain seeking to move the Compassion of the Greeks.

414. *Ajax.* This is Ajax, the Son of Oïlers, by whom *Cassandra* was ravished in the Temple of *Minerva*. As for the other *Ajax*, the Son of *Telamon*, he had been cast some Time before in the Dispute for *Attilis's* Arms,

and killed himself for Grief at his Disappointment.

416. *Adversi rupto ceu quondam turbine ventri.* This Simile is an Imitation of *Homer*, II. IX. *ad init.* *Scaliger*, in comparing the two, finds the Preference so much due to *Virgil*, that he reckons him the Master, and *Homer* only the Scholar.

Illi etiam, si quos obscura nocte per umbram
 Fudimus infidiis, totaque agitavimus urbe, 421
 Apparent; primi clypeos, mentitaque tela
 Agnoscunt, atque ora sono discordia signant.
 Illicet obruimur numero, primusque Coræbus
 Penelei dextra Divæ armipotentis ad aram 425
 Procumbit: cadit et Ripheus, justissimus unus
 Qui fuit in Teucris, et servantissimus æqui:
 Dis aliter visum. percunt Hypanisque Dymasque,
 Confixi a sociis: nec te tua plurima, Pantheu,
 Labentem pietas, nec Apollinis insula, texit. 430
 Iliaci cineres, et flamma extrema meorum!
 Testor, in occasu vestro, nec tela, nec ullas
 Vitavisse vices Danaûm; et, si fata fuissent

Illi etiam apparent, si quos fudimus infidiis per umbram in obscura nocte, agitavimusque in tota urbe; hi primi agnoscunt clypeos telaque mentita, atque signant ora nostra sono discordia. Illicet obruimur numero, Coræbusque primus procumbit dextra Penelei, ad aram armipotentis Divæ; et Ripheus cadit, qui fuit unus justissimus et servantissimus æqui in Teucris: visum est aliter Dis. Hypanisque Dymasque confixi a sociis percunt: nec tua plurima pietas, o Pantheu, nec insula Apollinis texit te labentem. O cineres Iliaci, et extrema flamma meorum! testor vos, me vitavisse nec tela, nec ullas vices Danaûm, in vestro occasu; et, si fata fuissent

TRANSLATION.

we, by Stratagem, had routed, and persecuted all over the City, now make their Appearance; they are the first who discover our Shields and counterfeit Arms, and mark the Sound of our Voices to disagree with our Armour. In a Moment we are overpowered by Numbers, and first Coræbus sinks in Death by the Hand of Peneleus, at the Altar of the Warrior Goddess: Ripheus too falls, the most eminently virtuous among the Trojans, and a Man of the strictest Integrity. But, tho' we may think he deserved a better Fate, to the Gods it seemed otherwise. Hypanis and Dymas die by the cruel Darts of their own Friends: Nor did thy signal Piety, nor the holy Fillets of thy God Apollo, save thee, unhappy Pantheus, in thy dying Hour! Ye sacred Remains of Troy, ye expiring Flames of my Country! witness, that in your Fall I shunned nor Darts nor any deadly Weapon of the Greeks: and, had it been fated that I should fall, I deserved it by this Hand.

NOTES.

424. *Illicet*. i. e. *Fortwith, in a Trice*. This Word anciently signified the same with *actum est*, all is over. It was an Expression used by the Judge, who, when he thought fit to put an End to Business, ordered the Crier to pronounce the Word *illicet*, i. e. *in licet*, all Parties may be gone, the Business of the Court is over. Hence the Term is used by Terence in the same Sense with *actum est*, in *Adelph.* *En tibi rescivit omnem rem, id nunc clamat illicet*. Again in *Eunuch.* *Actum est, illicet, perisisti*. Servius.

428. *Dis aliter visum*. I shall not trouble the Reader with all the Explications which Commentators have given of this Passage; it is obvious that the Poet could never mean to say, *He was the justest and most upright Man of all the Trojans, but the Gods thought him not so*; for this would be a Contradiction, since, if the

Gods thought him not so, he certainly was not the justest. Yet this is Mr. Dryden's Sense of the Words:

*Just of his Word, observant of the Right:
 Heaven thought he not so.*

There must therefore be somewhat understood in which the *Dis aliter visum* immediately refers; and that is, the Reflection which every attentive Reader naturally makes in contemplating the unhappy Fate of so virtuous a Man, *Alas, what Pity so just a Man should have perished with the rest! surely he deserved a better Fate*. This Thought would naturally arise in Æneas's own Mind, but he checks it with the pious Reflection, *Dis aliter visum*. See Dr. Clarke's Note on Homer, *Iliad* V. 22, where he shews an Instance of the Ellipsis parallel to this.

423. *Testor vices*. By *vices* here Servius understands

ut caderem, me meruisse hac manu ut caderem. Iphitus et Pelias mecum divellimur inde, quorum Iphitus jam erat gravior ævo, et Pelias tardus vulnere Ulyssæi, protinus vocati clamore ad sedes Priami. Hic æro cernimus ingentem pugnam, ceu cætera bella forent nusquam, ceu nulli morerentur in totâ urbe; cernimus Martem sic indomitum, Danaosque ruentes ad tecta, limenque obsessum actâ testudine. Scalæ hærent parietibus; Danaique nituntur ascendere gradibus. earum sub ipsos postes portarum, proteſtque sinistris obijciunt clypeos ad tela, præſant fastigia dextris,

Ut caderem, meruisse manu. divellimur inde, Iphitus et Pelias mecum; quorum Iphitus æ-

VO

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Jam gravior, Pelias et vulnere tardus Ulyssæi; Protinus ad sedes Priami clamore vocati.

Hic verò ingentem pugnam, ceu cætera nusquam Bella forent, nulli totâ morerentur in urbe, Sic Martem indomitum, Danaosque ad tecta ru-

entes

440

Cernimus, obsessumque actâ testudine limen.

Hærent parietibus scalæ, postesque sub ipsos Nituntur gradibus; clypeosque ad tela sinistris Protecti obijciunt, præſant fastigia dextris.

TRANSLATION.

Thence we are forced away, Iphitus, Pelias, and I; of whom Iphitus was now unweildy through Age, and Pelias, disabled by a Wound from Ulysses: forthwith to Priam's Palace called by *dismal* Outcries. Here, indeed, a dreadful Fight rises to our View, as though this had been the only Seat of the War, *as though* none had been dying in all the City *besides*; with such ungoverned Fury we see Mars raging, the Greeks rushing forward to the Palace, and the Gates besieged by the Troops, advancing under the Shelter of their tortoiséd Bucklers. Scaling Ladders are fixed on the Walls, and by their Steps they mount at the very Doorposts, and, protecting themselves by their Left-arms, oppose their Bucklers to the Darts, *while* with their Right-hands they grasp the Battlements. On the other

NOTES.

understands *Fights*, *quia per vicissitudinem pug-nabatur, because they fought by Courses*. Scaliger dislikes this Sense, and will have it to mean *Wounds* and *deadly Blows*, *vulnera et cer-des*, because Wounds in Fighting are mutually given and received. But the justest Idea of the Word *æres* is that given by *Donatus*, who considers it as an Allusion to Gladiators. *æro*, the Verb joined with it, being a Term used in Fencing, *to parry off a Thrust*, in Opposition to *pero*, *to aim a Thrust*.

434. *Meruisse manu*. I deserved it by this Hand, or by Fighting. There is something very noble in this Sentiment, which considers Death as a Prize or Reward which the Valiant won by their Merit. This agrees with his former Reflection, *pulchrumque mori succurrat in armis*; the same with *Horace's*

Dulce et decorum est pro patria mori.

434. *Divellimur inde*. We are torn away. He speaks of it as a great Affliction; and, as it were, accuses his Fate, that denied him the Honour of so glorious a Death.

441. *Actâ testudine*. By applying the *Testudo* or *Tortoise*. It was properly a Figure which the Soldiers cast themselves into, and is thus described by *Livy*, Lib. XLIV. 9. *Scutis super capita densatis, stantibus primis, secundis submissis, tertiis magis, et quartis, postremis etiam genu nixis, sustigiatam, sicut tecta ædificiorum sunt, testudinem faciebant*; i. e. Their Targets closed together above their Heads, to defend them from the missive Weapons of the Enemy; the first Rank stood upright, the rest stooped lower and lower by Degrees, till the last Rank kneeled down upon their Knees; so that, every Rank covering with their Targets the Heads of all in the Rank before them, they represented a Tortoise-shell, or a Sort of a Penthouse. The carrying on of an Attack against a Place, by this Sort of Engine, was called *agere testudinem*.

442. *Poesque sub ipsos nituntur gradibus*. By *gradibus* here we may either understand the Steps that led up to the Palace, as was common in the Houses of the Great, or rather the Steps of

Dardanidæ contra turres ac tecta domorum 445
Culmina convellunt : his se, quando ultima cer-
nunt,

Extremâ jam in morte parant defendere telis :
Auratasque trabes, veterum decora alta parentum,
Devolvunt : alii strictis mucronibus imas
Obsedere fores, has servant agmine denso. 450
Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.
Limen erat, cæcæque fores, et pervius usus
Tectorum inter se Priami, postesque relictî
A tergo, infelix quâ se, dum regna manebant, 455
Sæpius Andromache ferre incommitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.

*Contra Dardanidæ convellunt
turres ac tecta culmina domorum :
quando cernunt ultima, parant
defendere se his telis jam in ex-
tremâ morte ; devolvuntque au-
ratas trabes, alta decora vete-
rum parentum : alii obsedere imas
fores strictis mucronibus, servant
has denso agmine. Animi nostri
sunt instaurati succurrere tectis
regis, levareque viros auxilio,
addere vim victis. Erat li-
men foresque cæcæ, et pervius
usus tectorum Priami inter se,
postesque relictî à tergo, quâ in-
felix Andromache incommitata sæ-
pius solebat ferre se ad soceros, d. m.
regna Priami manebant, et trabe-
bat puerum Astyanacta avo suo :*

TRANSLATION.

Hand the Trojans tear down the Turrets and Roofs of their Houses ; with these Weapons, since they see the Extremity, they seek to defend themselves now in their final Catastrophe, and tumble on *their Foes* the gilded Rafter, those stately Ornaments of their Ancestors : Others with drawn Swords beset the Gates below : These they guard in a firm, compact Body. We resume all our Ardour to relieve the royal Palace, support our *labouring* Friends, and inspire their drooping Hearts with *new Life and Vigour*. There was a Passage and secret Entry that served for free Communication between the two Palaces of Priam, a neglected Postern-Gate, by which unfortunate Andromache, while the Kingdom stood, was often wont to resort to the royal Pair without Guard and Retinue, and to lead the Boy Astyanax to his Grand-sire. *By this* I mount up to the Roof of the highest

NOTES.

of the Scaling-ladders. I have translated it according to this last Sense : They mount up, or press to get up, *viz.* to the Roof by the Ladders, which were placed under the very Door-posts.

445. *Tecta domorum culmina.* The covered Tops of Houses. Though *tecta* is mostly put by itself, yet it is an Adjective, and must have *culmina*, or some such Substantive, understood.

446. *Culmina convellunt—auratasque trabes devolvunt.* This single Circumstance gives us a very lively Image of Men in Despair.

448. *Decora alta.* Some ancient Copies read *decora illa parentum*, which has a peculiar Emphasis.

449. *Alii—imas obsedere fores.* These I take to be Trojan Guards mentioned below, Verse 485. Others however understand it of the Greeks.

452. *Victis.* i. e. Despairing, fighting with no Hope of Victory ; as in that Passage above, Verse 354.

Una salus victis nullam sperare salutem.

454. *Tectorum Priami.* Priam had two Palaces adjoining to each other, in the one resided *Hector* and *Andromache*.

455. *Infelix—Andromache.* The Mention of *Andromache*'s using this secret Passage to the Palace gives a Dignity to this Circumstance, which is but low in itself.

457. *Ad soceros.* Her Fathers, or rather Parents in Law ; i. e. *Priam* and *Hecuba*. Perhaps in Imitation of *Euripides*, who in his *Andromache* comprehends them both under the single Word *πατέρες*.

457. *Astyanax.* Astyanax was *Hector*'s Son by *Andromache*. Some say he was carried off by *Ulysses*, others by *Menelaus*, in the Absence of *Priam*, and thrown over a Precipice, to evade the Prophecy, which imported, that, if he lived, he would be the Avenger of his Parents and Country.

457. *Trahabat.* This Word is used before in N 2 the

Hæc evado ad fastigia summi cul-
minis, unde miseri Teucri jacta-
bant manu irrita tela. Nos cir-
cum aggressi ferro turrim stan-
tem in præcipiti, educamque
summis telis sub astra, unde
omnis Træja solita est videri, et
naves Danaûm solitæ, et A-
chaïca castra solita erant videri,
aggressi inquam turrim quæ sum-
ma tabulata dabant juncturas
labantes, convellimus eam ex
altis sedibus impulsisque: Ea
repente lapsa trahit ruinam cum
sonitu, et latè incidit super ag-
mina Danaûm: optati subeunt;
nec saxa cessant, nec ullum æ-
mus telorum cessat interea. Ante
vestibulum ipsam, inque primo
limine exultat Pyrrhus coruscus
telis et abená luce.

Evado ad summi fastigia culminis, unde
Tela manu miseri jactabant irrita Teucri.
Turrim in præcipiti stantem, summisque sub af-
tra
Educam telis (unde omnis Troja videri,
Et Danaûm solitæ naves, et Achæia castra)
Aggressi ferro circum, quæ summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus, impulimusque: ea lapsa repente rui-
nam
Cum sonitu trahit, et Danaûm super agmina
latè
Incidit: ast alii subeunt; nec saxa, nec ullum
Telorum interea cessat genus.
Vestibulum ante ipsum primoque in limine Pyr-
rhus

Exultat, telis et luce coruscus ahenâ: 470

TRANSLATION.

Battlement, whence the distressed Trojans were hurling unavailing Darts. With our Swords assailing all around a Turret, situated on a Precipice, and shooting up its towering Top to the Stars (whence we were wont to survey all Troy, the Fleet of Greece, and the Grecian Camp) where the topmost Story made the Joins more apt to give Way, we tear from its steep Foundation, and push on our Force. The huge Pile, on a sudden tumbling down, brings thundering Desolation with it, and falls with wide Havock on the Grecian Troops. But others soon succeed. Mean While, neither Stones, nor any Sort of missive Weapons, cease to fly. Just before the Vestible, and at the outer Gate, Pyrrhus exults, glittering in Arms and gleamy Brass: As when a Snake comes forth to Light, having fed on

NOTES.

the same Sense, when *Pantheus* is carrying away his Gods, and a little Boy his Grandchild, *parvumque nepotem ipse trahit*.

458. *Evado*. I escape to the Top; this points to the Danger there was of his being intercepted, as Verse 531.

460. *In præcipiti stantem*. If *Virgil* means no more by this, as *Dr. Trapp* and others contend, but to let us know the Tower was high, it is odd he should use so many Words for that End: First, *in præcipiti stantem*, and then, *educam summis telis sub astra*. The former is certainly capable of signifying its threatening or threatening Situation, that it stood on the outmost Verge of the high Wall, as on the Brink or a Precipice.

463. *Summa tabulata*. It is difficult to find out the Meaning of *Summa* in this Place, because *Virgil* speaks as if the whole Turret had

been pushed down, and not one Story only. I am therefore inclined to understand the *summa tabulata* of the highest Story of the Palace, on which the Turret stood. Or perhaps it means only, that the upper Part of the Tower was overthrown.

464. ——— *Convellimus altis Sedibus, in pulvisque: ea lapsa repente ruinam Cum sonitu trahit, et Danaûm super agmina latè Incidit*.

The Rumbling of these Verses, and the Rapidity with which they move (being all Dactyls but the last Foot, in which heroic Verse requires a Spondee) is another Instance of *Virgil's* admirable Talent in making the Sound express the Sense.

470. *Luce ahenâ*. Literally *brassy Light*, i. e. The Gleam or Resplendence of his brazen Armour. So *Thucyd.* B. VII.

Qualis ubi in lucem coluber, mala gramina pas-
tus,

Frigida sub terrâ tumidum quem bruma tegebat,
Nunc positis novus exuviis, nitidusque juventâ,
Lubrica convolvit sublato pectore terga

Arduus ad solem, et linguis micat ore triful-
cis.

Unâ ingens Periphas, et equorum agitator A-
chillis

Armiger Automedon, unâ omnis Scyria pubes
Succedunt testô, et flammâs ad culmina jactant.
Ipse inter primos, correptâ durâ bipenni,

Talis qualis ubi coluber, passus
mala gramina, prodit in lucem,
quem tumidum frigida bruma
tegebat sub terrâ; nunc novus,
exuviis positis, nitidusque ju-
ventâ, convolvit lubrica terga,
pectore sublato, arduus ad solem,
et micat linguis trifuleis in ore.
Unâ cum Pyrrho ingens Peri-
phas et armiger ejus Automedon,
quondam agitator equorum A-
chillis; unâ etiam omnis Scyria
pubes succedunt testô, et jactant
flammâs ad culmina. Pyrrhus
ipse inter primos, durâ bipenni
correptâ

TRANSLATION.

noxious Herbs, whom, bloated with Poison, the frozen Winter hid under the Earth, now renewed, and sleek with Youth, after casting his Skin, with Breast erect he rolls up his slippery Back, reared to the Sun, and brandishes a three-forked Tongue in his Mouth At the same Time bulky Periphas, and Automedon, formerly Chariotcer to Achilles, now Pyrrhus's Armour-bearer; at the same Time all the Youth whom Pyrrhus brought from Scyros-Island advance to the Wall, and toss flaming Brands to the Roof. Pyrrhus himself in the Front, snatching up a Battle-

NOTES.

Αὐγὴ χαλκήν κορυζῶν ἀπὸ λαμπρύναντος.

The blazén Splendor of the shining Helms.

471. *Qualis ubi in lucem.* Prodit, or some such Word, is obviously understood. This Simile is an Improvement on that in *Homer*, II. XXII. 93, where *Hector's* fierce Manner of expecting the Approach of *Achilles* is compared to a Snake eyeing one whom he is going to attack:

Ὡς δὲ δοκῶν, &c.

So roll'd up in his Den, the swelling Snake

Beholds the Traveller approach the Brake; they

When fed with noxious Herbs his rigid Veins

Have gather'd half the Poisons of the Plains.

Pope's *Homer*.

471. *Mula gramina passus.* This is a literal Translation of *Homer's* βιβρακὸς κακὰ φασγάν, and agreeable to the Truth of History: Οἱ διακοντοί—οὐκ ὄντι τίνα ἐλδοῦν, &c. When these Serpents lie in wait for either Man or Beast, they eat mortal Roots, &c. *Ælian*. Lib. VI. Cap. 4.

473. *Positis novus exuviis.* We learn from *Aristotle*, that those Animals cast their Sloughs in the Autumn, but especially in the Spring, when they come Abroad after their Winter Confinement. He tells us they begin to cast off from the Eyes, so as to appear at that Time quite blind to those who are unacquainted with

their Nature; then the Head is stripped, for that Part appears smooth before the rest of the Body; and thus, in the Space of about a Day and a Night, they are divested of the Skin of their old Age, and renewed in the Beauty of Youth. *Arist. de Animal.* Lib. VIII. Cap. 17.

475. *Arduus ad solem.* It rears itself up to receive the Heat of the Sun, especially in the Spring, when the warm Sun is most cherishing.

475. *Linguis trifuleis.* The same Author says Serpents have Tongues of a great Length, and cloven. The Poets represent them three-forked, probably on Account of the Volubility of their Tongues, wherein they are said to exceed all Animals whatsoever.

476. *Ingens Periphas.* *Homer* gives him the Epithet of πιδωπιος; for which Reason *Virgil* calls him ingens, vast, gigantic.

477. *Scyria pubes.* Scyros was one of the Cyclades Islands, where *Achilles*, sent thither by his Mother *Thetis*, to the Care of *Lycomedes*, the King of the Island, debauched *Deidamia*, *Lycomedes's* Daughter, and had *Pyrrhus* by her. Others say *Lycomedes* gave him *Deidamia* in Marriage.

478. *Succedunt testô.* i. e. Sub testum cedunt, they advance up to the Wall, so as to be just under the Roof.

perrumpit limina, vellitque æratos postes à cardine: jamque cavavit firma robora, trabe excisâ, et dedit ingentem fenestram lato ore. Domus intus apparet, et longa atria patefcunt: penetralia Priami et veterum regum apponent; videntque armatos stantes in primo limine.

At interior domus miscetur gemitu miseroque tumultu; ædesque cavæ penitus ululant femineis plangoribus: clamor ferit aurea sidera. Tum pavidæ matres errant in ingentibus tectis, amplexæque postes tenent eos, atque figunt oscula illis. Pyrrhus instat patriâ vi; nec claustra, neque ipsi custodes valent sufferre eum: janua labat crebro ariete,

Limina perrumpit, postesque à cardine vellit 480
Æratos: jamque excisâ trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patefcunt:
Apparent Priami et veterum penetralia regum;
Armatosque vident stantes in limine primo. 485

At domus interior gemitu miseroque tumultu
Miscetur: penitusque cavæ plangoribus ædes
Femineis ululant: ferit aurea sidera clamor.
Tum pavidæ tectis matres ingentibus errant; 489
Amplexæque tenent postes, atque oscula figunt.
Instat vi patriâ Pyrrhus; nec claustra, neque ipsi
Custodes, sufferre valent: labat ariete crebro

TRANSLATION.

ax, beats through the stubborn Gates, labours to tear the brazen Posts from the Hinges: And now, having hewn away the Bars, he dug through the firm Boards, and made a large, wide-mouthed Breach; *through which* the Palace within is exposed to View, and the long Galleries are discovered: The sacred Recesses of Priam and the ancient Kings are *prophanely* exposed to View, and they see the armed Guards standing at the Gate.

As for the inner Palace, it is filled with mingled Groans and doleful Uproar, and the hollow Rooms all throughout howl with female Yellings: Their Shrieks strike the golden Stars. Then the trembling Matrons roam through the spacious Halls, and in *fast* Embraces hug the Door-posts, and cling to them with their Lips. Pyrrhus presses on with *all* his Father's Violence: Nor Bars nor Bolts, nor armed Guards themselves are able to sustain *his* Fury. The Gate, by repeated,

NOTES.

480. *Postesque à cardine vellit.* I translate this, *he tries to tear, or shove the Door-posts from the Hinges*; for it cost him a great deal of hard Labour and Struggle before he accomplished his Purpose. See Verse 493.

481. *Excisâ trabe.* By the *Trabes* or *Beam*, which is a general Word, we are to understand here what answers to the Rails, or those Pieces of Timber that stretch cross the Pannels of a Door.

481. *Cavavit.* There is a particular Beauty here in the Change of the Tense: The *perrumpit limina, et vellit postes*, shews *Pyrrhus* beating down, and tearing the Gates: Then *cavavit robora, dedit fenestram*, shews the Breach, the wide Aperture he hath now made in the Door; in consequence of which *apparet domus intus*. All this is picturesque, and paints the Objects to the Life. I remember a similar Instance of the Change of Tense in *Milton*, where the Effect is the same; it is in the fifth Book of

Paradise Lost, Verse 291, where *Raphael's* Arrival in *Paradise* is described:

Their glittering Guards be pass'd; and now is come

Into the blissful Field, through Groves of Myrrb,

And flourishing Odours, Cassia, Nard, and Balm; A Wilderness of Sweet.

487. *Cavæ—ædes.* The Rooms with cield or concave Roofs. Others understand by these Words the same with what was called in one Word *Cavædium*, a Gallery or Piazza.

490. *Amplexæque tenent postes.* This is agreeable to the Roman Superstition, which ascribed a Kind of Divinity to the Gates, Lintel, and Door-posts. The Trojan Matrons therefore embrace and kiss them, imagining these religious Rites would recommend them to the Favour and Protection of the Deities who presided over the Gates.

492. *Ariete crebro.* The *Aries* or battering Ram;

Janua, et emoti procumbunt cardine postes.
 Fit via vi: rumpunt aditus, primosque trucidant
 Immissi Danaï, et latè loca milite complent: 495
 Non sic, aggeribus ruptis cum spumeus amnis
 Exiit, oppositasque evicit gurgite moles,
 Fertur in arva furens cumulo, camposque per
 omnes
 Cum stabulis armenta trahit. Vidi ipse furen-
 tem
 Cæde Neoptolemum, geminosque in limine A-
 tridas: 500
 Vidi Hecubam, centumque nurus, Priamumque
 per aras
 Sanguine fœdantem, quos ipse sacraverat, ignes.
 Quinquaginta illi thalami, spes tanta nepotum,

et postes emoti cardine procum-
 bunt. Via fit vi; rumpunt a-
 ditus; Danaïque immissi truci-
 dant primos, et latè complent
 loca milite. Amnis cum exiit
 spumeus, aggeribus ruptis, evi-
 citque oppositas moles gurgite,
 non sic fertur in arva furens
 cumulo aquarum, trahitque ar-
 menta cum stabulis per omnes
 campos. Ego ipse vidi Neop-
 tolemum furentem cæde, geminos-
 que Atridas in limine: vidi
 Hecubam, centumque ejus nurus,
 Priamumque per aras fœdantem
 sanguine ignes quos ipse sacrave-
 rat. Quinquaginta illi thala-
 mi, tanta spes nepotum,

TRANSLATION.

battering Blows, gives Way, and the Door-posts, torn from their Hinges, tumble to the Ground. Thus the Greeks make their Way by Force, burst a Passage, and, being admitted, butcher the first they meet, and fill the Places all about with their Troops. Not with such Fury a River pours on the Fields its heavy Torrent, and sweeps away whole Herds with their Stalls over all the Plains, when foaming it has burst away from its broken Banks, and borne down opposing Mounds with its whirling Current. These Eyes beheld Neoptolemus transported with bloody Rage, and the two Sons of Atreus in the Gate: I saw Hecuba, and her hundred Daughters-in-Law, and Priam at the Altar, defiling with his Blood the Fires which himself had consecrated. Those fifty Bed-chambers, whereon his great Hopes of a numerous Race were raised, those Doors, that proudly shone with

NOTES.

Ram, as Josephus describes it, was a vast long Beam, like the Mast of a Ship, strengthened at one End with a Head of Lion, something resembling that of a Ram, whence it took its Name. This is hung by the midst with Ropes to another Beam, which lies cross a Couple of Posts; and, hanging thus equally balanced, was by a great Number of Men violently thrust forward, and drawn backward, and so shook the Wall with its Iron Head.

501. Centumque nurus. It does not appear that Hecuba's Daughters-in-Law were a hundred in Number. On the Contrary, if Homer's Account be exact, they could be no more than fifty; for, in the sixth Book, he gives Priam only sixty Sons. And therefore we may either take centum for an indefinite Number, or nurus may signify her female Attendants in general, as the Word is used, Ovid, Met. II. 366.

Excipit, et nuribus mittit gestanda Latinis.

Or lastly, those fifty Sons of Priam might have had at least a hundred Wives, taking their Concubines into the Number, after the Example of Priam their Father, who must have had several Concubines, since it does not appear that he had more than seventeen Children by his Queen.

502. Sacra ara: ignes. In the open Court of his Palace, Priam had an Altar consecrated to Jupiter Læcius, or the Protector, Verie 512. and on this Altar we are told that hallowed Fire was kept perpetually burning. See Turneb. Lib. XIV. Cap. 15.

503. Quinquaginta illi thalami. Homer mentions the same Number of Bed-chambers in Priam's Palace for his fifty Sons, Iliad VI. Verie 244.

et postes superbi Barbarico auro
spoliisque, procubere: Danaï
tenent locum quā ignis deficit.

Forſitan et requiras quæ fu-
erint fata Priami. Ubi vidit
caſum captæ urbis, liminaque
reſtorum convulſa, et hoſtem me-
dium in penetralibus, ſenior ne-
quicquam circumdat arma diu
deſueta humeris ſuis trementibus
ævo; et inutile ferrum cingitur,
ac moriturus fertur in denſos
hoſtes. In mediis ædibus, ſub-
que nudo axe ætheris, fuit in-
gens ara, juxtaque veterrima
laurus,

Barbarico postes auro spoliisque superbi,
Procubere: tenent Danaï, quā deficit ignis. 505

Forſitan et Priami fuerint quæ fata requiras.
Urbis ubi captæ caſum convulſaque vidit
Limina reſtorum, et medium in penetralibus
hoſtem,

Arma diu ſenior deſueta trementibus ævo
Circumdat nequicquam humeris, et inutile fer-
rum 510

Cingitur, ac denſos fertur moriturus in hoſtes.
Ædibus in mediis, nudoque ſub ætheris axe,
Ingens ara fuit, juxtaque veterrima laurus,

TRANSLATION.

Barbaric Gold and Spoils of conquered Nations, were levelled with the Ground: Where the Flames relent, the Greeks take Place. Perhaps, too, you are curious to hear what was Priam's particular Fate. So ſoon as he beheld the Cataſtrophe of the taken City, and his Palace-gates broke down, and the Enemy planted in the Middle of his private Apartments; the aged Monarch, with unavailing Aim, buckles on his Shoulders, trembling with Years, Arms long diſuſed, girds himſelf with his uſeleſs Sword, and ruſhes into the thickeſt of the Foes, reſolute on Death. In the Center of the Court, and under the naked Canopy of Heaven, ſtood a large Altar, and an aged Laurel by, overhanging the Altar, and encircling the

NOTES.

504. *Barbarico auro.* Troy by the Romans was ſtilled *Barbary*, as in Horace, *Græcia Barbariæ lento colliſa duello.* And *Phrygian* and *Barbarian* by them were underſtood to mean the ſame thing:

*Sonante miſtum tibiis carmen lyra,
Hac Dorium, illis Barbarum?*

Epod. IX.

Aurum Barbaricum then is *Phrygian* Gold, for the *Phrygians* were eſteemed a very rich and wealthy People like the *Persians*, as has been already obſerved in the Note on Verſe fourth of this Book. That the Epithet *Barbarico* is to be ſo underſtood, appears farther from *Cic. Tuſul. Quæſt.* Lib. I. 35, where he is examining whether *Priam* would not have been much happier, had he died in the flouriſhing State of the King-
dom,

*Aſtante ope Barbarica
Teſtis cælatis, laqueatis.*

than to have prolonged his Life through that Train of Miſeries which afterwards beſel him. But, becauſe it is not ſo proper to make *Æneas* call his own Country barbarous, perhaps it may do better to underſtand, by *aurum Barbaricum*, the Gold and rich Trophies won from the foreign Nations with whom they had been at

War, eſpecially ſince *ſpoliis* immediately fol-
lows, which ſeems to refer to theſe Trophies with which they uſed to adorn their Door-
poſts.

505. *Tenent Danaï, quā deficit ignis.* The Greeks are here beautifully repreſented more cruel than the mercileſs Flames. The Fire abated, and fell from its Rage, but the more mercileſs Greeks obſtinately perſiſt till all was deſtroyed.

509. *Arma deſueta.* Juvenal thus ſets forth *Priam* as a lively Example of Men's Folly in wiſhing for long Life, ſince, beſides the perſonal Infirmities of old Age, the foreign and external Ills which Length of Years brings about are ſo heavy and numerous:

*Longa dies igitur quid contulit? omnia vidit
Exverſa, et ſlammiſ Aſiam ferroque cadentem;
Tunc miles tremulus poſita tuſt arma tiara.*

Juv. Sat. X. 265.

But mark what Age produc'd; he liv'd to ſee
His Town in Flames, his falling Monarchy:
In ſine, the feeble Sire, reduc'd by Fate,
To bang his Scepter for a Sword too late.

Mr. Dryden.

515. *Ingens ara fuit.* This is that Altar which, as we ſaid before, was conſecrated to
Jupiter

Incumbens aræ, atque umbrâ complexa Penates.
Hic Hecuba, et natæ nequicquam altaria circum,
Præcipites atrâ ceu tempestate columbæ, 516
Condensæ, et Divûm amplexæ simulacra tenebant :

Ipsum autem sumtis Priamum juvenilibus armis
Ut vidit, quæ mens tam dira, miserrime conjux,
Impulit his cingi telis ? aut quo ruis ? inquit. 520
Non tali auxilio, nec defensoribus istis,
Tempus eget : non, si ipse meus nunc afforet
Hector.

Huc tandem concede : hæc ara tuebitur omnes,
Aut moriere simul. Sic ore effata, recepit
Ad sese, et sacrâ longævum in sede locavit. 525
Ecce autem elapsus Pyrrhi de cæde Polites,
Unus natorum Priami, per tela, per hostes,
Porticibus longis fugit, et vacua atria lustrat
Saucius : illum ardens infesto vulnere Pyrrhus

incumbens aræ, atque complexa Penates umbrâ. Hic Hecuba, et natæ ejus nequicquam condensæ sunt circum altaria, ceu columbæ præcipites ab atrâ tempestate, et amplexæ tenebant simulacra Divûm. Hecuba, autem ut vidit ipsum Priamum, armis juvenilibus fugitis, inquit : O miserrime conjux, quæ tam dira mens impulit te cingi telis ? aut quo ruis ? Tempus non eget tali auxilio, nec istis defensoribus : non, si meus Hector ipse nunc afforet. Tandem concede huc ; hæc ara tuebitur omnes, aut moriere simul nobiscum. Illa effata sic, recepit ad sese, et locavit longævum in sacrâ sede. Ecce autem Polites, unus natorum Priami elapsus de cæde Pyrrhi, fugit in longis porticibus per tela, per hostes, et saucius lustrat vacua atria : Pyrrhus ardens insequitur illum infesto vulnere,

TRANSLATION.

Household-gods with its Shade. Here Hecuba, and her Daughters (like Pigeons flying precipitantly from a blackening Tempest) crowded together, and, embracing the Shrines of the Gods, sat round the Altars, hoping for Protection in vain. But, soon as she saw Priam clad in youthful Arms, My most unhappy Lord, she cries, what dire Purpose hath prompted thee to brace on these Arms ? Or whither are you driving ? The present Conjecture hath no Need of such feeble Aid, nor Hands like these in our Defence : Though even my Hector himself were here, it would not avail. Hither repair, now that all Hope is lost ; this Altar will protect us all, or here you and we shall die together. Having thus said, she took her aged Lord to her Embraces, and placed him on the sacred Seat. But lo ! Polites, one of Priam's Sons, escaped from the Sword of Pyrrhus, through Darts, through Foes, shoots across the long Galleries, and, bleeding in his Wounds, traverses the waste Halls. Pyrrhus, all on Fire, pursues him with the hostile Weapon, is just grasp-

NOTES.

Jupiter Hercæus in the open Court of the Palace, to which *Orvid* refers,

*Nec tibi subsidio præsens sit numen, ut illi
Cui nihil Hercæi præfuit ara* Jo. 15.

In *Ibid.* 283.

And *Seneca* in *Agam.*

Sparsum cruore Regis Heræum Jo. 16.

Jupiter, to whom such Altars were consecrated, was called *Hercæus*, from the Greek Word *ἑρκαῖον*, *herkaion*, a Wall or Inclosure ; either because he protected the Place, or because the Altar was erected within an Inclosure.

514. *Penates*, By *Penates* here, *La Cæsa*

would have us understand the Palace, or House, as it sometimes signifies, because this was not the Place of the *Penates* or *Household-gods*. But others think the Statues of the *Penates* were placed on the same Altar with *Jupiter Hercæus*.

515. *Hic Hecuba*. It is well known that the Altars, and other sacred Places, were the Sanctuaries and Places of Refuge, to which it was usual for Persons to fly, to screen themselves from Danger.

529. *In infesto vulnere*. *Vulnus* is used here poetically for the wounding Weapon.

jam jamque tenet manu, et premit eum hastâ. Tandem, ut evasit ante oculos et ora parentum, concidit, ac fudit vitam cum multo sanguine. Hic Priamus, quanquam jam teneatur in mediâ morte, tamen non abstinuit, nec pepercit voci iræque: at exclamat, Dî persolvant dignas grates, et reddant tibi debita præmia pro tuo scelere, pro talibus ausis, si qua pietas est cælo quæ curet talia; tibi inquam qui fecisti me coram cernere lethum mei nati, et scædasti patrios vultus sanguine. At ille Achilles, quo mentiris te esse satum, non fuit talis in Priamo hoste; sed erubuit jura fidemque supplicis, reddiditque sepulcro corpus Hectorum exsangue,

Insequitur, jam jamque manu tenet, et premit hastâ.

Ut tandem ante oculos evasit et ora parentum, Concidit, ac multo vitam cum sanguine fudit. Hic Priamus, quanquam in mediâ jam morte teneatur,

Non tamen abstinuit, nec voci, iræque, pepercit:

At tibi pro scelere, exclamat, pro talibus ausis, Dî (si qua est cælo pietas, quæ talia curet) Persolvant grates dignas, et præmia reddant Debita, qui nati coram me cernere lethum Fecisti, et patrios scædasti funere vultus: At non ille, satum quo te mentiris, Achilles Talis in hoste fuit Priamo; sed jura fidemque Supplicis erubuit; corpusque exsangue sepulcro

TRANSLATION.

ing him with his Hand, and presses on him with the Spear. Soon as he at length got into the Sight and Presence of his Parents he dropped down, and poured out his Life with a Stream of Blood Upon this Priam, though environed with Death on every Side, yet did not forbear, nor had Command of his Tongue and Passion: But may the Gods, he cries, if there be any Justice in Heaven, to regard such Events, give thee ample Retribution and due Reward for this thy Wickedness, for these thy audacious Crimes, who hast made me Witness to the Death of my own Son, and defiled a Father's Eyes with beholding filial Blood: Yet he, from whom you falsely claim your Birth, even Achilles, was not thus barbarous to Priam, for all he was his Enemy, but paid some Regard to the Laws of Nations and a Suppliant's Right, restored my Hector's lifeless Corpse to be buried, and

N O T E S.

538. *Nati coram me cernere lethum se isti.* He does not complain of him for putting his Son to Death, but for his Barbarity in making him to be the Witness of so shocking a Spectacle.

539. *Scædasti funere vultus.* Funere, says Servius, is a Carcase, a dead Body, warm, and new slain. When carried out to receive Funeral Obsequies, it is called *Exsequia*. The Ashes of it, when burned, are *Reliquia*, and the Interment of it is *Sepulchrum*.

540. *Satum quo te mentiris.* Whom you but feign to be your Father, since your Actions disprove your Birth from him. A severe Sarcasm; as much as to say, No Man, who had any Humanity in his Nature, could ever beget such a Son. The Sentiment is the same with that which Dido throws out in her Outrage against Æneas;

Nec tibi Diva parens, generis nec Dardanus aufer,

Perfide, sed duris genuit te cautibus horrens Caucasus, Hyrcanæque admovent ubera tigres.

Æn. IV. 365.

541. *In veste Priamo.* When I was an active Enemy, capable of annoying him, and it would have been worth his While to put me to Death; whereas now I hardly exist, my Life is of no avail either as a Friend or Foe.

541. *Jura fidemque supplicis erubuit.* In the twenty-fourth Book of the Iliad, Homer makes Priam repair to Achilles's Tent, and ransom from him the Body of Hector. Virgil judiciously makes Priam forbear mentioning the Gifts by which Achilles was induced to restore the Body of his Enemy, and attributes his Action only to Generosity, Justice, and Sense of Honour.

543. *In*

Reddidit Hectorum, meque in mea regna remisit.
Sic fatus senior, telumque imbelles sine ictu
Conjecit; rauco quod protinus ære repulsum, 545
Et fummo clypei nequicquam umbone pependit.
Cui Pyrrhus, referes ergo hæc, et nuncius ibis
Pelidæ genitori: illi mea tristitia facta,
Degeneremque Neoptolemum, narrare memch-

to:
Nunc morere. Hæc dicens, altaria ad ipsa trem-

mentem 550

Traxit, et in multo lapsantem sanguine nati:
Implicuitque cornam lævâ; dextrâque coruscum
Extulit, ac lateri capulo tenus abdidit enssem.
Hæc finis Priami fatorum: hic exitus illum 554

remisitque me in mea regna. Senior fatus est sic, coniecitque imbelles telum sine ictu; quod protinus repulsum est rauco ære, et pependit nequicquam in fummo umbone clypei. Cui Pyrrhus respondit: ergo referes hæc, et ibis nuncius Pelidæ meo genitori: memento narrare illi mea tristitia facta, Neoptolemumque esse degenerem: Nunc morere. Dicens hæc, traxit eum tremantem ad ipsa altaria, et lapsantem in multo sanguine nati: lævâque manu implicuit ejus cornam; dextrâque extulit coruscum enssem, ac abdidit eum lateri Priami tenus capulo. Hæc fuit finis fatorum Priami: Hic exitus tulit illum

TRANSLATION.

sent me back into my Kingdom. Thus spoke the aged *Monarch*, and without any Force threw a feeble Dart; which was instantly repelled by the hoarse *resounding* Brass, and hung on the highest Boss of the Buckler without any Execution. To whom Pyrrhus replies: 'These Tidings then *yourself* shall bear, and go with the Message to my Father: Forget not to inform him of my cruel Deeds, and of his degenerate Son Neoptolemus: Now die. With these Words he dragged him up to the very Altar, *all* trembling, and sliding in a Plash of his Son's Blood, and with his Left-hand grasped his twisted Hair, and with his Right unsheathed his glittering Sword, and plunged it into his Side up to the Hilt. Such is the End of Priam's Fate: This is the final Doom allotted to him, having be-

NOTES.

543. *In mea regna remisit.* He had it in his Power to have detained *Priam*, or put him to Death; but *he blushed at the Thought of violating the Laws of Nations*, which forbid to hurt the Person of a King, require the Dead to be allowed the Rights of Burial, and the Laws of Humanity to be observed even to an Enemy when disarmed; those Laws he observed, and *that Faith which is due to a Suppliant*, whose Persons have always been held sacred by the Laws of Hospitality.

545. *Repulsum—pependit.* i. e. It was so repelled, as to fall short of Wounding or Killing him, yet pierced the Boss of his Buckler, and hung there quite harmless: As for the Reading, which is in some Copies, *sepultum* instead of *repulsum*, it is not worth Confuting.

550. *Altaria ad ipsa tremementem, &c.* Every Word here aggravates the Cruelty of this Action; *traxit*, he dragged him, *tremementem*, trembling, not through Fear, but Age, and Decay of Nature; he dragged him *ad ipsa altaria*, to

that very Altar where he had fled for Refuge; *et lapsantem in multo sanguine nati*; this is a very moving Circumstance, that the reverend aged Monarch should be thus traileth through a slippery Deluge of his Son's Blood, the very Sight of which was worse to him than Death. What follows, is the strong Picture of a Heart quite lost in all Sense of Humanity, and capable of perpetrating the most shocking Cruelties with the greatest Unconcern and Indifference.

550. *Altaria ad ipsa.* Others, however, write, that *Priam* was not slain at the Altar, but that *Pyrrhus*, finding him there, dragged him away to *Achilles's* Tomb, which was near the Promontory of *Sigeum*, and thus sacrificed him to his Father's Manes. But, where there are different Transitions concerning the same Fact, the Poet is at Liberty to choose which ever of them suits his Purpose best.

554. *Hic exitus illum, sicte tulit.* This is a pretty singular Idiom, *this Death carried him off by Heaven's Appointment.*

forte, videntem Trojam incensam
et Pergama prolapsa; illum
quondam regnatorem Asiæ su-
perbum tot populis terrisque: ille
jacet ingens truncus in littore,
caputque avulsam humeris, et
corpus sine nomine. At sævus
horror tum primum circumflectit
me: obstupui; imago cari ge-
nitoris subiit in mentem, ut vidi
regem æquævum exhalantem vi-
tam crudeli vulnere: Creüsa de-
serta subiit in mentem, et di-
mus direpta, et casus parvi Iuli.
Respicio, et lustro qua copia sit
circum me. Omnes defessi dese-
ruere me, et saltu misere ægra
corpora ad terram, aut dedere ea
ignibus. Adde, et jam ego unus
super eram, et me aspicio Tynda-
rida servantem limina Pællæ,

Sorte tulit, Trojam incensam et prolapsa viden-
tem

Pergama, tot quondam populis terrisque super-
bum

Regnatorem Asiæ; jacet ingens littore truncus,
Avulsamque humeris caput, et sine nomine cor-
pus.

At me tum primum sævus circumflectit horror:
Obstupui; subiit cari genitoris imago, 560

Ut regem æquævum crudeli vulnere vidi

Vitam exhalantem: subiit deserta Creüsa,

Et direpta domus, et parvi casus Iuli.

Respicio, et, quæ sit me circum copia, lustro.

Deferuere omnes defessi, et corpora saltu 565

Ad terram misere, aut ignibus ægra dedere.

Jamque adeo super unus eram, cum limina
Vestæ

TRANSLATION.

fore his Eyes Troy consumed, and its Towers laid in Ruins; once the proud Mo-
narch of Asia, who reigned over so many Nations and Countries: Now he lies a
Trunk at large extended on the Shore, a Head torn from the Shoulders, and a
nameless Corpse. Then, and not till then, fierce Horror assailed me round: I
stood aghast; the Image of my dear Father arose to my Mind, when I saw the
King, of equal Age, breathing out his Soul by a cruel Wound: To my Mind
arose forlorn Creusa, my rifled House, and the Fate of tender Iulus. I look
about, and survey what Troops were to stand by me. All had left me through
Despair, and either flung their fainting Bodies to the Ground, or gave them to
the Flames. And thus now I remained all alone, when I spy Helen keeping

NOTES.

557. *Jacet ingens littore truncus.* In this and the following Circumstances, *Virgil* is thought to have an Eye to the unhappy Fate of *Pompey*, of whom *Plutarch* gives the following Account: "The Assassins cut off his Head, then flung his naked Body on the Shore, and left it a Spectacle to every curious Eye."

558. *Sine nomine corpus.* The Head is, as it were, the index, to distinguish the Person, and lead to the Knowledge of his Name. Or, without a Name, may signify *despicable, dishonoured*, as *Florus* calls a Man who has no Honour, *homo sine re, sine nomine.*

567. *Jamque adeo super unus eram.* There is some Doubt raised about the Genuineness of this Passage concerning *Helen*, from this to Verse

589. *Cum mihi se, &c.* Those who reject them

connect the Verses that go before with those that follow thus:

Deferuere omnes defessi, et corpora saltu

Ad terram misere, aut ignibus ægra dedere.

Tum mihi se, non ante oculis tam clara, vi-
dendam

Obstitit, &c.

Making *Venus's* Appearance to be in order to restrain *Æneas*, who was going to kill himself. But, whatever may be alleged against these Verses, those, who are acquainted with *Virgil's* Style, will easily distinguish them to be his; nor are the Objections against them so strong, but that they admit of very satisfactory Answers. They are chiefly these three: 1. It is alleged, that what *Virgil* here says of *Helen's* dreading the Re-
sentment of her Husband *Menelaus*,—desert con-
jugis

Servantem, et tacitam secretâ in fede latentem,
 Tyndarida aspicio : dant clara incendia lucem
 Erranti, passimque oculos per cuncta ferenti. 570
 Illa sibi infestos everfa ob Pergama Teucros,
 Et pœnas Danaûm, et deserti conjugis iras,
 Permetuens, Trojæ et patriæ communis Erin-
 nys,
 Abdiderat sese, atque aris invisa sedebat.

et tacitam latentem in secretâ
 fede : clara incendia dant lucem
 mihi erranti, ferentique oculos
 passim per cuncta. Illa, com-
 munis Erinny's Trojæ et patriæ,
 permetuens Teucros infestos sibi
 ob Pergama everfa, et pœnas
 Danaûm, et iras deserti conjugis,
 abdiderat sese, atque invisa se-
 debat in aris.

TRANSLATION.

Watch in the Temple of Vesta, and silently lurking in a secret Corner : The bright Flames give me Light as I am roving on, and throwing my Eyes around on every Object. She, the common Fury of Troy and her Country, dragging the Trojans, her deadly Foes upon account of their ruined Country, and the Vengeance due to her from the Greeks, together with the fierce Resentment of her deserted Lord, had hid herself, and was sitting by the Altars, an odious Sight.

NOTES.

jugis iras permetuent, contradicts what he tells us in the sixth Book, Verse 525. of having fought to make her Peace with *Menelaus* by betraying *Deiphobus*. But, though the endeavoured to ingratiate herself with *Menelaus* by that Piece of Treachery, it does not follow that he was actually reconciled to her, at least so fully as not to leave her guilty Mind under some Apprehensions of his Resentment. Accordingly we learn from *Euripides* in *Troad*, Verses 30, 876, 1056, that *Helen* was carried away a Captive by *Menelaus* with the Trojan Women, with a View to have her put to Death by the Greeks, whose Sons had fallen in that War. Another Objection is, that *Virgil* outrages the Character of his Hero, in making him entertain a Thought of killing a Woman, and that in the Temple. Perhaps there would have been some Force in this Objection, had *Æneas* actually put *Helen* to Death; though even then I know not but he might have been justified on the Foot of those very Motives which he himself urges in Behalf of the Action:

— — — *Etsi nullum memorabile nomen*
Fœminæ in pœna est, nec habet victoria lau-
dem;

Extinxisse nefas tamen, et summis merentis
Laudabor pœnas; animumque expleffe jurabit
Ultrici's flamma, et cineres satiassè meorum.

Who could have blamed him, if, in the Hurry and Confusion of mingled Passions, with which his Mind must then have been racked, he had revenged his own and his Country's Sufferings on that fair Traitress, who was chargeable with the Guilt of so many thousand Deaths, and of

the utter Desolation of a whole innocent People, and once flourishing Kingdom: But when, instead of giving Way to those first Emotions of a just Resentment, he checks his Desire of Revenge, deliberates on the Merits of the Action, and is at length withheld from perpetrating it by the Interposition of his Goddess-mother, or, in other Words, by the Force of superior Reason, what Shadow of Reason have even the severest Critics for censuring such a Conduct? It is objected, in the last Place, that these Verses cannot be allowed to be *Virgil's*, because he cannot be supposed so unacquainted with the History of *Helen*, as not to know that she had left Troy long before it was taken. The History, of which it is alleged *Virgil* could not be ignorant, is that of *Herodotus*, who tells us, he had learned from some Egyptian Priests, who had it from *Menelaus's* own Mouth, that the Trojans had sent away *Helen* to Egypt before the Greeks re-demand'd her: In Opinion of whose Truth *Herodotus* himself appears to have been so fully convinced, that he is at great Pains to prove it. But, whether *Virgil* was acquainted with *Herodotus's* Account or not, it is sufficient that he has poetical Tradition on his Side, and is supported by the Authority of *Homer* and *Euripides*.

567. *Limina Vestæ servantem*. *Servare domum* signifies to look after it with Anxiety, and a jealous Eye, full of Fears, and watchful of every Danger: So the Word is used by *Plautus* *Asin.* 1, 2, 3. *Redi nunc jam intro, atque intus serva.* Where the Commentator says, *Servare est sollicite et suspiciose custodire.*

Ignes exarsere meo animo ; ira
subiit ulcisci patriam cadentem,
et sumere pœnas sceleratas. Hæc
scilicet incolumis aspiciet Spar-
tam patriasque Mycenæ ? ibit-
que regina, triumpho parto ?
videbitque conjugiumque, domum-
que, patres, natosque, comitata
turba Iliadum et Phrygiis mini-
stris ? Priamus occiderit ferro ?
Troja arserit igni ? Dardanidum
littus toties sudarit sanguine ?
Non ita erit : Namque etsi est
nullum memorabile nomen in fœ-
mineâ pœnâ, nec ista victoria
habet laudem ; tamen laudabit
extinxisse nefas, et sumxisse pœ-
nas merentis ; iuvabitque me
expleffe animum ultricis flammæ,
et fatisse cineres meorum. Fac-
tabam talia, et ferebar mente
furiatâ ; cum alma Pater, non
visâ tam clara meis oculis ante,
obtulit se videndam mihi,

Exarsere ignes animo ; subit ira, cadentem 575
Ulcisci patriam, et sceleratas sumere pœnas.
Scilicet hæc Spartam incolumis patriasque My-
cenæ

Aspiciet ? partoque ibit regina triumpho ?
Conjugiumque, domumque, patres, natosque,
videbit,

Iliadum turba et Phrygiis comitata ministris ? 580
Occiderit ferro Priamus ? Troja arserit igni ?
Dardanidum toties sudarit sanguine littus ?

Non ita ; namque etsi nullum memorabile no-
men

Femineâ in pœnâ est, nec habet victoria laudem,
Extinxisse nefas tamen, et sumxisse merentis 585
Laudabor pœnas ; animumque expleffe iuvabit
Ultricis flammæ, et cineres fatisse meorum.

Talia jaëtabam, et furiatâ mente ferebar ;
Cum mihi se, non ante oculis tam clara, viden-
dam

TRANSLATION.

Flames were kindled in my Soul : I burned with Rage to avenge my falling Country, and take Satisfaction on her guilty Head. Shall she then with Impunity *again* behold Sparta and her Country Mycenæ, and go off in the *Pride* of a Queen, after she has gained her Triumph ? Shall she *again* see her Marriage-bed, her Home, her Fathers, her Sons, accompanied with a Retinue of Trojan Dames and Phrygian Women her Slaves ? Shall Priam bleed ? Shall Troy be consumed ? Shall the Trojan Shore too often be drenched in Blood, and yet *she* go unpunished ? It must not be : For though there be no Merit in punishing a Woman, nor any Honour in such a Victory ; yet shall I be applauded for having extinguished a wicked Incendiary, and for inflicting on her the Punishment she deserves ; besides, it will be a Pleasure to gratify my Desire of burning Revenge, and to give Satisfaction to the Manes of my Friends. Thus was I expostulating, and furiously agitated in my Soul, when my kind Parent presented herself to my View with such Brightness as I had never seen before, and amidst the *Darkness* of the

NOTES.

576. *Sceleratas sumere pœnas.* i. e. *Sumere pœnas de scelerata*, as in Verse 584. *Fœminea pœna* for *pœna de fœmina*.

577. *Patriasque Mycenæ.* Mycenæ was not the Place of her own Nativity, for she was born at Sparta, but of her Husband Menelaus.

585. *Extinxisse nefas.* Helen is justly stiled *nefas*, a Monster of Wickedness, who, by her Leudneis, had been the Occasion of kindling to

dreadful a War. She was first ravished by *The-
seus*, then married *Menelaus*, whom she for-
sook for the adulterous *Paris*. To him too she
was unfaithful, having committed Incest in
Troy with her Son-in-Law *Orestes*, the Son of
Paris and *Oenone*. *Philostratus* too, in his *He-
roics*, has celebrated the Story of her Amour
with *Achilles*.

Obtulit, et purâ per noctem in luce refulsit, 590
Alma parens, confessa Deam, qualisque videri
Cœlicolis et quanta solet; dextrâque prehensum
Continuit; roseoque hæc insuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quonam nostri tibi cura recessit?

Non prius aspicias ubi fessum ætate parentem
Liqueris Anchisen? superet conjuxne Creûsa,
Ascaniusque puer? quos omnes undique Graiæ
Circum errant acies; et, ni mea cura resistat,
Jam flammæ tulerint, inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisâ Lacænæ, 601
Culpatufve Paris; Divûm inclementia, Divûm,
Has evertit opes, sternitque à culmine Trojam.
Aspice, namque omnem, quæ nunc obducta tuenti

et refulsit per noctem in purâ luce, confessa Deam, qualisque et quanta solet videri Cœlicolis; continuitque me prehensum dextrâ, insuperque addidit hæc roseo ore: Nate, quis tantus dolor excitat tuas indomitas iras? ob quid furis? aut quonam curæ nostri recessit tibi? non prius aspicias ubi liqueris parentem tuum Anchisen fessum ætate? superetne conjux tua Creûsa, puerque Ascanius? quos omnes Graiæ acies undique circum errant; et quos flammæ jam tulerint, et inimicus ensis hauserit, ni mea cura resistat. Non invisâ facies Lacænæ Tyndaridis, Parisve culpatus, sed inclementia Divûm, Divûm inquam, evertit has opes, sternitque Trojam à culmine. Aspice, namque eripiam omnem nubem, quæ nunc obducta tibi tœnti

TRANSLATION.

Night shone forth in pure radiant Light, displaying all the Goddesses, with such Dignity, such Grandeur and Majesty, as she shews to the Immortals; she restrained me fast held by the Right-hand, and besides let fall these Words from her rosy Lips: My Son, what high Provocation kindles your ungoverned Rage? Why so transported? Or whither are all thy Regards to me now fled? Will you not first see in what Situation you have left your Father Anchises, encumbered with Age? Whether your Spouse Creusa be still in Life, and the Boy Ascanius, around whom the Grecian Troops from every Quarter reel? And, had not my Guardian-power opposed, the Flames had already carried off, or the cruel Sword drunk their Blood. Not Lacedæmonian Helen, thus odious in your Eyes, nor Paris, so often blamed; but the Gods, the unrelenting Gods, overthrow this powerful Realm, and level the towering Tops of Troy with the Ground. Turn your Eyes, for I will dissipate every Cloud which now intercepting the View bedims your mortal

NOTES.

590. *Obtulit alma parent.* Venus was the most proper Deity to interpose in Behalf of Helen, whom she had long protected, and first conferred on Paris, as a Reward for the Judgment he had given in her Favour against Juno and Minerva.

601. *Tyndaridis.* Helen was the Daughter of Jupiter and Leda, and is called Tyndaris, because Tyndareus, the King of Sparta, was married to Leda.

602. *Divûm inclementia, Divûm.* This Reading is much more emphatic than *verum*, or *sed enim in lementia Divûm*, and is supported by the Authority of several ancient and more cor-

rect Copies. Homer, in the third Iliad, makes Priam thus exculpate Helen in a warm Sally of Passion, and lay the Blame of Troy's Disaster on the Gods, II. III. 164.

604. *Aspice, namque, &c.* Macrobius, in Som. Scip. Lib. I. Cap. 3, applies this Passage to the State of the Soul, which, being immersed in Matter during its Union with the Body, is incapable of beholding Objects directly, but through a Veil, a thick Cloud, i. e. a gross, corporeal Medium. Milton seems to have had this Passage in his Eye in the eleventh Book of his Paradise Lost, where the Angel prepares Adam for beholding the future Vision of his Posterity

hebetat tuos mortales visus, et
humida circum caligat: ne tu
time qua jussa tuæ parentis, neu
recusa parere illius præceptis.
Hic, ubi vides moles disjectas,
saxaque avulsa saxi, fumumque
undantem nixto pulvere, Nep-
tunus quatit muros, fundamenta-
que emota magno tridenti, eruit-
que totam urbem à sedibus. Hic
sævissima Juno prima tenet
Scæas portas, furensque vocat
socium agmen à navibus, accin-
ta ferro.

Respice, jam Tritonia Pallas
insedit summas arces, effulgens
nimbo et sævâ Gorgone.

Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam: tu ne qua parentis
Jussa time, neu præceptis parere recusa.
Hic, ubi disjectas moles, avulsaque saxi
Saxa vides, mixtoque undantem pulvere su-
mum,

Neptunus muros magnoque emota tridenti
Fundamenta quatit, totamque à sedibus urbem
Eruit. Hic Juno Scæas sævissima portas
Prima tenet, sociumque furens à navibus agmen
Ferro accincta vocat.

Jam summas arces Tritonia, respice, Pallas
Insedit, nimbo effulgens et Gorgone sæva. 616

TRANSLATION.

Sight, and spreads a humid Veil of Mist around you: Fear not you the Com-
mands of a Parent, nor refuse to obey her Orders. Here, where you see *those*
Heaps of Ruins, and Piles from Piles of Building torn, and Smoke in Waves af-
cending with mingled Dust, Neptune shakes the Walls, and Foundations loose. And
by his mighty Trident, and overturns the whole City from its *firm* Basis. Here
again Juno, extremely fierce, is posted in the Front to guard the Scæan Gate,
and, *clad* in martial Array, with furious Summons calls from the Ships her social
Band. See *where* Tritonian Pallas hath now planted herself on *that* lofty Turret,
refulgent with her *radiant* Cloud, and with her Gorgon terrible. Father *Jove*

NOTES.

city and their History, which he is going to set
before him:

But to nobler *Sights*

Michael from Adam's Eyes the Film remov'd,
Which that false Fruit that promis'd clearer
Sight

Had bred; then purg'd with Euphrasy and
Rue

The usual Nerve, for he had much to see, &c.

Book XI. 411.

610. *Neptunus muros, &c.* Virgil makes
Neptune an Enemy to Troy, on Account of the
Perjury of Laomedon, who cheated that God of
his promised Hire for Building the Walls of
Troy. Which Fable, according to *Servius*, sets
forth to us this historical Fact, that *Laomedon*
had applied the Money, which he had destined
for the Worship and Service of *Neptune*, to the
Building of the Walls of Troy.

612. *Juno Scæas portas tenet.* The Gates of
Troy, we are told, were six in Number; the
Gate of *Antenor*, the Gate of *Dardanus*, the
Ilion, the *Catumbrian*, *Trojan*, and *Scæan*. By
the *Scæan Gate*, the *Trojan Horse* is said to

have entered, which probably is the Reason why
Juno is posted at that Gate, rather than any o-
ther, she being all along represented as the most
implacable Foe to Troy.

616. *Nimbo effulgens.* By the *Nimbus*, *Ser-
vius* understands a lucid Circle, or divine Bright-
ness, which the Gods wore round their Heads,
and were thereby distinguished from Mortals.

616. *Gorgone.* The three Daughters of *Phor-
cus*, *Medusa*, *Euryale*, and *Stenyro*, were called
Gorgones, *Gorgons*, or the terrible Sisters. *Me-
dusa* having been violated by *Neptune* in *Miner-
va's* Temple, that Goddess transformed the
Hair of her Head into Serpents, the very Sight
of which turned Men into Stones. This Head
Perseus cut off, by the Assistance of *Minerva*,
who lent him her Buckler, which was of Brass, so
finely polished, that it reflected the Image of
the *Gorgon's* Head as in a Mirror, and thus se-
cured him from the fatal Influence of her Eyes,
and enabled him to destroy her. This Head *Min-
erva* wore upon her Buckler, to render her the
more awful and tremendous.

Ipse Pater Danaïs animos viresque secundas
Sufficit: ipse Deos in Dardana fuscitat arma.
Eripe, nate, fugam, finemque impone labori.
Nusquam abero, et tutum patrio te limine sis-
tam. 620

Dixerat, et spissis noctis se condidit umbris.
Apparent diræ facies, inimicaque Trojæ
Numina magna Deûm.
Tum verò omne mihi visum confidere in ignes
Ilium, et ex imo verti Neptunia Troja 625
Ac veluti summis antiquam in montibus ornum,
Cum ferro accisam, crebrisque bipennibus in-
stant

Eruere agricolæ certatim; illa usque minatur,
Et tremefacta comam concussio vertice nutat,
Vulneribus donec paulatim evicta, supremum
Congemuit, traxitque jugis avulsa ruinam: 631

Ipse pater Jupiter sufficit animos viresque secundas Danaïs: ipse fuscitat Deos in Dardana arma. O nate, eripe fugam, impone finem tuo labori. Ego nusquam abero, et sissem te tutum in patrio limine. Dixerat, et condidit se in spissis umbris noctis. Diræ facies apparent, magnæque numina Deûm inimica Trojæ. Tum verò omne mihi visum est confidere in ignes, et Neptunia Troja visa est verti ex imo. Ac veluti cum agricolæ certatim instans eruere antiquam ornum in summis montibus, accisam ferro crebrisque bipennibus; illa ornum usque minatur ruinam, et tremefacta comam nutat, vertice concussio donec paulatim evicta vulneribus, congemuit supremum, avulsaque jugis traxit ruinam.

TRANSLATION.

himself supplies them with Courage and Strength for Victory: Himself stirs up the Gods against the Arms of Troy. Speed thy Flight, my Son, and put a Period to thy Toils. In every Danger I will stand by you, and safe set you down in your Father's Palace. She saild, and sunk out of Sight into the thick Shades of Night. Now direful Forms appear, and the great Gods, adverse to Troy, in their awful Majesty. Then indeed, all Ilium seemed at once to sink into the Flames, and Troy, built by Neptune, to be overturned from its lowest Foundation. And as when with emulous Keeness the Swains labour to fell an Ash that long hath stood on a high Mountain, hewing it about with Iron Tools and many an Ax, ever and anon it threatens a Fall, and, waving its Locks, nods with its convulsed Top, till gradually, by Wounds subdued, it hath groaned its last, and, torn from the Ridge of the Mountain, draws along with it Ruin and Desolation.

NOTES.

617. *Ipse pater.* Juno and Minerva opposed the Trojans from partial Motives, because they had been slighted by Paris; but Jove was an Enemy to them, because their Cause was unrighteous, in detaining Helen, contrary to the Law of Nations.

622. *Apparet diræ facies.* All the horrid Images of War and Desolation.

623. *Numina magna.* The Gods were divided chiefly into two Clisses, the *Dii majores*, and the *Dii minorum gentium*; the Gods here referred to are of the first Order, viz. Jove, Juno, Neptune, Minerva, and therefore are fully denominated *magna a mens Deum*.

626. *Ac veluti, &c.* This simile is imitated

from Homer, Il. XVI. 481, who applies it to the Death of Sarpedon; but Virgil has himself acknowledges that the Copy he excels the Original.

629. *Comam nutat.* Virgil, considering a Tree in Analogy to the Human Body, calls the convulsed Branches its Arms, *brachia*, Geom. II. 291. 358, and here its Leaves, *comam*, Hor. de l. 1. 1. So also Albius, Paraph. L. 1. X. 1065.

— — — — — *et hinc*

Et nonnulli, and hinc, gathering the graceful

1. 11

Conspicuum? a long — — —

Descendo, ac expeditur inter flammam et hostes, Deo me ducente: tela dant locum mihi, flammæque recedunt. Ast ubi jam perventum est ad limina patriæ sedis, domusque antiquas; Genitor, quem primum optabam tollere in altos montes, petebamque primum, abnegat producere vitam, Trojâ excisâ, patique exsiliū. Ait, a vas, quibus est sanguis integer ævi, quibusque vires stant solidæ suo robore, vos agitate fugam.

Descendo, ac, ducente Deo, flammam inter et hostes

Expeditur: dant tela locum, flammæque recedunt.

Ast ubi jam patriæ perventum ad limina sedis, Antiquasque domos; Genitor, quem tollere in altos

635

Optabam primum montes, primumque petebam, Abnegat excisâ vitam producere Trojâ, Exsiliūque pati. Vos o, quibus integer ævi Sanguis, ait, solidæque suo stant robore vires, Vos agitate fugam.

640

TRANSLATION.

Down I come, and, under the Conduct of the God, clear my Way amidst Flames and Foes: The Darts give Place, and the Flames retire. But now, when arrived at the Gates of my Paternal-seat, and ancient Mansion-house, my Father, whom I was desirous first to remove to the high Mountains, and whom I first besought, obstinately refuses to survive the Ruins of Troy, and to suffer Exile. You, says he, who are full of youthful Blood, and whose Powers remain firm in all their Strength, do you attempt your Flight. As for me, had the Powers of Heaven

NOTES.

632. *Ducente Deo, flammam inter et hostes.* Were we to allegorize this Passage, we might say, that *Venus* conducting *Æneas* through Fire and Sword, signifies that the pious Love which burned in his Breast, first to his Country, and next to his dear Relations, rendered him insensible of every Danger that opposed the Bent of his Affection. This is the Light wherein *Spenser* has considered it in his Hymn in Honour of Love:

*Thou art his God, thou art his mighty Guide,
Thou, being blind, lest him not see his Fears,
But carriest him to that which he harby'd,
Thro' Seas, thro' Flames, thro' thousand
Swords and Spears;*

Ne ought so strong that may his Force withstand,

*With which thou arrest his restless Hand.
Witness Leander in the Euxine Waves,
And stout Æneas in the Trojan Fire.*

632. *Ducente Deo.* *Servius* will have it, that *Venus* here is called *God*, because the Deities partook of both Sexes. And we are particularly told, that *Venus* had a Statue in *Cyprus*, under the Name of *Venus barbata*, the male *Venus*, and was worshipped by the Men in the Garb of Females, and by the Women dressed like Men. But there is no Necessity of hav-

ing Recourse to that Conceit; *Deus*, a *God*, signifies Deity in general, and may be said either of Gods or Goddesses, as *homo*, *Man*, is the general Word for the human Species.

633. *Expeditur.* Literally, *I am disintangled or extricated*, viz. from every Danger.

636. *Primum optabam.* We learn from *Varro*, that, the *Greeks* having given *Æneas* Permission to carry off what was dearest to him, he was seen trudging through the Town with his Father upon his Shoulders; while others, to whom the same Permission was given, went off loaded with Gold and Silver. The *Greeks*, struck with this eminent Example of filial Love in *Æneas*, gave him a second Option, which he made Use of in carrying off his Gods. Upon this they were induced to grant him full Liberty to take along with him his whole Family, and all his Effects. To this *Orid* seems to allude, when he says of *Æneas*,

*— Sacra, et sacra altera, Patrem
Fert humeris, venerabile onus, Cythereus Heros
De tantisq; opibus prædam pius eligit illam
Ascaniumque suum.*

638. *Integer ævi sanguis.* i. e. Whose Blood is full, and not yet impaired, as in old Men; *integer ævi* is a *Greek* Construction, *causa*, or some such Word, being understood.

641. *Uro*

Me si cœlicolæ voluissent ducere vitam,
 Has mihi servassent sedes : fatis una superque
 Vidimus excidia, et captæ superavimus urbi.
 Sic ô, sic positum affati discedite corpus.
 Ipse manu mortem inveniam : miserebitur hos-
 tis, 645

Exuviasque petet : facilis jactura sepulchri.
 Jampridem invisus Divis, et inutilis, annos
 Demoror, ex quo me Divûm pater atque homi-
 num rex
 Fulminis afflavit ventis, et contigit igni.

Si cœlicolæ voluissent me ducere vitam, servassent mihi has sedes : fatis superque vidimus una excidia, et superavimus captæ urbi. O vos, affati meum corpus sic positum, discedite. Ego ipse inveniam mortem hac manu : hostis miserebitur mei, petetque meas exuvias : jactura sepulchri est mihi facilis. Ego jampridem invisus Divis, et inutilis, demoror annos, ex quo tempore pater Divûm atque rex hominum afflavit me ventis fulminis, et contigit me igni.

TRANSLATION.

designed I should prolong my Life, they had preserved to me this Mansion : Enough it is, and more than enough, that I have seen one Catastrophe of Troy, and outlived the Taking of this City. Thus, oh leave me thus with the last Farewel to my Body laid in its dying Posture. With this Hand shall I find Death myself : Or the Enemy will pity me, and give it, and lust for my Spoils. The Rites of Sepulture I can easily forego. Long have I lingered out a Length of Years, hated by the Gods, and useless to the World ; from what Time the Father of Gods, and Sovereign of Men, blasted me with the Winds of his Thunder, and struck me

NOTES.

642. *Una vidimus excidia.* Because he had seen the City taken before by *Hercules*, under the Reign of *Laomedon* ; a Fact not only mentioned by the Poets, but by Historians of good Authority. See *Dionys. Halic. Antiq. Lib. I.* and *Aristides in Rhodiaca*. The latter, speaking of *Troy*, says in so many Words, *Troy was twice taken, once by Hercules, and a second Time by the Greeks*. And *Virgil* expressly says elsewhere, that *Anchises* had been twice saved from the Ruins of *Troy*, *Æn. III. 476.*

Bis Pergameis erepte ruinis.

644. *Sic ô, sic positum.* *Anchises* considers himself as already dead, and therefore desires them to take the last Farewel of him, as of a corpus positum, a dead Corpse laid out for Burial, or for the funeral Pile, of which the Friends used to take a solemn Farewel, by repeating *vale, vale, vale*. We may observe farther, that there is a vast Force and Emphasis in these Particles *si, ô, sic*, inasmuch that, if we take them away, we destroy the chief Beauty and Energy of the whole Line. The Repetition of the *sic* shews *Anchises's* obstinate Purpose of dying, and his earnest Desire of being left to pursue that Resolution. It is used the same Way in the fourth Book, when *Dido*, bent on Death, is just going to plunge the Dagger into her Bos-

om, she breaks forth into that abrupt Exclamation,

Sic sic juvat ire sub umbras.

645. *Ipse manu mortem inveniam.* *Servius* understands *manu* of the Enemy, but that seems forced. The Sentence is explained by a parallel one in *Tacitus* : *Primum ubi vulnus Varo adjectum, ubi infelici dextra et suo ictu mortem invenierit.*

645. *Miserebitur hostis.* This strongly marks the Anguish of his Soul ; he was so weary of Life, that he would reckon it an Act of Pity in the Enemy to put an End to it. It is the same Sentiment with that of *Euryalus's* Mother, who, in the Bitterness of her Grief for the Loss of her Son, thus addresses *Jupiter* :

*Aut tu, magne pater Divûm, miserere, tuoque
 Invisum hic detrude apert sub Tartara telo :
 Quando aliter nequeo crudelem abrumperë vitam.*

Æn. IX. 495.

649. *Fulminis afflavit ventis.* The Winds by some of the Ancients were reckoned the efficient Causes of Thunder :

Jupiter, an venti, discussa nube tonare.

Ovid. Met. XV. 70

Anchises, according to Tradition, was blasted with Lightning, for having divulged his Intimacy with *Venus* ; and some say he was thereby slain.

*Perstabat memorans talia,
manebatque fixus. Contra, res
effusi lacrymis, conjuxque Creusa,
Ascaniusque, omnisque domus ob-
testatur, ne pater vellet ver-
tere cuncta secum, incumbereque
fato urgenti. Ille abnegat, et
hæret in incepto, et in iisdem
sedibus. Rursus feror in arma,
miserrimæque opto mortem. Nam
quod consilium, aut quæ fortuna
jam dabatur? O genitor, spe-
rassine me posse efferre pedem, te
relictō? tantumque nefas excidit
patrio ore? si placet Superis
nihil reliqui ex tantâ urbe; et
si hoc sedet tuo animo, juvatque
te addere teque tuisque Troiæ
perituræ; janua patet isti letho.*

Talia perstabat memorans, fixusque manebat.

650

*Nos contra effusi lacrymis, Conjuxque Creusa,
Ascaniusque, omnisque domus, ne vertere secum
Cuncta pater, fatoque urgenti incumbere, vellet.
Abnegat, inceptoque, et sedibus hæret in iisdem.
Rursus in arma feror, mortemque miserrimus
opto :*

655

*Nam quod consilium, aut quæ jam fortuna, da-
batur?*

*Mene efferre pedem, Genitor, te posse relictō
Sperâsti? tantumque nefas patrio excidit ore?
Si nihil ex tantâ Superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ
Teque tuosque juvat, patet isti janua letho : 661*

TRANSLATION.

with Lightning. Such Purpose declaring he persisted, and remained unalterable. On the other hand I, my Wife Creusa, Ascanius, and the whole Family, bursting forth into Tears, *obtested* my Father not to involve all with himself in Ruin, nor hasten our impending Fate. He still is obstinate, and perseveres in his Purpose, and in the same settled Resolution. *Thus* once more I fly to my Arms, and in Extremity of Distress long for Death: For what *other* Expedient had I left, or what Prospect now of retrieving my Condition! Could you hope, *my dearest* Sire, that I could stir one Foot while you was left behind? Could such Impiety drop from a Parent's Lips? If it is the Will of the Gods that nothing of this great City be preserved; if this be your settled Purpose, and you are pleased to involve you and yours in the Wreck of Troy; the Way lies open to that Death of which

NOTES.

blind: But, whatever others alledge, *Virgil*, at least, supposes him to have had the Use of his Eyes, as Verse 687.

Et pater Anchises oculos ad sidera lætus

Extulit—

And again, Verse 732.

Genitorque per umbram

Prespicens: Nate, exclamat, jure —

Ardentes clypeos atque ara micantia cerno.

And therefore it is more probable, what others advance, that he was blasted and disabled in his Limbs.

653. *Fatoque urgenti incumbere vellet.* It is not very easy to fix the precise Meaning of the Word *incumbere* in this Place. Dr. Trapp would gladly read *ocumbere*, or rather *succumbere*, would the Verse and Authority permit. As it stands, he thinks it is a Metaphor taken from *Falling on a Sword*. I rather take it to be a Metaphor taken from one's Leaning or Lying

with all his Weight upon a Load which presses another down, so as to add to the Pressure, and render it more insupportable. *Aeneas* and his Followers were already grievously oppressed and weighed down by the public Calamity, *fato urgenti*, the Fate that lay so heavy upon them; and therefore pray *Anchises* not to increase the Burden by the additional Weight of his personal Sufferings and Death.

661. *Isti janua letho.* Servius sees no Noun preceding to which *isti* can refer, and therefore will not allow it to be a Pronoun, but an Apocope for *isti*. But, if we examine *Anchises*'s Speech, we will soon find what *isti letho* refers to: *Anchises* had said he would find Death with his own Hand, or the Enemy would have the Pity to give him Death: In Answer to which, *Aeneas* says, *patet isti janua letho*, the Door is open, you may easily come at that Death of yours, or that Death of which you appear so

fond

Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.

Hoc erat, alma parens, quod me per tela, per ignes, 664

Eripis, ut mediis hostem in penetralibus, utque Ascaniumque, patremque meum, juxtaque Creüs-
fam,

Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danaïs, finite instaurata revisam
Prælia: nunquam omnes hodie moriemur in-
ulti. 670

Hic ferro accingor rursus; clypeoque sinistram
Infertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iulium:
Si periturus abis, et nos rape in omnia tecum:
Sin aliquam expertus sumtis spem ponis in ar-
mis, 676

*Jamque Pyrrhus aderit de mul-
to sanguine Priami, qui Pyrrhus
obtruncat natum ante ora patris,
et patrem ad aras. Alma pa-
rens, ad hoc erat, quod eripis
me per tela, per ignes, ut cer-
nam hostem in mediis penetrali-
bus, utque cernam Ascaniumque,
meumque patrem, juxtaque Creü-
sum, mactatos, alterum macta-
tum in sanguine alterius? viri,
ferre mihi arma, arma; lux
ultima vocat victos. Reddite
me Danaïs, finite ut revisam
prælia instaurata: nos omnes
nunquam moriemur hodie inulti.*

*Hic rursus accingor ferro; in-
fertabamque sinistram clypeo ap-
tans eum, ferebamque me extra
tecta. Ecce autem conjux am-
plexa meos pedes hærebat in li-
mine, tendebat, me parvum Iulium
patri. Si, inquit, abis peri-
turus, rape et nos tecum in om-
nia: sin expertus ponis aliquam
spem in armis sumtis,*

TRANSLATION.

you are so fond. Forthwith Pyrrhus, *reeling* from the Effusion of Priam's Blood, will be here, who butchers the Son before the Father's Eyes, and then the Father himself at his own Altar. Was it for this, my indulgent Mother, you saved me through Darts, through Flames, to see the Enemy in the Midst of these Recesses, and to see Ascanius, my Father, and Creusa by his Side, butchered in one another's Blood? Arms, my Men, bring Arms; this Day, which is our last, calls us to exert ourselves, vanquished as we are. Give me back to the Greeks; let me visit once more the Fight renewed: Never shall we all die unrevenged this Day. Thus I again gird on my Sword, and thrust my Left-hand into my Buckler, bracing it fitly on, and flung out of the Palace. But lo! my Wife clung to me in the Threshold, grasping my Feet, and reached to his Father the tender Boy Iulus: If, *says she*, you go with a Resolution to perish, snatch us too with you to share all your Fortune: But if, from Experience, you repose any Confidence in those

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fond (for *iste* is *that Thing of yours*, as *hic* is *this of mine*) and then he goes on to tell him how he might obtain his Wish:

Jamque aderit—Pyrrhus, &c.

674. *Parvumque patri tendebat Iulium.* Here Virgil appears to have had in his Eye that tender affecting Scene between Hector and Andromache, in the sixth Book of the Iliad, where the Circumstances are pretty much the same.

Andromache expostulates with *Hector*, as *Creüsa* does with *Æneas*, and in like Manner pleads her future forlorn Condition, and that of her Child, in Case he should abandon them; and seeks to move him from returning to Battle by the same innocent and natural Artifice which *Creüsa* here uses, putting *Aspnanax* into his Arms, as she does *Iulus* into the Arms of *Æneas*.

tutare hanc domum primum : cui
 parvus Iulus, cui pater tuus
 relinquitur, et cui ego, quondam
 dicta tua conjux, relinquer ?
 Illa vociferans talia, replebat
 omne tectum gemitu : cum mon-
 strum subitum, mirabileque dictu,
 oritur ; namque, inter manus
 oraque mæstorum parentum, ecce
 levis apex visus est fundere lumen
 de summo vertice Iuli, flamma-
 que innoxia visa est lambere co-
 mas ejus molli tactu, et pasci
 circum ejus tempora. Nos pa-
 vidi capimus trepidare metu,
 excutereque erinem flagrantem,
 et restringere sanctos ignes fon-
 tibus. At pater meus Anchises
 lætus extulit oculos ad sidera,
 et tetendit palmas cælo cum voce :
 O omnipotens Jupiter, aspice
 nos, si flecteris ullis precibus ;
 petimus hoc tantum : et, o pater,
 si meremur pietate, da nobis
 auxilium deinde, atque firma
 hæc omnia.

Hanc primum tutare domum : cui parvus Iulus,
 Cui pater, et conjux quondam tua dicta relin-
 quor ?

Talia vociferans, gemitu tectum omne replebat :
 Cum subitum dictuque oritur mirabile mon-
 strum ;

Namque manus inter mæstorumque ora paren-
 tum,

Ecce levis summo de vertice visus Iuli
 Fundere lumen apex, tactuque innoxia molli
 Lambere flamma comas, et circum tempora pasci.

Nos pavidi trepidare metu, crinemque flagran-
 tem

Excutere, et sanctos restringere fontibus ignes.
 At pater Anchises oculos ad sidera lætus

Extulit, et cælo palmas cum voce tetendit :
 Jupiter omnipotens, precibus si flecteris ullis,

Aspice nos ; hoc tantum : et, si pietate mere-
 mur,

Da deinde auxilium, pater, atque hæc omnia
 firma.

TRANSLATION.

Arms you have assumed, let this House have your first Protection : To whom are you abandoning the tender Iulus, your aged Sire, and me once called your Wife ? Thus expostulating loud Ihus filled the whole Palace with her Groans, when a sudden and wondrous Prodigy rises to my Sight : For, while the Boy is in the Arms and Embraces of his mourning Parents, lo the fluttering Tuft from the Top of Iulus's Head was seen to emit a Stream of Light, and with gentle Touch * the lambent Flame glides harmless along his Hair, and feeds around his Temples. We, all quaking for Fear, run bustling to his Relief, brush the blazing Locks, and quench the holy Fire with Fountain-water. But my Father Anchises joyful raised his Eyes to the Stars, and stretched his Hands to Heaven with his Voice : Almighty Jove, if thou art moved by any Supplications, vouchsafe but to regard us ; we ask no more : And, O heavenly Father, if by our Piety we deserve it, grant us then thy Aid, and ratify these Omens. Scarce had my aged Sire thus said,

* *Tactu*, others read *traflu*, a soft or gentle Train.

NOTES.

680. *Mirabile monstrum*. This Miracle is exceedingly well timed ; and, if there ever was a *signus vindice nodus*, it is here. Had *Anchises* finally persisted in his Resolution, it must have put an End to the Poem, by involving *Æneas* and all his Followers in one common Ruin. He had been plied with all human Arguments

in the strongest Manner, but with no Success : What then remained for the Poet, but to have Recourse to the seasonable Interposition of the Gods, to save his Hero in this Extremity ?

691. *Hæc omnia firma*. According to the Manner of the Romans, who deemed one Omen not sufficient, unless it was confirmed by a se-
 cond,

Vix ea fatus erat senior, subitoque fragore
 Intonuit lævum, et de cœlo lapsa per umbras
 Stella facem ducens multâ cum luce cucurrit.
 Illam, summa super labentem culmina testî 695
 Cernimus Idæâ claram se condere sylvâ,
 Signantemque vias; tum longo limite sulcus
 Dat lucem, et latè circum loca sulfure fumant.
 Hic verò victus genitor se tollit ad auras,
 Affaturque Deos, et sanctum sidus adorat: 700
 Jam jam nulla mora est; sequor, et, quâ ducitis,
 adsum.

Dî patrii, servate domum, servate nepotem:
 Vestrum hoc augurium, vestroque in numine
 Troja est.

Senior vix fatus erat ea, lævumque cœlum intonuit subito fragore, et stella lapsa de cœlo cucurrit per umbras, ducens facem cum multâ luce. Cernimus illam labentem super summa culmina testî, condere se claram in Idæâ sylvâ, signantemque vias: tum sulcus dat lucem in longo limite, et loca circum latè fumant sulfure. Hic verò genitor victus tollit se ad auras, affaturque Deos, et adorat sanctum sidus: ait jam jam est nulla mora; sequor, et adsum, quâ ducitis. O Dî patrii, servate domum, servate meum nepotem: Hoc augurium est vestrum, Trojaque est in vestro numine.

TRANSLATION.

when with a sudden Peal it thundered on the Left, and a Star, that fell from the Skies, drawing a fiery Train, shot through the Shades with a Profusion of Light. We see it, gliding over the high Tops of the Palace, lose itself in the Woods of Mount Ida, full in our View, and marking out *our* Way: Then all along its Tract an indented Path shines, and all the Space, a great Way round, smokes with sulphureous Steams. And now my Father, forced to give Way, raises himself to Heaven, addresses the Gods, and pays Adoration to the holy Star: Now, now, in me is no Delay: I am all Submission, and where you lead the Way I am with you. Ye Gods of my Fathers, save our Family, save my Grandson. From you this Omen came, and Troy is in your divine Disposal. Now, Son, I

NOTES.

cond, whence *secundus* and *secundo* came to signify *prosperous*, and to *prosper*. See Cicero de Divinatione.

693. *Intonuit lævum*. Both the *Greeks* and *Romans* agreed in their Opinion, that those Omens that presented themselves in the eastern Quarter of the Heavens were *prosperous*; but the *Greeks*, in taking the Auspices, turned their Faces towards the North, and consequently had the East on the right, as is plain from *Homer*, ll. XII. 239, where *Hector*, expressing his Disregard of all Omens, says,

Εἴ τι δεξιῇ ποιοῖ ποτὶ νηλεῖον τι,
 Εἴ τι εὐριστερα τοιγάρ, ποτὶ ζῆνιν ἔρπειντα.

I heed no Omens nor Prognostics of Birds, whether they fly on the Right towards the Sun-rising, or on the Left towards his Setting; i. e. whether the lucky Omens on the right, or the unlucky ones on the left. The Romans, on the other Hand, in observing the Auspices, directed their Faces southward, as appears from Varro, Epif. Quas. Lib. V. Hence they, contrary to the

Manner of the *Greeks*, reckoned the Omens on the Left-hand lucky, and those on the Right unlucky; because the East, the Source of Light and Day, was on the Left to the *Romans*, but on the Right to the *Greeks*.

694. *Stella*, &c. Servius applies the several Circumstances of this Prodigy as figurative of the particular Events that were to happen to *Aeneas* and his Followers. The Star is said *condere se Idæâ sylvâ*, to signify that the *Trojans* were to resort to Mount *Ida multa cum luce*, to figure their future Glory and Lustre: *signantem vias*, the Sparkles of Fire, it left behind, are figurative of the Dispersion of his Followers, and that they were to fix their Residence in different Parts: *longo limite sulcus* marks his many Wanderings, and the Length of his Voyage: Lastly, by the Smoke and sulphureous Streams in which the Meteor expires, he understands the Death of *Anchises*.

702. *Dî patrii*. By these I understand the Guardian-gods of *Anchises's* Family, those whom his Ancestors worshipped, who presided over parental

O nate, ego equidem cedo, nec
recuso ire comes tibi.

Ille dixerat : et ignis jam au-
ditur clarior per moenia, incen-
diæque voluunt æstus propius.
Age ergo, o care pater, impo-
nere nostræ cervicis : ego ipse
subibo te humeris meis ; nec iste
labor gravabit me. Quocunque
res cadent, periculum erit unum
et commune, salus una erit am-
bobus : parvus Iulus sit comes
mibi, et conjux servet mea ves-
tigia longè. Vos famuli ad-
vertite vestris animis ad ea que di-
cam. Tumulus est egressis urbe,
vetustumque templum desertæ Ce-
reris ; juxtaque est antiqua cu-
pressus servata religione patrum
per multos annos.

Cedo equidem, nec, nate, tibi comes ire recuso.

Dixerat ille : et jam per moenia clarior ignis
Auditur, propiusque æstus incendia volvunt. 706
Ergo age, care pater, cervici imponere nostræ :
Ipse subibo humeris ; nec me labor iste gravabit.
Quo res cunque cadent, unum et commune pe-
riculum,

Una salus ambobus erit : mihi parvus Iulus 710
Sit comes, et longè servet vestigia conjux.

Vos, famuli, quæ dicam, animis advertite ves-
tris.

Est urbe egressis tumulus, templumque vetustum
Desertæ Cereris ; juxtaque antiqua cupressus,
Religione patrum multos servata per annos. 715

TRANSLATION.

resign myself indeed, nor refuse to accompany you in your Expedition. He said :
And now throughout the City the crackling Flames are more distinctly heard, and
the Conflagration rolls the Torrents of Fire nearer to us. Come then, dearest
Father, place yourself on my Neck : With these Shoulders will I support you,
nor shall that Burden oppress me. However Things fall out, we both shall share
either one common Danger, or one Salvation : The Boy Iulus be my Companion,
and my Spouse trace my Steps at some Distance. Ye Servants heedfully attend to
what I say. In your Way from the City is a rising Ground, and an ancient
Temple of Ceres, now neglected ; and hard by an aged Cypress-tree, preserved
for many Years by the religious Veneration of our Forefathers. To this one

N O T E S.

rental and filial Affection. There are they of
whom Cicero makes mention in his third *Actio*
against Verres : *Rapiunt cum ad supplicium Dii*
patrii, quod iste inventus est, qui è complexu pa-
rentum abreptos filios ad necem ducebat.

710. *Mibi parvus Iulus.* Donatus reads,
mibi solus Iulus sit comes, et Iulus only accompa-
ny me ; which both avoids the too frequent Re-
petition of *parvus Iulus*, and at the same Time
shews *Æneas*'s prudent Precaution to secure their
Flight, since, the fewer went together, they
would be the less liable to be discovered.

711. *Long. servet.* i. e. To stay behind, yet
so as still to have him in View, that she might
neither lose her Way, nor be far from him to
help her, in case of an Attack. The Reason
why he directed her not to come up close with
him, has been already assigned in the former
Note : it was a proper Precaution for their com-
mon Safety, that they might be the less exposed
to the View of the Enemy ; and pass along more

quietly, by being divided into Parties. This
Reason justifies *Æneas*, and there is another
which made it proper for the Poet to mention
that Circumstance, namely, to give Probability
to his Relation of her being lost. On these Ac-
counts, I chose rather to keep to the common
Signification of *longè*, than to follow *Servius*,
who explains it *valde*, i. e. *Let my Wife carefully*
mark my Steps.

712. *Quæ dicam, animis advertite:* Equiva-
lent to *advertite animos his quæ dicam*, which
is the more common Way of Speaking, as in
Ovid,

— — — *monitis animos advertite nostris.*

Met. XV. 140.

714. *Desertæ Cereris.* This Epithet, *desertæ*,
is applied to *Ceres*, either on Account of her
being bereaved of *Proserpine*, or in regard to the
particular State of her Worship, which was now
neglected in the public Calamity : Or because
she was now without a Priest, who is mention-

Hanc ex diverso sedem veniemus in unam.

Tu, genitor, cape sacra manu, patriosque Penates.

Me, bello è tanto digressum et cæde recenti,
Attrectare nefas; donec me flumine vivo

Abluero.

Hæc fatus, latos humeros, subjectaque colla
Veste super, fulvique insternor pelle leonis;
Succedoque oneri: dextræ se parvus Iulus
Implicuit, sequiturque patrem non passibus æ-

quis.

Pone subit conjux. Ferimur per opaca locorum:
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii,
Nunc omnes terrent auræ, sonus excitat omnis
Suspensum, et pariter comitique onerique timen-

tem.

Nos omnes *veniemus in hanc unam sedem ex diverso* tramite. O genitor, tu cape sacra. patriosque Penates in tuâ manu. Ne fas esset me digressum è tanto bello, et recenti cæde, attrectare enscera; donec abluero me vivo flumine.

Ego fatus hæc, super insternor latos humeros, collaque subjecta veste pelle leonis: et nunc succedo oneri: parvus Iulus implicuit se meo dextræ, sequiturque patrem passibus non æquis. Conjux subit puer. Ferimur per opaca locorum: et nunc omnes auræ terrent, omnis sonus excitat me, quem dudum non ulla injecta tela, neque Graii glomerati ex agmine adverso, movebant, me inquam suspensum et pariter comitique onerique.

TRANSLATION.

Seat by several Ways we will repair. Do you, Father, take in thy Hand the sacred Symbols, and the Gods of our Country. For me, just come from War, so fierce and recent Bloodshed, to touch *them* would be Profanation, till I have purified myself in the living Stream. This said, I spread a Garment and a tawny Lion's Hide over my broad Shoulders and submissive Neck; and stoop to the Burden: The tender Boy is linked in my Right-hand, and trips after his Father with unequal Steps: My Spouse comes up behind: We haste away through the gloomy Paths. And I, whom lately not Showers of Darts could move, nor Greeks inclosing me round in a hostile Band, am now terrified with every Pbreath of Wind; every Sound alarms me anxious, and equally in Dread for my Companion and

NOTES.

ed among those Trojans who died in the War, *Æn. VI. 481.*

Hic multum floti ad Superos, belloque caduci Dardanidis—Glaucumque

Cererique fratrem Polybætem.

719. *Attrectare nefas, donec me flumine vivo.* In like Manner Homer makes *Ulysses* say, he was afraid of performing religious Worship, to Jupiter, while his Hands were polluted with Blood:

Νοτὸν δ' ἀντρεῖται, &c.

By me that holy Office were profan'd;

It fits it me, with human Gore diffus'd,

To the pure Shins these dread Hymns to raise,

Or offer Heav'n's great Son polluted Praise.

Pope's *Iliad*, VI. 374.

It was the Custom of the Greeks and Romans, and of other Nations, to wash their Hands

and sometimes their whole Bodies in Water, before they performed Acts of Religion, especially if they were polluted with Bloodshed. On such Occasions they were not allowed to use foul, muddy, or stagnant Water, but such as was pure and limpid, as that of living Fountains and running Rivers; which is the Reason why *Æneas* here says, *me flumine vivo abluero*.

726. *Et me—nunc omnes terrent auræ.* This is a very beautiful Image of *Æneas's* piety and tender Affection, which we have taken Notice of elsewhere. With unshaken Fortitude he faced the greatest Dangers, when only his own Person was exposed; now every Appearance of Danger strikes him with Tremor. Account of his dear Children. And he even may have been excited to lament in this manner, when he speaks in Command: *and his own Mother be reasonably,* that

*Jamque propinquabam portis, videbarque evasisse omnem viam, cum creber sonitus pedum subito visus est adesse mihi ad aures; genitorque prospiciens per umbram exclamot: nate, nate fuge; hostes propinquant; cernoidentes clypeos atque micantia æra. Hic numen, nescio quid, male amicum eripuit confusam mentem mihi trepido: Namque, dum cursu sequor avia loca, et excedo notâ regione viarum, heu! mea conjux Creüsa substitit, incertum est, ereptane sit fato mihi misero, erravine è via, seu resedit lassâ: nec reddita est nostris oculis post. Nec respexi, reflexique animum eam esse amissum, priusquam venimus ad tumulum, sacratamque sedem antiquæ Cere-
ris: hic, omnibus demum collectis, Creüsa una desuit, et sefellit: comites, natumque, virumque.*

Jamque propinquabam portis, omnemque videbar 730

Evasisse viam, subito cum creber ad aures Visus adesse pedum sonitus; genitorque, per umbram

Prospiciens, nate, exclamat, fuge, nate: propinquant;

Ardentes clypeos atque æra micantia cerno.

Hic mihi nescio quod trepido male numen amicum 735

Confusam eripuit mentem: namque avia cursu

Dum sequor, et nota excedo regione viarum,

Heu! misero conjux satone erepta Creüsa

Substitit, erravitne viâ, seu lassâ resedit,

Incertum: nec post oculis est reddita nostris. 740

Nec prius amissam respexi, animumque reflexi,

Quàm tumulum antiquæ Cereris, sedemque sacratam,

Venimus: hic demum, collectis omnibus, una

Desuit, et comites, natumque, virumque sefellit.

TRANSLATION.

my dear Load. By this Time I was got near the Gates, and thought I had over-passed all the Danger of the Way, when suddenly a thick Sound of *trampling* Feet seemed to invade my Ears just at Hand: And my Father, stretching his Eyes through the Gloom, calls aloud, Fly, fly, my Son, they are upon you. I see their burnished Shields and glittering *Helm*s of Brass. Here, in my Hurry and Consternation, some unfriendly Deity, or other, confounded and bereaved me of my Reason: For while in my Journey I trace the By-paths, and forsake the known beaten Tracks, I was so *unfortunate*, alas! to drop my Wife Creüsa; whether she was snatched from me by cruel Fate, or lost her Way, or through Fatigue stopped short, is uncertain; nor did these Eyes ever see her more: Nor did I observe that she was lost, nor reflect with myself, till we were come to the rising Ground, and sacred Seat of ancient Ceres: Here, at length, when all were convened, she alone was wanting, and gave *sad* Disappointment to all our Retinue, especially to her Son and Husband. Frantic, *with Grief*, whom did I not

N O T E S.

that he is clear of all Imputation of Vanity. He magnifies his Courage in one Situation, only to make the tender Fears of his Humanity and natural Affection the more conspicuous in another.

740. *Nec post oculis est reddita nostris.* This Episode of Creüsa's Death is introduced not merely for the Importance of the Event, but, as it subterves several Purposes of the Poet. It gives

him an Opportunity farther to illustrate *Æneas's* Piety, by shewing him once more exposed to all the Dangers of the War in quest of his Wife; and, in Consequence of that, leads us back with the Hero to visit *Troy* smoking in its Ruins, and brings us acquainted with several affecting Circumstances, without which the Narration would not have been complete. And then, which seems to be the chief Thing that *Virgil* had

Quem non incusavi amens hominumque Deorumque ! 745

Aut quid in eversâ vidi crudelius urbe !

Ascanium, Anchisæque patrem, Teucrosque Penates,

Commendo sociis, et curvâ valle recondo.

Ipse urbem repeto, et cingor fulgentibus armis.

Stat casus renovare omnes, omnemque reverti 750

Per Trojam, et rursus caput objectare periclis.

Principiò muros, obscuraque limina portæ,

Qua gressum extuleram, repeto ; et vestigia retro

Observata sequor per noctem, et lumine lustrò.

Horror ubique animos, simul ipsa silentia terrent. 755

Inde domum, si forte pedem, si forte tulisset,

Me refero : irruerant Danaï, et tectum omne tenebant.

Ilicet ignis edax summa ad fastigia vento

Volvitur ; exsuperant flammæ ; furit æstus ad aras.

Quem hominumque Deorumque non incusavi amens ! aut quid vidi crudelius in urbe eversâ ! Commendo sociis meis, et recondo in curvâ valle, Ascanium, patremque Anchisæ, Teucrosque Penates. Ego ipse repeto urbem, et cingor fulgentibus armis. Stat sententia renovare omnes casus, revertique per omnem Trojam, et rursus objectare meum caput periculis. Principiò repeto muros obscuraque limina portæ, qua extuleram gressum : et retro sequor vestigia observata per noctem, et lustrò ea lumine. Horror est ubique, simul ipsa silentia terrent animos meos. Inde refero me domum, si forte, si forte tulisset pedem eo : Danaï irruerant, et tenebant omne tectum. Ilicet ignis edax voluitur vento ad summa fastigia ; flammæ exsuperant ; æstus furit ad aras.

TRANSLATION.

accuse of Gods or Men ! Or of what more cruel *afflicting* Scene was I Spectator in all the Desolation of Troy ! To my Friends I recommend Ascanius, my Father Anchises, with the Gods of Troy, and lodge them secretly in a winding Valley. Myself repair back to the City, and brace on my shining Armour. I am resolved to renew every Adventure, revisit all the Quarters of the Town, and expose my Life once more to all Dangers. First of all I return to the Walls, and the dark Entry of the Gate by which I had set out, and backward unravel *all* my former Steps with Care amidst the Darkness, and run them over with my Eye. Horror stalks around ; at the same Time the very Silence of the Night affrights my Soul. Thence homeward I bent my Way, if by Chance, by any *Chance*, she had moved *thither* : The Greeks had now rushed in, and were Masters of the whole House. In a Moment the devouring Conflagration in Sheets is rolled up by the Wind to the lofty Roof ; the Flames *soon* mount above ; the fiery Whirlwind rages to the Skies. I advance to Priam's royal Seat, and re-visit

NOTES.

had in his Eye, it makes Way for the Appearance of *Creûsa's* Ghost, who both affords seasonable Comfort in *Æneas* in the Height of his Distress, by predicting his future Felicity, and relieves the Mind of the Reader from the Horrors of War and Bloodshed, by turning him to the Prospect of that Peace and Tranquillity which *Æneas* was to enjoy in *Italy*, and of that undisturbed Rest and happy Liberty whereof

Creûsa herself was now possessed in the other World. See Verse 775, &c.

750. *Stat. My Purpose is fixed, sententia* being understood. While the Mind is in Doubt and Deliberation, it reels and varies from one Thing to another, *fluctuat, vacillat* ; but, when it is determined and resolved, then it stands still, and is at rest, *consistit, consistit, stat sententia*.

Q 2

760. *Priami*

Procedo ad sedes Priami, revisque arcem. Et jam Phoenix et dirus Ulysses, læti custodes, afferriabant prædam in vacuis porticibus. in asylo Junonis: Troia gaza crepta incensis adytis, mensæque Deorum, crateresque solidi ex auro, captivæque vestis congeritur huc undique: pueri et parvulæ matres stant circum in longo ordine: Quinetiam, a suis jactare voces per umbram, implevi vias meo clamore, mæstusque ingeminans Creüsam nequicquam vocavi eam iterum iterumque. Infelix simulacrum atque umbra ipsius Creüsæ, et imago major notâ visa est ante oculos mihi querenti, et fixenti in testis urbis sine fine. Obstupui, et mæque steterunt, et vox hæsit meis faucibus. Tum cepit sic affari me, et demere meas curas his dictis:

Procedo ad Priami sedes, arcemque reviso. 760 Et jam porticibus vacuis, Junonis asylo, Custodes læti Phoenix et dirus Ulysses Prædam asservabant: huc undique Troia gaza Incensis crepta adytis, mensæque Deorum, Crateresque auro solidi, captivæque vestis 765 Congeritur: pueri et parvulæ longo ordine matres Stant circum. Ausus quinetiam voces jactare per umbram, Implevi clamore vias, mæstusque Creüsam Nequicquam ingeminans, iterumque iterumque vocavi. 770 Querenti, et testis urbis sine fine furenti, Infelix simulacrum, atque ipsius umbra Creüsæ Visa mihi ante oculos, et notâ major imago. Obstupui, steteruntque comæ, et vox faucibus hæsit. Tum sic affari, et curas his demere dictis: 775

TRANSLATION.

the Citadel. And now in the desolate Cloisters, Juno's Sanctuary, Phoenix, and cursed Ulysses, a chosen Guard, were watching the Booty: Wither, from all Quarters, the precious Trojan Moveables, saved from the Conflagration of the Temples, the Tables of the Gods, the massy golden Goblets, and plundered Vestments, are amassed together: *Captive Boys*, and timorous Matrons, stand all around in a long Train. Nay, more, adventuring even to dart my Voice through the Shades, I filled the Streets with Outcry, and in the Anguish of my Soul, with vain Repetition again and again, invoked Creüsa. While I am in this *fruitless* Search, and with incessant Fury ranging through all Quarters of the Town, the mournful Ghost and Shade of my Creüsa's Self appeared before my Eyes, and her Figure larger than the Life. I stood aghast! my Hair rose on End, and my Voice clung to my jaws. Then thus she bespeaks me, and relieves my Cares with these Words: My darling Spouse, what Pleasure have you thus

NOTES.

760. *Priami sedes*—*revisque*. Creüsa was Priam's Daughter, which is the Reason why Æneas goes to the Palace in quest of her.

764. *Mensæque Deorum*. The Tripods of the Gods, which served either for delivering the Oracles, or for bearing the sacred Vases.

765. *Captivæque vestis*. i. e. Either Pieces of Tapestry, or of fine Needle-work, in which the *Porsyran* Women excelled, and as the Word signifies, *Æn.* I. 643.

Atte laborata vestes, ostroque superbo.

772. *Infelix simulacrum*. Unhappily, not on

her own Account, for she declares herself blessed and happy. Verse 783; but the Cause of so much Misery to Æneas.

773. *Et notâ major imago*. Spectres and Apparitions are commonly represented of an enormous Stature, Fear having Effect to swell Objects to the Imagination. Thus *Livy* informs us, that, when *Decius* devoted himself for his Country, he appeared to the Spectators more grand and august than ordinary: *Aliquanto augustior humano vis*.

Quid tantum insano juvat indulgere dolori,
O dulcis conjux? non hæc sine numine Divûm
Eveniunt: nec te hinc comitem asportare Creû-
sam

Fas, aut ille finit superi regnator Olympi.
Longa tibi exilia, et vastum maris æquor aran-
dum. 780

Ad terram Hesperiam venies, ubi Lydius arva
Inter opima virûm leni suavit agmine Tybris.
Illic res lætæ, regnumque, et regia conjux,
Parta tibi: lacrymas dilectæ pelle Creûsæ.
Non ego Myrmidonum sedes Dolopumve super-
bas 785

Aspiciam, aut Graiis servitum matribus ibo,
Dardanis, et Divæ Veneris nurus:
Sed me magna Deûm genetrix his detinet oris.
Jamque vale, et nati serva communis amorein.
Hæc ubi dicta dedit, lacrymantem et multa vol-
lentem 790

Dicere deferuit, tenuisque recessit in auras:

*O dulcis conjux! quid tantum ju-
vat te indulgere insano dolori?
hæc non eveniunt sine numine
Divûm: nec fas est, aut ille
regnator superi Olympi finit, te
asportare Creûsam comitem. Lon-
ga exilia futura sunt tibi, et
vastum æquor maris est arandum
tibi. Venies ad Hesperiam ter-
ram, ubi Lydius Tybris suavit
leni agmine inter arva opima
virûm. Res lætæ partæ sunt,
regnumque partum, et regia con-
jux: parta est tibi illic: pelle
lacrymas dilectæ Creûsæ. Ego
nam aspiciam superbas sedes Myr-
midonum Dolopumve, aut ibo
servitum Graiis matribus, ego
quæ sum Dardanis, et nurus
Divæ Veneris: Sed magna ge-
netrix Deûm detinet me in his
oris. Jamque vale, et serva
amorem communis nati. Ubi de-
dit hæc dicta, deferuit me lacry-
mantem, et volentem dicere mul-
ta, recessitque in tenuis auras.*

TRANSLATION.

to indulge a Grief which is but Madness? These Events fall out without the Will of the Gods: 'Tis not decreed you carry Creûsa hence to accompany you, nor is it permitted by the great Ruler of Heaven supreme. In long Banishment you must roam, and plough the vast Expansion of the Ocean: To the Land of Hesperia you shall come *at length*, where the Lydian Tyber, with his gentle Current, glides through a rich Land of Heroes. There prosperous Days, a Crown, and royal Spouse await you: Dry up your Tears for your beloved Creûsa, *who is now happy, and at rest*. I, of Dardanus's noble Line, and the Daughter-in-Law of divine Venus, shall not *be cursed* to see the proud Seats of the Myrmidons and Dolopes, nor go to serve the Grecian Dames; but the great Mother of the Gods detains me *in her Service* in these Coasts. Now farewell, and preserve your Affection to our common Son.

With these Words she left me in Tears, and ready to say a thousand Things, and vanished into thin Air. There thrice I attempted to throw my Arms around

NOTES.

782. *Lydius Tybris*. The River Tyber divides the *Tuscans* from *Latium*, and is therefore denominated *Lydian*; for the *Tuscans* were a Colony from *Lydia*, planted in *Etruria* or *Tuscan*, by *Tyrrhenus* the Son of *Atys*, King of *Lydia*; which *Tyrrhenus* was sent out by his Father in Time of a Famine to seek a Settlement in some other Country, and after long

Wanderings at length fixed his Residence, and planted a Colony in *Italy* upon the upper Banks of the *Tyber*, and called the *Tuscans* after his own Name. This is what *Virgil* himself tells us, *Æn. VIII. 479.*

——— *Ubi Lydia quondam
Gens bello præclara, jussu insedit Etruscis.*

*Ibi ter conatus sum circumdare
brachia mea illius collo; imago
frustra comprehensa ter effugit ma-
nus meas, par levibus ventis,
simillimæque volucris sonino. Noc-
te sic consumptâ, demum reviso
socios. Atque hîc admirans in-
venio ingentem numerum novo-
rum comitum affluxisse; ma-
tresque virosque, pubem collectam
exilio, miserabile vulgus! hi
convenere undique, parati animis
opibusque sequi in quasvisque
terras velim deducere eos pelago.
Jamque Lucifer surgebat in jugis
summæ Idæ, ducebatque diem;
Danaïque tenebant limina portarum
obsessa, nec ulla spes opis
dabatur mihi. Cessi, et petivi
montem, genitore sublato.*

Ter conatus ibi collo dare brachia circum;
Ter frustra comprehensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Sic demum socios consumptâ nocte reviso. 795
Atque hîc ingentem comitum affluxisse novorum
Invenio, admirans, numerum; matresque, viros-
que,

Collectam exilio pubem, miserabile vulgus!
Undique convenere, animis opibusque parati,
In quascunque velim pelago deducere terras. 800
Jamque jugis summæ surgebat Lucifer Idæ,
Ducebatque diem: Danaïque obsessa tenebant
Limina portarum: nec spes opis ulla dabatur.
Cessi, et sublato montem genitore petivi.

TRANSLATION.

her Neck; thrice the Phantom grasped in vain, escaped my Hold, swift as the winged Winds, and resembling most a fleeting Dream. Thus having spent the Night, I at length re-visit my Associates. And here, to my Surprise, I find a vast Confluence of new Companions had joined us; Matrons and Men, and Youths drawn together to *share* our Exile, a piteous Throng! From all Hands they convened, resolute to *follow me* with their Souls and Fortunes, into whatever Country I inclined to conduct them over Sea. By this Time, the bright Morning-star was rising on the craggy Tops of lofty Ida, and ushered in the Day: The Greeks held the Entrance of the Gates blocked up, nor had we any Prospect of Relief. I gave Way to *Fate*, and, bearing up my Father, made towards the Mountain.

NOTES.

796. *Ingentem affluxisse numerum.* It appears that this Multitude, either by this very Act of resorting to *Æneas*, and putting themselves under his Protection, or by some more explicit Declaration of their Mind, made Choice of him for their King; which Appellation is still given him afterwards throughout the *Æneid*.

801. *Jugis surgebat Lucifer Idæ.* Because Mount *Idæ* lay on the East of *Troy*, and conse-

quently *Lucifer*, *Venus*, or the *Morning-star*, the Forerunner of the Sun, appeared to those at *Troy* to rise as from Mount *Idæ*.

804. *Cessi.* Dr. *Trapp* renders it, *I retired*; but it appears much more elegant to understand it, with others, as an Expression of *Æneas's* Piety and Resignation, especially considering what goes before, *nec spes opis ulla dabatur*.

P. VIRGILII MARONIS

Æ N E I D O S

LIBER TERTIUS.

POSTquam res Asiæ Priamique evertere gentem
Immeritam visum Superis, ceciditque superbum

O R D O.

*Postquam visum est Superis
evertere res Asiæ, gentemque
Priami immeritam, Iliumque superbum
cecidit,*

T R A N S L A T I O N.

AFTER it had seemed good to the Gods to overthrow the Power of Asia, and Priam's Race, not for any Fault of theirs, and stately Ilium fell, and Troy, now built by Neptune, smokes in Ruin; we are de-

N O T E S.

This third Book of the *Æneid* contains more Matter than any of the rest: In it we have the Substance of the whole *Odyssey*, and the Annals of no less than seven Years; whereas none of the other Books, except the fourth, which includes the Events of that Summer *Æneas* spent at *Carthage*, extends beyond some few Days. *Virgil* has likewise given us here a Specimen of his Knowledge of Geography, and the Manners of People. The several Nations whom he makes his Hero visit, the Adventure of the *Harpies*, by whom we may understand either bad Women, or, according to others, the Stings of a guilty Conscience; the Story of the *Cyclops*, by whom are imaged Men sunk into a brutal Nature by Cruelty and Intemperance, shew us how a wise Man ought to conduct himself amidst the various Snares and Temptations to which human Life is exposed. It is observed, however, that this Book, notwithstanding the Obviousness of the Subject, the Eloquence of the Style, and the many sublime Passages it contains, which are as numerous in this as in any of the rest, is yet, of all others, the least read, which seems more to be owing to its Situation, than any other Reason; for the preceding second Book, which contains the History of the Sack of *Troy*, exhibits to us somewhat so grand, that in Comparison of it we think meanly of this. The fourth again has so many Charms from the

Tenderness of the Subject, that we are impatient to get at it. Thus, it being sufficient for the Thread of the History to know that *Æneas* after the Destruction of *Troy* arrived at *Carthage*, Numbers of Readers either wholly overlook this third Book, or, having given it a superficial Reading, disdain to study it like the rest: Nevertheless we may say, that, next to the sixth, there is none of them from which more may be learned, whether with regard to the ancient Geography, in which it is so exact, or those several Portraitsures that relate to civil Life; or, lastly, the fine Monuments of ancient Religion, which are hardly to be met with any where else.

2. *Immeritam*. Because their Ruin was owing to the Crimes of *Paris* and *Laomedon*, not their own Demerit:

*sanguine nostro
Laomedontæa lumen perjuria Trojæ.*

Geor. l. 502.

Ilion, Ilion
*Fatalis inestque iudex,
Et mulier peregrina vertit
In pulverem, ex quo delituit Deus
Mercede parata Laomedon, mihi
Casta que damnatum Minerva,
Cum populo et duce fraudulento.*

Hor. III. Carin. III. r3.

3. *Ilium*

et Neptunia Troja omnis fumat humo; agimur auguriis Divum quærere diversa exsilia, et desertas terras, molimurque classem sub ipsâ Antandro, et montibus Phrygiæ Idæ, contrahimusque viros incerti quò fata ferant nos, ubi detur nobis sistere. Prima æstas vix inceperat,

Ilium, et omnis humo fumat Neptunia Troja; Diversa exsilia, et desertas quærere terras, Auguriis agimur Divum: classemque sub ipsâ Antandro et Phrygiæ molimur montibus Idæ; Incerti quò fata ferant, ubi sistere detur, Contrahimusque viros. Vix prima inceperat æstas,

TRANSLATION.

terminated, by Revelations from the Gods, to go in quest of distant Retreats in Exile, and unpeopled Lands: We fit out a Fleet just under the Walls of Antandros, and the Mountains of Phrygian Ida; and draw our Forces together, not knowing whither the Fates point our Way, where it shall be given us to settle. Scarce had the first Summer begun, when my Father Anchises gave Command to

NOTES.

3. *Ilium*—*Neptunia Troja*. Ruxus would have *Ilium* here to mean the Citadel, and *Troy* the whole Town, to save a Tautology. But every one may see that *omnis Troja fumat humo*, is much fuller and stronger than *Ilium et idit*, and the Thought is quite different, as well as the Expression. *Virgil* uses *Ilium* only in the Neuter Gender; *Horace* has *Ilios*, and *Ovid* *Ilium* in the Feminine, like other Names of Cities.

3. *Fumat*. There is a much greater Force and Propriety in using the present Tense here, than if it had been the Preterite, which we have endeavoured to express in the Translation.

3. *Neptunia Troja*. The Mythologists make both *Neptune* and *Apollo* the Builders of the Walls of *Troy*; but *Homer* and *Virgil*, if I rightly remember, ascribe that Work to *Neptune* alone. See the Note on *Æneid* II. Verse 610.

4. *Diversa exsilia*. I take *diversa* here in the Sense of *longinqua*, as it is used by *Ovid*:

Arva Phaon celebrat diversa Typhoides Ætna.

Epist. Saph. to Phaon, Verse 11.

Though the *Trojans*, under several Leaders, as *Æneas*, *Helenus*, *Antenor*, settled in different Regions; the *diversa exsilia* here, it is plain, refers only to *Æneas* and his Followers, who were all appointed by the Gods to go in quest of one and the same Settlement. For the *agimur auguriis Divum quærere diversis exsilia*, and *molimur classem sub Antandro*, must both belong to one and the same Nominative, *viz. I and my Followers*.

4. *Desertas terras*. By *desertas terras* we may either understand the Country which *Dardanus* had left; or rather, *Æneas* speaks the Language of his Heart at that Time. Having then the dismal Idea of the Destruction of his Country awakened fresh in his Mind, and the uncertain Prospect before him of a Settlement in some unknown Land, as it immediately follows, in-

cert: quò fata ferant, : bi sistere detur, it was natural for him to have uncomfortable Apprehensions of the Country he was going to, to call it a Place of Banishment, a Land of Solitude and Desertion; especially if we add, that it was the Design of *Æneas* to move *Dido's* Compassion, and therefore to paint every Circumstance of his Story in Colours of Suffering and Distress. There are some, however, who read *diversas terras*, instead of *desertas*.

5. *Auguriis Divum*. This refers to all the prophetic Intimations he had given him of his future Fate by the Apparition of *Hector*, *Æneid* II. 295, by the lambent Flame that played about *Æscanus's* Temples, Verse 681, by the Course of the falling Star, and the Thunder on the Left, Verse 694; and, lastly, by the Interview he had with *Creusa's* Ghost, Verse 781.

6. *Antandro*. Antandros, now *S. Dimitri*, was a City in the *Lesser Phrygia*, at the Foot of Mount *Ida*, where was Plenty of Trees for building a Navy, and at the same Time a convenient Bay, where the Ships could be concealed from the View of the *Greeks*.

7. *Incerti quò fata ferant*. *Æneas* had been plainly told by *Creusa's* Ghost that his Settlement was to be in *Italy*, and the Place had been so distinctly marked out, that one is surprized to find him in any Uncertainty about it. Perhaps he did not firmly believe that Vision, or the Impression was begun to wear off from his Mind; the Apprehension of the Danger, and Difficulty of the Voyage, concurring with the then dejected State of his Mind, filled him with anxious and distrustful Thoughts, notwithstanding all the Assurances he had given him of getting safe to *Italy* at length.

8. *Prima æstas*. Scaliger computes the Time in which *Troy* was taken to have been towards the

Et pater Anchises dare fatis vela jubebat.

Litora tum patriæ lacrymans portusque relinquo,
Et campos ubi Troja fuit: feror exsul in altum,

Cum sociis, natoque, Penatibus, et Magnis Dis.

Terra procul vastis colitur Mavortia campis,
Thrace arant, acri quondam regnata Lycurgo,

et pater Anchises jubebat nos dare vela fatis. Tum ego lacrymans relinquo litora patriæ, portusque, et campos ubi Troja fuit: exsul feror in altum, cum sociis, natoque, Penatibus, et Magnis Dis.

Procul, terra Mavortia in vastis campis colitur (Thrace arant eam) quondam regnata ab acri Lycurgo,

TRANSLATION.

hoist the Sails, in Pursuance of Heaven's Decree. Then, with Sorrow, I leave the Shores and Ports of my native Country, and the Plains where Troy once stood: An Exile *forlorn* I launch into the Deep with my Associates, my Son, my Household-gods, and the Great Gods of my Country. At a Distance lies a martial Land, well peopled throughout its wide extended Plains (the Thracians cultivate the Soil) over which in former Times fierce Lycurgus reigned, an ancient hospitable Re-

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the End of the Spring, in that *Æneas* set out in the Beginning of the Summer immediately following. *Carroz*, however, insists that *Æneas* could not have got his Fleet ready in so short a Time, and therefore will have *prima æstas* to signify the Beginning of the Spring, viz. of the next Year; for he observes that the Ancients divided the Year only into two Seasons, Summer and Winter, which he confirms from *Geor.* III. 296.

— *Dum mox frondosa reducitur æstas*, where it is agreed that *æstas* signifies the Spring of the Year. What makes this the more probable, continues he, is that this long Stay of *Æneas* at *Antandros* is taken from History. *Dionysius of Halicarnassus* informs us, that he drew together a new Army at that Place (he should have added, and fortified himself on Mount *Ida*) but, not thinking it prudent to engage his harassed Troops, he capitulated on honourable Terms; one of which was, that he should be allowed to depart from *Troas* with his Followers without Molestation, after a certain Time, which he employs in equipping a Fleet.

10. *Lacrymans*. It has been observed already, on the suter Part of *Æneas*'s Character, that the Shedding of Tears is a natural Indication of Humanity and Compassion; I may add, often involuntary and constitutional, and nowise unbecoming a Hero, nor inconsistent with true Fortitude and Greatness of Mind. But there is no Necessity of understanding this Word in its mere literal Sense, as if *Æneas* actually shed Tears upon every Occasion where this Word is applied to him; the Expression, I think, often

implies no more than *lugens*, as *Ruacius* justly renders it in this Place; *Æneas* went away mourning, and with a sorrowful Heart, not for his own private and personal Sufferings, his Banishment into distant Climes, but because his Country was now in Ruin and Desolation; he sorrowed at bidding Farewel to those once delightful Plains where Troy had stood, but was now no more. *Et campos ubi Troja fuit*.

12. *Et Magnis Dis*. By the Great Gods. *Virgil* probably would have us understand the Images of the *Dii majorum gentium*, viz. *Jupiter*, *Pallas*, *Mercury*, *Apollo*, &c. whose Worship the Roman Historians and Poets alledge to have been introduced by *Æneas* into *Latium*. Some, however, take the *Magni Di* to be the same with the *Penates*, who, as *Macrobius* tells us, were denominated *Sioi μεγετοι*, *Dii Magni*, the Great Gods. See the Note above on *Æn.* II. 293.

13. *Procul*. It is observed that *procul* signifies sometimes in View, as it were *pro oculis*; as in the sixth Eclogue, Verse 16.

Serta procul tantum capiti delapsa jacebant. And so it may be understood here, for *Thrace* was but at a small Distance from the Port where *Æneas* set out, only on the other Side of the *Hellepont*. But, because *Æneas* is describing the Country to *Dido*, I am inclined to think that *procul* refers to *Cartago*, where he then was, and therefore to be understood in the common Acceptation.

14. *Lycurgo*. The Son of *Dras*. This is that King of *Thrace*, who is said to have banished *Bacchus* and his Votaries out of his Kingdom;

fuit antiquum hospitium Trojæ, Penatesque ejus socii fuerunt nobis. Feror huc, et loco prima mœnia in curvo litore, ingressus iniquis fati: Fingoque Æneadas nomen de meo nomine. Ferebam sacra Dionæ matri meæ, Divisque auspiciis cœptorum operum, mactabamque nitentem taurum in litore spero Regi Cœlicolũm. Tumulus forte fuit juxta, in quo summo erant virgulta cornea, et myrtus horrida densis hastilibus. Accessi, conatusque convellere viridem sylvam ab humo, ut tegerem aras frondentibus ramis, video morbum horrendum, et mirabile dictu. Nam guttæ ex atro sanguine liquuntur huic arbori, quæ arbor prima vellitur è solo, radicibus ejus ruptis, et maculant terram tabo. Frigidus horror quatit membra mibi,

Hospitium antiquum Trojæ, sociique Penates, 15
Dum fortuna fuit. Feror huc, et litore curvo
Mœnia prima loco, fati ingressus iniquis;
Æneadasque meo nomen de nomine fingo.
Sacra Dionæ matri, Divisque, ferebam
Auspiciis cœptorum operum; superoque nitentem 20

Cœlicolũm regi mactabam in litore taurum.
Forte fuit juxta tumulus, quo cornea summo
Virgulta, et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere sylvam
Conatus, ramis tegerem ut frondentibus aras, 25
Horrendum, et dictu video mirabile monstrum.
Nam, quæ prima solo ruptis radicibus arbor
Vellitur, huic atro liquuntur sanguine guttæ,
Et terram tabo maculant: mihi frigidus horror

TRANSLATION.

treat for Troy, and whose Gods were leagued with ours, while Fortune was with us. Hither I am carried, and found my first Walls along the winding Shore. entering on that Enterprize with Fates unkind, and from my own Name I call the Citizens Æneades. I was performing sacred Rites to my Mother Venus, and the Gods, the Patrons of my Works begun, and to the exalted King of the Immortals I was sacrificing a shining Bull on the Shore. Hard by there chanced to be a rising Ground, on whose Top young Cornel Trees shot up their tender Twigs, and a Myrtle rough and overgrown with thick Spear-like Branches. I came up to it, and attempting to tear from the Earth the verdant Wood, to cover the Altars with the leafy Boughs, I see a dreadful Prodigy, and wonderful to relate. For from that Tree which first is torn from the Soil, its rooted Fibres being burst asunder, Drops of black Blood distil, and stain the Ground with Gore:

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dom; for which Impiety, the God revenged himself upon him, by depriving him of Sight, as it is in Iliad VI. Verse 130.

15. *Hospitium antiquum.* That is to say, there had been a long continued League of Friendship and Hospitality between the two Nations, by Virtue of which the *Thracians* gave hospitable Reception to all Strangers from *Troy*, and the *Trojans* in their Turn repaid the Kindness and Civilities to the *Thracians*. This Hospitality was sometimes between whole Nations, sometimes from one City to another, and sometimes between particular Families.

15. *Sociique Penates.* There was so strict an Alliance between the two Nations, that *Servius* tells us, *Polymnestor*, King of *Thrace*, married *Ilione*, *Priam's* Daughter.

18. *Æneadas.* The City is called *Ænos* by *Mela* and *Pliny*, and the latter tells us that the Tomb of *Polydore* is near that City.

19. *Dionæ matri.* Venus, is called from her Mother *Dione*.

21. *Taurum.* *Servius* and *Macrobius* will have it, that a Bull was one of those Animals that were prohibited to be offered to *Jove* in Sacrifice, and that *Virgil* designedly makes *Æneas* to have offered here an unwarranted Sacrifice to *Jupiter*, to make Way for the inauspicious Omen that followed it. But *La Cerda* proves, from the best Authority, that nothing was more common than to sacrifice Bulls to *Jupiter*, as well as to the other Gods.

23. *Hastilibus.* The long tapering Branches of the Tree are properly termed *Hastilia*, *Spears*; but

Membra quatit, gelidusque coit formidine fan-
guis. 20

Rurfus et alterius lentum convellere vimen

Insequor, et causas penitus tentare latentes:

Ater et alterius sequitur de cortice sanguis.

Multa movens animo, Nymphas venerabar agrestes.

Gradivumque patrem, Geticis qui præsidet arvis ;

Rite secundarent visus, omenque levarent. 36

Tertia sed postquam majore hastilia nisu

Aggredior, genibusque adversæ obluctor arenæ ;

(Eloquar, an filcam?) gemitus lacrymabilis imo

Auditur tumultus, et vox reddita fertur ad aures :

Quid miserum, *Aenea*, laceras? jam parce sepulto,

gelidusque sanguis exit rixae formidine. Rursus insequitur et convellere lentum vimen alterius, et penitus tentare causas latentes; et ater sanx is sequitur de cortice alterius. Ego movent multa in animo, venerabar Nymphas agrestes, patremque Gradivum qui praefidet Geticis arvis, ut rite se undarent iussu, laurentique omen. Sed postquam aggredior tertia bastilia majore nisu, genibusque obducit adersae arenæ (elo narce an flicam?) lacrymabilis vomitus auditur ex imo tumulo, et vox redditâ fertur ad meas aures: O Ænea, quid laceras me miserum? parce mihi iam sepulcro.

TRANSLATION.

Shivering Horror shakes my Limbs, and my chill Blood is congealed with Fear. I again assay to tear off a limber Bough from another, and thoroughly explore the latent Cause : And from the Rind of that other the purple Blood descends. Raising in my Mind many an anxious Thought, I with Reverence besought the rural Nymphs, and Father Mars, who presides over the Thracian Territories, to second the Vision in due Form, and give a favourable Turn to the Omen. But after that I attempt the Boughs a third Time with a more vigorous Effort, and on my Knees struggle against the opposing Mold, shall I speak, or shall I forbear ? A piteous Groan is heard from the Bottom of the rising Ground, and a Voice sent forth reaches my Ears : Æneas, why dost thou tear an unhappy Wretch ?

N O T E S.

but the Word has a peculiar Propriety here, as it alludes to the Spears and Darts with which *Polydore* had been transixed, which grew up into those Trees.

35. *Gradiuum patrem.* Gradivus, we are told, is a Name that expell'd *Mars* in Time of War, as *Quirinus* did in Time of Peace. Critics are not agreed as to the Derivation of the Word; some giving it a Greek Etymology, from *κραδανω*, to brandish; while others bring it from the Latin, *gradus*, or *gradior*, an advance, to advance, or take the Field.

35. *Getis arvis*. The *Getes* were a People inhabiting that Part of *Dacia* which is now called *Moldavia*; their Neighbourhood to *Tyra* is the Reason why that Country is here called *arva Getica*, the *Lands of the Getes*.

35. *Nymphas venerabar—Gradiumque patrem.* The Reason, why *Aeneas* addressed his Worship on this Occasion to *Mars*, the Poet himself gives us, because it was he *Gittus* 2:

presides arvis, who presided over the Country: He was the God whom the *Thracians* and those other warlike Nations chiefly worshipped in ancient Times. By the Nymphs again, whom he pays to in Conjunction with *Mars*, we are probably to understand the *Hamadryads*, a Sort of rural Goddesses, whose Destiny was connected with that of some particular Trees, with which they lived and died. So that *Aeneas* might consider this horrid Omen, as an Indication of their Displeasure, for his offering to violate those Pieces of their Existence.

36. *Secundarius vifus*. In the ancient Rights of Divination, two Omens were required for Confirmation; and though the first has been unlucky, yet, if the second was propitious, it destroyed the first, and was termed *secundum idum*; it otherwise, *ulterum*: And hence *secundus* came to signify *propitious*, and *secundus*, is *proper*.

41. *Jam par* : *Ep* : *l* : was a Law of the twelve Tables, and, to-day, is the common

*parce scelerare tuas pias manus :
Troja tulit me, non externum
tibi : hic cruor non manat de stipite.
Heu fuge teiras crudeles,
fuge littus avarum. Nam ega-
lum Polydorus ; ferrea seges tel-
lorum texit me confixum hic, et
increvit acutis jaculis. Tum
verò, pressus quod mentem an-
cipiti formidine, obstupui, comæ-
que steterunt, et vox hæsit fau-
cibus. Quondam infelix Priam-
us furtim mandarot hunc Poly-
dorum alendum Threicio Regi,
cum magno pondere auri ; cum
jam diffideret armis Dardaniæ,
videretque urbem cingi obsidione.
Ille rex, ut opes Teucrum sunt
fractæ, et fortuna recessit, secu-
tus res Agamemnonias, armaque
victricia, abrupit omne fas,
obtruncat Polydorum, et potitur
auro.*

Parce pias scelerare manus : non me tibi Troja
Externum tulit ; aut cruor hic de stipite manat.
Heu fuge crudeles terras, fuge littus avarum :
Nam Polydorus ego : hic confixum ferrea texit
Telorum seges, et jaculis increvit acutis. 46
Tum verò, ancipiti mentem formidine pressus,
Obstupui ; steteruntque comæ, et vox faucibus
hæsit.

Hunc Polydorum auri quondam cum pondere
magno

Infelix Priamus furtim mandarot alendum 50
Threicio regi ; cum jam diffideret armis
Dardaniæ, cingique urbem obsidione videret.
Ille, ut opes fractæ Teucrum, et fortuna recessit,
Res Agamemnonias, victriciaque arma secutus,
Fas omne abrupit, Polydorum obtruncat, et
auro 55

TRANSLATION.

Spare me now that I am in my Grave ; forbear to pollute with Guilt thy pious
Hands : Troy brought me forth no Stranger to you : Nor is it from the dead
Trunk this Blood distils. Ah fly this barbarous Land, fly the avaricious Shore !
For the unhappy Polydorus am I : Here an Iron Crop of Darts hath overwhelm-
ed me, transfix'd, and over me shot up in pointed Javelins. Then, indeed, in-
ly depressed with perplexing Fear, I was stunned, my Hair stood on End, and
my Voice clung to my Jaws. This Polydorus unhappy Priam had formerly sent
in Secrecy with large Sums of Money to be brought up by the King of Thrace,
what Time he began to be diffident of the Arms of Troy, and saw the City with
close Siege blocked up. He (*the King of Thrace*) so soon as the Power of the
Trojans was crush'd, and their Fortune gone, espousing Agamemnon's Interest
and victorious Arms, breaks every sacred Bond, assassinates Polydorus, and by

NOTES.

Voice of Humanity, *Defuncti injuria ne afficiantur, Let no Injury be offered to the Dead.* Therefore Polydore's Ghost calls out to Æneas, *Parce jam sepulto*, as if he had said, *Let it suffice that I suffered so much while alive ; leave me now at least to enjoy Rest in my Grave.*

42. *Non Troja externum tulit.* Polydore was the Son of Priam, and Creüsa's Brother, and consequently allied to Æneas, his Fellow-citizen, and not an Alien or Foreigner, which is the Meaning of *externus*. Cicero makes Polydore not Priam's Son, but his Grandchild by his Daughter Ilione, who was married to Polymnestor, King of Thrace.

54. *Agamemnonias.* Agamemnon, the Son

of Atreus, King of Mycenæ, and Brother to Menelaus, was chosen General of the Confederate Troops of Greece in the Trojan Expedition. After the Destruction of Troy he returned to Mycenæ with his Captive Cassandra, Priam's Daughter, and was assassinated with her at a Banquet, by the Treachery of his Wife Clytemnestra, and his Nephew Ægisthus, her adulterous Paramour.

55. *Fas omne abrupit.* Polymnestor, by murdering Polydore, broke through both the Ties of Consanguinity and Hospitality, which were held so sacred, that he who violated them, by putting his Guest to Death, was reckoned equally guilty with a Parricide.

Vi potitur. Quid non mortalia pectora cogis
Auri sacra fames! postquam pavor ossa reliquit,
Delectos populi ad proceres, primumque paren-

tem,
Monstra Deum refero; et, quæ sit sententia,
posco.

Omnibus idem animus sceleratâ excedere terrâ,
Linquere pollutum hospitium, et dare classibus
Aufros.

Ergo instauramus Polydoro funus, et ingens
Aggeritur tumulo tellus: stant Manibus aræ,
Cæruleis mœstæ vittis atrâque cupressu;
Et circum Iliades crinem de more solutæ.
Inferimus tepido spumantia cymbia lacte,

O sacra fames auri, quid non
cogis mortalia pectora perpetrare!
postquam pavor reliquit ossa mi-
hi, refero monstra Deum ad de-
lectos proceres populi, primum-
que ad parentem; et posco quæ
sit eorum sententia. Idem ani-
mus est omnibus excedere sceleratâ
terra, linquere pollutum hospiti-
um, et dare Aufros classibus.
Ergo instauramus funus Poly-
doro, et ingens tellus aggeritur
tumulo: aræ stant Manibus,
mœstæ cæruleis vittis atrâque
cupressu; et Iliades solutæ quoad
crinem, de more, stant circum.
Inferimus spumantia cymbia è
tepidò lacte.

TRANSLATION.

Violence possesses his Money. Cursed Avarice, on what desperate Wickedness thy Influence drives the Minds of Men! After my quaking Fear was gone, I report the portentous Signs of the Gods to our chosen Leaders, and chiefly to my Father, and demand what their Resolution is. All are unanimous to quit that cursed Land, abandon the polluted Society, and spread the Sails to the Winds. Therefore we set about the Renewal of Polydorus's Funeral Obsequies, and raise a large Mound of Earth for the Tomb: An Altar is reared to his Manes, mournfully decked with leaden-coloured Wreaths, and black baleful Cypress; and round it the Trojan Matrons stand with Hair dishevelled according to Custom. We next offer the Sacrifices of the Dead, Bowls foaming with warm Milk, and Goblets of

NOTES.

57. *Sacra fames.* Sacer signifies either *sacred* or *accursed* as here. The Reason of which see in a former Note on Æn. I. 632.

57. *Quid non mortalia pectora cogis, auri sacra fames!* The same Sentiment is more fully expressed by *Juvénal*, Satyr XIV. Verse 173.

*Inde fere scelerum causæ, nec plura venena
Miscuit, aut ferro grassatur sapius ullum
Humanae mentis vitium, quam sœva cupido
Indomitæ census.*

62. *Instauramus funus.* We renew his Funeral Obsequies, because he had been buried before without the due Solemnities; the Performing of which was reckoned so indispensable a Duty, that they were therefore called by the Romans *Jussa*, and by the Greeks *δυναία*. *Virgil* here gives a very particular and full Description of the Funeral Rights performed by the Romans in the Interment of the Dead.

63. *Stant Manibus aræ.* It appears that two

Altars were consecrated to the Manes, and two to the Gods, as we learn from Verse 305, where it is said of *Andromache*,

Ergeminas, causam lacrymis, sacra verat aras.
She had consecrated to *Hecter's* Shade two Altars. So *Ecl.* V. 66.

en quatuor aras;

*Ecce duas tibi, Daphni, duoque altaria Phœbo,
64. Cæruleis vittis.* These Fillets were of a deep violet or purple Colour; a Colour between blue and black, which is that of *cæruleus*.

66. *Inferimus.* Among other Ceremonies, there were Sacrifices offered to the Dead, which were termed *Inferiæ*, from this very Word here used *infero*, to pour into, or on the Grave. The Liquors were Milk, and the Blond of the Victims, as here; And sometimes Wine was added, as *Æn.* V. 77.

*Hic duo rite mero libant carbestia Baccho
Fundit lumen, duo lacte noxi, duo sanguine
lacro.*

67. *Animamque*

et pateras sacri sanguinis, condimusque animam sepulcro, et supremum ciemus magnâ voce.

Inde, ubi prima fides fuit pelago, ventique dant maria placata, et Ausser lenis crepitans vocat nos in altum, focii deducant naves, et complent littora. Provehimur è portu, terræque urbisque recedunt.

Gratissima tellus, sacra matri Nereidum, et Ægæo Neptuno, colitur in medio mari, quam, errantem circum oras et littora, pius Arcitenens

Sanguinis et sacri pateras; animamque sepulcro Condimus, et magnâ supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti Dant maria, et lenis crepitans vocat Ausser in altum,

Deducunt focii naves, et littora complent.

Provehimur portu, terræque urbisque recedunt.

Sacra mari colitur medio gratissima tellus Nereidum matri, et Neptuno Ægæo:

Quam pius Arcitenens, oras et littora circum

TRANSLATION.

the sacred Blood of the Victim: Thus we give the Soul Repose in the Grave, and with loud Voice address to him the last Farewel. This done, when first we durst confide in the Main, when the favouring Winds indulge us with peaceful Seas, and the South-wind in soft whispering Gales invites us to the Deep, my Mates launch the Ships, and croud the Shore. We are wafted from the Port, and the Lands and Cities in Prospect retreat. Amidst the Sea there lies a charming Spot of Land, sacred to Doris, the Mother of the Nereids, and Ægean Neptune, which once unfixed, and floating about the Coasts and Shores, the pious God who wields

NOTES.

67. *Animamque sepulcro condimus.* Because it was a prevailing Opinion among both Greeks and Romans, that the Soul could not rest without Burial. For which Reason they were so anxious about Funeral Rites. Hence, by the by, *conditorium* came to signify a Burial-place.

68. *Magnâ supremum voce ciemus.* Both to call the Soul to its Place of Rest, and to take their last Farewel, by pronouncing *Vale* three Times aloud.

73. *Sacra mari, &c.* This is the Island of *Delos*, one of the *Cyclades*, concerning which it is fabled, that when *Juno*, enraged against *Jupiter* for loving *Latona*, swore that *Latona* should not have a Spot on Earth to bring forth in; *Jupiter*, to secure to her some Place out of *Juno's* Reach, directed her to *Delos*, which was then a floating Island, till *Apollo* fixed it after his Mother's Delivery; and therefore its Name was changed from *Ortygia* to *Delos*, which in the Greek Language signifies *apparent*, or *revealed* to *Pierus*, it having been hid before under the Waves; or, according to others, because *Apollo* there gave forth Oracles plain and intelligible, but every where else in dark and obscure Terms.

74. *Nereidum matri.* Doris, the Wife of *Nereus*, and Mother of the fifty *Nereids* or Sea-symphs.

74. *Neptuno Ægæo.* Because *Delos* is in the

Ægean Sea, now the *Archipelago*, called the *Ægean* Sea from *Ægeus*, the Father of *Theseus*, who threw himself into it, hastily presuming that his Son, who had undertaken to combat the famous *Minotaur*, was slain. The Story is this: It was agreed between the Father and the Son, that, if *Theseus* subdued that Monster, he should, at his Return, put up a white Flag or white Sails; but if he failed in his Attempt, and was slain, the Ship should return with black Sails. But *Theseus*, returning victorious, forgot to hang out the white Sails, through Grief, as it is said, for the Loss of his beloved *Ariadne*, whom *Bacchus* ravished from him. The Father, who was expecting him with Impatience from the Top of a high Rock, no sooner saw the Ship all in Mourning, than he threw himself into the Sea, imagining his Son was dead.

75. *Quam pius Arcitenens.* *Apollo*, so soon as he was born, slew with his Arrows the Serpent *Python*, sent by *Juno* to destroy *Latona*. Whence he is siled *Pius Arcitenens*, the pious God who wields the Bow. Those who are not pleased with this Sense of the Epithet *pius*, as applied to *Apollo*, may read *prius*, to agree with *errantem*, which *Pierius* assures us is the Reading in some ancient Copies.

Errantem, Mycone celsâ Gyaroque revinxit,
Immotamque coli dedit, et contemnere ventos.
Huc feror : hæc fessos tuto placidissima portu
Accipit : egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum, Phœbique sa-
cerdos,

80

Vittis et sacrâ redimitus tempora lauro,
Occurrit : veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
Templa Dei saxo venerabar structa vetusto :
Da propriam, Thymbræe, domum ; da mœnia
fessis,
Et genus, et mansuram urbem ; serva altera
Trojæ
Pergama, reliquias Danaûm atque immitis A-
chillei.

revinxit celsâ Mycone Gyaroque,
deditque coli immotam, et con-
temnere ventos. Feror huc : hæc
placidissima accipit nos fessos in
tuto portu : egressi veneramur
urbem Apollinis. Rex Anius,
idem rex hominum sacerdosque
Phœbi, redimitus quoad tempora
vittis et sacrâ lauro, occurrit no-
bis ; agnoscit veterem suum ami-
cum Anchisen. Jungimus dex-
tras hospitio, et subimus tecta.
Venerabar templa Dei structa ex
vetusto saxo : O Thymbræe, da
propriam domum, da mœnia no-
bis fessis, et genus, et urbem
mansuram ; serva altera Perga-
ma Trojæ, reliquias Danaûm
atque immitis Achillei.

TRANSLATION.

the Bow, fast bound with high Gyaros and Mycone, and fixed it so as to be ha-
bitable, and mock the *insulting* Winds. Hither I am led : This most peaceful
Island receives us into a safe Port after our Fatigue. At our *first* Landing, we
pay Veneration to the City of Apollo. King Anius, who was both King of Men,
and Priest of Phœbus, his Temples bound with Fillets and sacred Laurel, comes
up, and presently recollects his old Friend Anchises. We join Right-hands in A-
mity, and come under his *hospitable* Roof. I venerated the Temple of the God,
a Structure of ancient Stone, and thus began : Thymbræan Apollo, grant us, after
all our Toils, some fixed Mansion ; grant us Walls of Defence, a happy Offspring,
and permanent City : Preserve these other Towers of Troy, a Remnant *escaped*
from the Greeks and merciless Achilles. Whom are we to follow ? Or whither

NOTES.

76. *Mycone celsâ Gyaroque revinxit.* My-
cone and Gyaros are two of the *Cyclades* Islands
on either Side of *Delos*, which hem it in, and
seem, as it were, to bind it fast that it cannot
move out of its Place ; which Situation had given
Rise to the Poetical Fiction. Gyaros is the little
Island to which the *Romans* used to banish their
Felons and greater Malefactors. Hence that Ex-
pression in *Juvenal*, Sat. 1. 73.

Aude aliquid brevis Gyaris aut carcere dig-
num.

77. *Contemnere ventos.* Because formerly it is
said to have been often driven about by the
Winds, and drowned beneath the Waves.

80. *Rex Anius.* According to the ancient
Custom established in several Nations, whereby
the Offices of King and Priest were invested in
the same Person.

84. *Saxo vetusto.* Because, whatever Injuries
the other Building of the Island had suffered, the

Sanctity of the Temple still preserved it from
Violation. Hence, says *Cicero*, in his Pleadings
against *Verres*, to set forth the horrid Nature of
his Sacrilege in rising the Temple of *Delos* :
*Tanta ejus auctoritas religionis est, et semper
fuit, ut ne Persæ quidem, cum bellum in Græ-
ciâ, diu, hominibusque indixissent, et classem ad
Delum appulissent, quidquam inuenerunt aut vio-
lare aut attingere.* I. In *Verr.* 18.

84. *Venerabar.* It appears from ancient Mo-
numents, that the Altar of *Apollo* at *Delos* was
never stained with the Blood of Victims, but
only honoured with Prayers, Flowers, and o-
ther simple Rites of ancient Worship. There-
fore *Æneas* says only, *venerabar*, I *cherish'd* up
Prayers.

85. *Thymbræe.* We learn from *Strabo*, that
in the Continues of *Troy* there was a Plain named
Thymbra : from the vast Plenty of the Herb
Thymra or *Savory*, says *Strabo*, which grew
there.

Quem sequimur? quòve jubes nos ire? ubi jubes nos ponere sedes? O pater, da nobis augurium, atque illabere nostris animis. Vix fatus eram ea, omnia repente visa sunt tremere, liminaque, laurusque Dei; totusque mons circum visus est moveri, et cortina mugire, adytis reclusis. Nos submissi petimus terram, et vox fertur ad aures nostras: O Dardanidæ duri, eadem tellus, quæ prima tulit vos à stirpe parentum, accipiet vos reduces læto ubere: exquirite vestram antiquam matrem. Hic domus Æneæ dominabitur cunctis oris, et nati illius natorum, et qui nascentur ab illis.

Quem sequimur? quòve ire jubes? ubi ponere sedes?

Da, pater, augurium, atque animis illabere nostris.

Vix ea fatus eram, tremere omnia visa repente, Liminaque, laurusque Dei; totusque moveri Mons circum, et mugire adytis cortina reclusis. Submissi petimus terram, et vox fertur ad aures: Dardanidæ duri, quæ vos à stirpe parentum Prima tulit tellus, eadem vos ubere læto 95 Accipiet reduces: antiquam exquirite matrem. Hic domus Æneæ cunctis dominabitur oris, Et nati natorum, et qui nascentur ab illis.

TRANSLATION.

commandest thou us to go? Where to fix our Residence? *Holy Father*, grant us a prophetic Sign, and glide into our Minds. Scarcely had I thus said, *when* suddenly all seemed to tremble, both the Temple itself, and Laurel of the God; the whole Mountain quaked around, and, the Sanctuary being exposed to View, the Place of the Oracle groaned. In humble Reverence we fall to the Ground, and a Voice reaches our Ears: Ye hardy Sons of Dardanus, that Land which first produced you from your Forefathers Stock, the same shall receive you in its fertile Bosom after all your Dangers past: Search out your ancient Mother. There the Family of Æneas shall rule over every Coast, and his Childrens Children, and who from them shall spring. Thus Phœbus: Vast Emotions of Joy, with

NOTES.

there) where was a Temple to *Apollo*, thence filed *Thymbræan*.

91. *Liminaque, laurusque Dei*. It was usual for the Gods to give Signs of their Approach, by making the Earth to quake. The *Laurel* was probably in the Temple itself, as it was at *Delphos*, whence the Oracle was sometimes delivered, according to that Verse of *Lucretius*, Lib. I. 740.

Pythia quæ tripode ex Phœbi, lauroque profatur.

92. *Mons circum*. The Mount here spoken of is Mount *Cynthus*, whence *Apollo* and *Diana* were denominated *Cynthius* and *Cynthia*.

93. *Cortina*. The Covering of the Tripod, whence the Priests delivered the Oracle, was called *Cortina*; it is here put for the Oracle itself.

94. *Adytis*. The *adyta* again is the Sanctuary or inner Part of the Temple, where was the Oracle.

95. *Dardanidæ*. *Servius* and *Macrobius* observe, that the *Trojans* might have understood from this the Meaning of the Oracle; for by

calling them *Dardanidæ*, and not *Teuceri*, they might have known that *Italy* was designed, whence their Ancestor *Dardanus* came, and not *Crete*, the Seat of *Teucer's* Nativity.

97. *Hic domus Æneæ*. These two Verses are almost a literal Translation of *Neptune's* Prophecy concerning *Æneas* in the *Iliad*, Lib. XX. Verse 307.

Νῦν δὲ δὲ Λιβύῃσιν βασιλεύσειν ἀρχήν,
καὶ παῖδες παίδων, τοῖσι κεν μετῃσι δὲ γένανται.

*On great Æneas shall devolve the Reign,
And Sons, succeeding Sons, the lasting Line sustain.*

Mr. Pope.

From which Passage of *Homer*, however, it is inferred, that *Æneas* came not into *Italy*, but remained in *Troas*, and succeeded to the Crown of *Troy* after *Priam*, it being here said, *πρωτοῖς ἀρχήν, he shall reign over the Trojans*; and consequently, that this whole Account of the Original of the Roman Empire is a Fiction, contrived to do Honour to the *Romans*, and particularly to flatter the Vanity of *Augustus*. *Dionysius*

Hæc Phœbus: mistoque ingens exorta tu-
multu
Lætitiæ; et cuncti quæ sint ea mœnia quærunt;
Quò Phœbus vocet errantes, jubeatque reverti.
Tum Genitor, veterum volvens monumenta
viorum,

Audite, o proceres, ait, et spes discite vestras:
Creta Jovis magni medio jacet insula ponto,
Mons Idæus ubi, et gentis cunabula nostræ: 105
Centum urbes habitant magnas, uberrima regna:
Maximus unde pater, si rite audita recorder,
Teucus Rhœteus primùm est advectus in oras,

Phœbus fatus est hæc: ingens-
que lætitiæ exorta est in flo tu-
multu; et cuncti querunt quæ
sint ea mœnia. quo Phœbus
vocet errantes, jubeatque eos re-
verti. Tum Genitor meus, vol-
vens in monumenta veterum viro-
rum, ait, O proceres audite, et
discite vestras spes: Creta in-
sula magni Jovis jacet in medio
ponto, ubi est meus Idæus, et cu-
nabula nostræ gentis: Habitant
centum magnas urbes, regna u-
berrima: Unde Teucus maximus
pater, si rite recorder adita,
primùm est advectus in Rhœteas
oras,

TRANSLATION.

mingled Tumult, arose, and all are anxious to know what City is designed; whither Phœbus calls a wandering Crew, and wills them to return. Then my Father, revolving the historical Records of the Ancients, says, Ye Trojan Leaders give Ear, and learn what you have to hope for: In the Middle of the Sea lies Crete, the Island of mighty Jove, where is Mount Ida, and the Nursery of our Race. The Cretans inhabit an hundred mighty Cities, all most fertile Realms; whence our renowned Ancestor Teucus, if I right remember the Tradition, first arrived on the Rhœtean Coasts, and there chose the Seat of his Kingdom. No

NOTES.

sius of *Halicarnassus*, indeed, proposes a very ingenious Solution of the Difficulty, alledging the Prophecy to be fully accomplished in *Æneas's* Reigning over the *Trojans* in *Italy*; and in this he is followed by *Eustatius*, in his Commentary on that Passage of the *Iliad*. But those, who are curious to see this Question fully examined, may consult *Segras's* Preface to his Translation of the *Æneid*, and *Bochart's* Dissertation in a Letter to him on that Subject, which is published at the End of *Segras's* Notes in the *Ottavo* Edition. I shall only observe farther, that *Virgil*, instead of *Trojanis dominabitur*, answering to *πρωτογοναυαυα* in *Homer*, renders it, *cunctis dominabitur oris*, which is probably the Reason why some have substituted in *Homer* *πρωτογοναυαυα*, instead of *πρωτογοναυαυα*.

104. *Creta Jovis magni*. The Island of *Candia*, in the *Mediterranean*, denominat *Crete*, from *Cres*, who reigned there after *Jupiter*. It is situated between the *Archipelago* northward, and the *Libyan* Sea to the South. There *Jupiter* was brought up in a Cave of Mount *Dic-ty*:

Dictææ cæli regem parere sub antro.

GEOR. IV. 152.

His Mother *Rhea* carried him thither from *Cre-*

candia, or *Porygia*, to save him from his Father *Saturn*, who sought to destroy him. In the same Island he died at the Age of eighty Years, according to *Suidas*. The *Cretans* shew his Tomb in the City of *Gnosus*.

101. *Medio ponto*. Because, as *Servius* and *Strabo* observe, it is situated between several Seas, the *Libyan*, the *Ægyptian*, the *Asian*, and *Ionian*; that it is hard to say to which of them it belongs.

105. *Mons Idæus ubi*. All acknowledge a Mount *Ida* in *Crete*, particularly *Pliny*, Lib. IV. Cap. 12. *Mentes*, *Cadmus*, *Idæus*, *Dictæus*, *Mæris*.

106. *Centum urbes habitant*. Hence *Homer*, in the *Iliad*, gives *Crete* the Appellation of *ἑκατοπόλις*, Il. IX. Versè 649. And *Horace*, Lib. III. Ode 27.

Quæ ferulæ centum tetigit potentem oppidis Creteræ. As also in his *Epod. Ode 15*.

Creteæ centum urbibus nobiliss.

The chief of those Cities were *Gnosus*, *Gortyna*, *Cydon*, and *Distymna*.

106. *Uberrima regna*. Answering to *ubere læta*, another Circumstance in the Prophecy, which must *Andromeda*.

103. *Teucus Rhœteus*. *Teucus*, the Son of *Scamander*

optavitque locum regno: Ilium
et arces Pergamæ nondum stete-
rant, habitabant in imis valli-
bus. Hinc venit mater Cybele
cultrix terræ, Corybantiaque æ-
ra, Idæumque nemus: hinc ve-
nere fida silentia in sacris, et
hinc juncti leones subiere currum
uicina.

Optavitque locum regno: nondum Ilium, et
arces
Pergamæ steterant; habitabant vallibus imis:
Hinc mater cultrix Cybele, Corybantiaque
æra, IIII
Idæumque nemus: hinc fida silentia sacris,
Et juncti currum dominæ subiere leones.

TRANSLATION.

Ilium then nor Towers of Pergamus were raised; in humble Vales they dwelt.
Hence came Mother Cybele, our Patroness, and the brazen Cymbals of the Co-
rybantes, and the Idæan Grove: Hence that faithful Secrecy observed in her sa-
cred Rights, and hence the Custom of yoking harnessed Lions in the Chariot of
the imperial Goddess. Come then, and, where the Commands of the Gods point

NOTES.

Scamander the Cretan, is said, in Time of a
Famine, to have left the Island with one Third
of the Inhabitants in quest of a new Settlement;
and, being warned by an Oracle to fix his Resi-
dence where he should be attacked in the Night-
time by an Earth-born Race, he came to Phry-
gia, near Rhæteum, a Promontory of Troas, in
the Hellespont, and there, being pestered by
Swarms of Mice, he took up his Settlement,
and built a Temple to Apollo Smintheus, so cal-
led from σμινθος, which, in the Phrygian or
Cretan Language, signifies a Mouse.

108. Rhæteas. Rhæteum was a City and
Promontory of Troas, on the Coast of the He-
llespont, where Teucer with his Colony arrived
from Crete. He introduced thither the Wor-
ship of Cybele, the Mother of the Gods, and
gave to the Mountains of Phrygia the Name of
Ida, from Mount Ila in Crete, and changed the
Name of the River Xanthus into that of Scam-
ander, after the Name of his Father. Hence
Homer says that River was called Xanthus by the
Gods, but Scamander by Men, i. e. the former
was its ancient and more venerable Name.

109. Optavitque locum regno. Strabo agrees
with Virgil in making Teucer the first who reigned
in Troas: Not long after him Dardanus ar-
rived from Italy, married Batea, Teucer's
Daughter, and succeeded him in the Kingdom.

111. Mater cultrix Cybele. Some read ma-
tris cultri Cybeles, alluding to the Custom of
making the Priests of Cybele Eunuchs. This
Goddess, who is the same with Ops and Rhea,
was called Cybele, probably from Kybela, a
Mountain in Phrygia, where she was particu-
larly worshipped. Her Ministers were termed Co-
rybantes, and, among other Circumstances prac-

tised in her Worship, used to beat brazen Cym-
bals; the Original of which Institution, they
tell us, was to hinder Saturn, by their Noise,
from hearing the Cries of the Infant Jupiter,
when he lay concealed in the Caves of Diæys in
Crete.

112. Mater Cybele. Cybele, according to
Strabo and Lucretius, denotes the Earth, which
is the common Mother of Men and Beasts:
Principio tellus habet in se corpora prima
Quare magna Deum mater, materque ferarum,
Et nostri genitrix hæc dista est corporis una.

Lucret. II. 589.

And Macrobius speaks of it as a Thing which no
Body could call in Question:

Quis enim ambigat matrem Deum terram ha-
beri? Sat. I. 21.

112. Hinc fida silentia sacris. The Mysteries
of Cybele, as those of Ceres, were concealed with
great Care from the Vulgar, to make them the
more regarded.

113. Et juncti, &c. Her Chariot was drawn
by Lions, to denote that maternal Affection, fi-
gured by Cybele or Mother Earth, triumphs over
the most ferocious Natures, as Lucretius ex-
plains it:

Adjungere feras, quæ quomvis effera proles
Officinis debet molliori cuncta parentum.

Lib. II. 604.

And Ovid, 4. Fast.

cur huic genus acre leonum
Præbet insolitas ad iuga curvæ jubas.
Nimirum feritas quoniam mollitas per illam
Creditur: id curru testificata suo est.

113. Dominæ. This is an Epithet belongs
to Cybele, as Mother of the Gods.

Ergo agite, et Divûm, ducunt quâ jussâ, sequamur :

Placemus ventos, et Gnosia regna petamus : 115
Nec longo distant cursu ; modò Jupiter adsit,
Tertia lux classẽm Cretæis sistet in oris.

Sic fatus, meritos aris mactavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo ;
Nigram Hiemi pecudem, Zephyris felicibus albam. 120

Fama volat, pulsum regnis cefsisse paternis
Idomenæa ducem, desertaque littora Cretæ ;
Hoste vacare domos, sedesque astare relictas.
Linquimus Ortygiæ portus, pelagoque volamus :
Bacchatamque jugis Naxon, viridemque Donyfam, 125

Olearon, niveamque Paron, sparsasque per æquor
Cycladas, et crebris legimus freta consista terris.

Ergo agite, et sequamur quâ jussâ Divûm ducunt : Placemus ventos, et petamus Gnosia regna : Nec distant longo cursu ; si modò Jupiter adsit, tertia lux sistet nostram classẽm in Cretæis oris.

Sic fatus mactavit meritos honores aris, mactavit taurum Neptuno, taurum tibi, o pulcher Apollo ; nigram pecudem hyemi, albam pecudem felicibus Zephyris. Fama volat Idomenæa ducem pulsum cefsisse paternis regnis, littoraque Cretæ effe deserta, domos vacare hoste, sedesque astare relictas. Linquimus portus Ortygiæ, volamusque super pelago : legimusque Naxon bacchatam jugis, viridemque Donyfam, Olearon, niveamque Paron, Cycladumque sparsas per æquor, et freta consista crebris terris.

TRANSLATION.

out our Way, let us follow : Let us appease the Winds, and make for the Gnosian Realms. Nor lie they at the Distance of a long Voyage : Provided Jove be with us, the third Day will land our Fleet on the Cretan Coast. This said, he offered the proper Sacrifices on the Altars, a Bull to Neptune, a Bull to thee, O graceful Apollo ; a black Sheep to the wintery Power, and a white one to the propitious Zephyrs. A Report flies Abroad, that Idomenæus, the Cretan Leader, banished by his Subjects, hath quitted his paternal Kingdom, and that the Shore of Crete is now naked of Defence ; its Mansions emptied of our Foe, and forsaken Palaces stand open to receive us. We leave the Port of Ortygia, and scud along the Sea : We cruze along Naxos, on whose Mountains the Bacchanals revel, green Donyfa, Olearos, snowy Paros, and the Cyclades scattered up and down the Main, and narrow Seas thick sown with clustered Islands. With various E-

NOTES.

118. *Meritos mactavit honores.* Honores signifies *Sacrifices*, as has been observed in a former Note. See Æn. I. 636.

120. *Nigram hyemi.* By *hyems* here we are to understand the stormy Winds, as Æn. V. 772.

tempestatibus agnam

Cedere deinde jubet.

They were worshiped in order to avert their Fury, as the Zephyrs were to procure their auspicious Influence.

122. *Idomenæa.* Idomenæus, the Son of Deucalion, and Grandson of Minos King of Crete, in his Return from the Trojan War, being overtaken with a Storm, made a Vow to the Gods, that, if they would save him in his extreme Danger, he would sacrifice to them whatever Thing he first met : This happened to be his own Son, on whom the Father performed his Vow. Upon which a Plague having arisen, his Subjects

considered him as the Cause of that public Calamity, and banished him from the Island. This is the Account which *Servius* gives.

124. *Ortygiæ.* Delos was anciently called *Ortygia*, from *ὄρνις*, a Quail, those Fowls having been very numerous in that Island.

125. *Viridemque Donyfam.* This Island was famous for producing green Marble, as *Paros* was for its pure white Marble, so much celebrated by Antiquity :

Urit me Glycæritor

Splendens Paro marmore purius.

Hor. I. Carm. Ode 13.

So *Seneca* in *Hipp.*

Lucebit Paro marmore clarius.

127. *Cycladæ.* The *Cyclades* are so called from *κύκλος*, *circulus*, because they were disposed in a circular Form around *Delos*.

S 2

131. *Curetum*

Nauticus clamor exoritur cum vario certamine: Socii hortantur, petamus C etiam proav sue. Ventus surgens à puppi profertur nos euntes, et tandem allabimur antiquis oris Curetum. Ergo avidus molior muros optatæ urbis, necque eam Pergameam; et hortor gentem lætam cognomine amare focos, attollere arcem tectis. Jamque fere puppes subductæ sunt in sicco litore; juvenis operata est connubiis novisque arvis: dabam jura domosque, cum subito lues calida miserandaque, tractu cæli corrupto, venit nembris, arboribusque, fatisque, et annus fit lethifer. Linguebant dulces animas, aut ægra trahebant corpora:

Nauticus exoritur vario certamine clamor: Hortantur focii, Cretam, proavosque petamus. Prosequitur surgens à puppi ventus euntes; 130 Et tandem antiquis Curetum allabimur oris. Ergo avidus muros optatæ molior urbis; Pergameamque voco; et lætam cognomine gentem

Hortor amare focos, arcemque attollere tectis. Jamque fere sicco subductæ litore puppes; 135 Connubiis arvisque novis operata juvenis; Jura domosque dabam: subito cum tabida membris,

Corrupto cæli tractu, miserandaque venit Arboribusque, fatisque lues, et lethifer annus. Linguebant dulces animas, aut ægra trahebant

TRANSLATION.

mulation the Seamen's Shouts arise. The Crew thus animate one another, FOR CRETE AND OUR ANCESTORS LET US SPEED OUR COURSE. We sail full before the Wind, and at length skim along to the ancient Seats of the Curetes. Therefore, with Eagerness, I raised the Walls of the so much wished for City, call it the City of Pergamus, and I exhort my new Colony, pleased with their Name, to keep much at Home, and raise Turrets of Defence on their Roofs. And now the Ships were mostly laid up on the dry Beech, the Youth had performed Sacrifice for Success on their Nuptials and new Settlements: I was begun to dispense Laws, and appropriate Houses, when suddenly, from the Infection of the Climate, a wasting and lamentable Plague seized on our Limbs, the Trees, and Corns, and the Year is pregnant with Death. My Friends left their sweet Lives, or dragged along their sickly Bodies: At the same Time the raging Dog-

NOTES.

131. *Curetum oris*, i. e. Crete, the Mansion of the Curetes, the Ministers of Cybele, thought to be the same with the *Corybantes* and *Idæi Dætyli*. *Strabo* derives their Name Curetes from *κρετα*, *conserva*, because they had the Forepart of their Head shaved or shorn.

133. *Pergameamque*. Pliny mentions Pergamus among the Cities of Crete.

134. *Amare focos*. Servius thinks this implies a Recommendation to the Study of Religion and Sacrifices: *Rachus* understands it of the Care of their Families. I offer a third Sense, and take the Meaning to be, that *Aeneas* would have them keep much at Home, and not straggle Abroad for some Time, till they should know what Sort of Reception the Inhabitants of the Island would give them, whether they were come among Friends or Foes. This both agrees

with what follows, *arcemque attollere tectis*, their being ordered to raise a Strength for their Defence in Case of an Attack; and was a proper Caution in their present Circumstances: Add to this, that the Word is used in this very Sense, *Æn. V. 163*. when *Gyas* would have his Pilot to steer close to the Shore, he says, *Littus ama, depart not from the Shore*, or, in the poetical Style, *curat ibe Shore*.

136. *Operata*. It was customary to offer Sacrifice before they entered on Marriage, or any important Business of Life, and the Verb *operari* is used in this Sense, *Geor. I. 339*.

Latus operatus in herbis,
And by Juvenal, Sat. XII. 92.

Et matutinis operatur fistula lucernis.

140. *Linguebant dulces animas*. Dr. Trapp thinks this a very odd Expression, and would

Corpora : tum steriles exurere Sirius agros : 141
 Arebant herbæ, et victum seges ægra negabat.
 Rursus ad oraculum Ortygiæ, Phœbumque, rem-
 enso

Hortatur pater ire mari, veniamque precari ;
 Quem fessis finem rebus ferat ; unde laborum 145
 Tentare auxilium jubeat ; quò vertere cursus.

Nox erat, et terris animalia somnus habebat.
 Effigies sacræ Divûm, Phrygiique Penates,
 Quos mecum à Trojâ, mediisque ex ignibus ur-
 bis,

Extuleram, visi ante oculos astare jacentis 150
 Insomnis, multo manifesti lumine, quâ se
 Plena per insertas fundebat Luna fenestras.
 Tum sic affari, et curas his demere dictis :

Quod tibi delato Ortygiam dicturus Apollo est,
 Hic canit, et tua nos en ultro ad limina mit-
 tit. 155

Nos te, Dardaniâ incensâ, tuaque arma secuti ;

tum Sirius caput exurere steriles
 agros : Herbæ arebant, et ægra
 seges negabat nobis victum. Rur-
 sus pater hortatur ire ad oracu-
 lum Ortygiæ, Phœbumque, mari
 remenso, precarique cum veniam ;
 quærere quem finem ferat fessis
 rebus, unde jubeat nos tentare
 auxilium laborum, quò vertere
 cursus.

Nox erat, et somnus habebat
 animalia super terris. Sacræ
 effigies Divûm, Phrygiique Pe-
 nates, quos extuleram mecum à
 Trojâ exque mediis ignibus urbis,
 visi sunt astare ante oculos mei
 jacentis insomnis, manifesti mul-
 to lumine, quâ plena luna fun-
 debat se per insertas fenestras.
 Tum sic ceperunt affari, et
 demere curas mihi his dictis :
 Apollo canit tibi hæc idem quod
 delaturus est tibi delato Ortygiam,
 et, en, ultro mittit nos ad tua li-
 mina. Nos secuti sumus te tua-
 que arma, Dardaniâ incensâ ;

T R A N S L A T I O N.

star burnt up the barren Fields. The Herbs were parched, and the unwholesome Grain denied us Sustenance. My Father advises, that, measuring back the Sea, we again apply to the Oracle of Ortygia, and Apollo, and implore his Grace, to know when he will bring our Toils and Wanderings to a Period ; whence he will bid us attempt a Redress of our Calamities, or whither turn our Course. It was Night, and Sleep reigned over all the animal World. The sacred Images of the Gods, and the tutelar Deities of my Country, whom I had brought with me from Troy, and the midst of the Flames, were seen to stand before my Eyes as I lay awake, conspicuous by a Glare of Light, where the Full-moon darted her Beams through the intervening Windows. Then they thus addressed me, and dispelled my Cares with these Words : What Apollo would announce to you, were you waded to Ortygia, he here reveals, and lo unasked, he sends us to your Dwelling. We, after Troy was consumed, followed thee and the Fortune of

N O T E S.

tain change *linquebant* to *residebant*, and accord-
 ingly translates it, *they render their sweet Souls* :
 And, indeed, it must be owned, to say a Person
leaves his sweet Soul, sounds odd enough, because
 that is making the Body to be the Person. But,
 if we put *Lives* instead of *Souls*, *they left their
 sweet Lives*, which is the true Rendering of the
 Words, the Oddity of the Phrase disappears.
 The Expression is equivalent to that in the Geor-
 gics :

Præcipites aliam vitam sub nube relinquunt.
 Geor. III. 547.

141. *Sirius*. Also called *canicula*, or the Dog-
 star, a pestilential Constellation, which rises a-
 bout the End of July, when the Heat of the
 Sun is most intense.

143. *Ortygiæ*. See the Note on Verse 124.

151. *Insomnis*. I choose to read *insomnis* in
 one Word, while I was awake, because it
 seems to agree best with the Circumstances of
 this Apparition, particularly with what imme-
 diately follows,

Plena per insertas fundebat Luna fenestras.

For

nos sub te permensi sumus tumidum æquor in classibus; nos iidem tollemus in astra tuos venturos nepotes, dabimusque imperium urbi. Tu para magna moenia magnis, neque linque longum laborem fugæ. Sedes sunt mutandæ tibi: Delius Apollo nan jussit tibi hæc littora, aut jussit te considere Cretæ. Locus est, quem Graii dicunt Hesperiam cognomine, antiqua terra, patens armis atque ubere glebæ: Oenotrii viri coluere eam: non fama est minores dixisse gentem Italiam, de nomine ducis. Hæ erunt nobis propriæ sedes: bin: Dardanus est ortus, Iasiusque pater, à quo princeps Dardano est genus nostrum. Age, surge, et lætus refer longævo parenti hæc dicta baud dubitanda: Require Coritum, terrasque Ausonias:

Nos tumidum sub te permensi classibus æquor;
Idem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus. tu moenia magnis
Magna para, longumque fugæ ne linque labo-
rem. 160

Mutandæ sedes: non hæc tibi littora suavit
Delius, aut Cretæ jussit considerare, Apollo.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebæ:
Oenotrii coluere viri: nunc fama, minores 165
Italiam dixisse, ducis de nomine, gentem:
Hæ nobis propriæ sedes: hinc Dardanus ortus,
Iasiusque pater, genus à quo principe nostrum.
Surge, age, et hæc lætus longævo dicta pa-
renti
Haud dubitanda refer: Coritum, terrasque re-
quire 170

TRANSLATION.

thy Arms; under thy Conduct we have crossed the swelling Sea in Ships: We too will exalt thy future Race to Heaven, and crown thy City with imperial Power: Do thou prepare Walls mighty for the mighty *Inhabitants*, and flinch not from the long Labours of thy *wandering Voyage*. You must change your Place of Residence: These are not the Shores that Delian Apollo advised you to *pursue*; nor was it in Crete he commanded you to settle. There is a Place, the Greeks call it Hesperia by Name; a Country of ancient Renown, powerful by its Arms, and the Fertility of the Soil: The Oenotrians peopled it *once*; now there is a Report, that their Descendants have called the Nation Italy from the Founder's Name. These are our lasting Settlements; hence Dardanus sprung, and Father Iasius, from which Prince our Race is derived: Hasten *then*, arise, and with Joy report to thy aged Sire these Intimations of unquestionable Credibility: Search out the City Coritus, and the Ausonian Lands: Jupiter forbids *your Set-*

NOTES.

For what Occasion was there for the Light of the Moon to let him see the Gods, if he was asleep? Besides, *Æneas* expressly tells us himself, Verse 173. *Nec sopor illud erat, nor was this a Dream, or the Effect of Sleep.*

163. *Est locus.* This and the three following Verses are taken from *Æn.* I. 534. *Ilioneus* had recited them to *Dido* before, when he informed her of their disastrous Voyage, and the Place for which they were bound. As they are the Words of the Oracle, it would have been disrespectful to alter them in the least; besides, *Dido* would be the more confirmed in the Truth of *Æneas's* Relation, when she found two Witnesses delivering their Testimony precisely in the

same Terms.

167. *Dardanus Iasiusque pater.* Dardanus and Iasius had both one Mother, *Electra*, the Daughter of *Atlas*, and Wife of *Coritus*, King of *Tuscany*; but *Jupiter* is given for the Father of *Dardanus*. He, upon the Death of *Coritus*, killed his Brother *Iasius*, and, being banished *Tuscany* on that Account, first fled into *Samos-tribuce*, then into *Phrygia*, where he married *Teucer's* Daughter, and built the City *Troy*, which he called *Dardania* after his own Name.

170 *Coritum.* Coritus, the Name of a Mountain and City in *Tuscany*, so called from *Coritus*, the supposed Father of *Dardanus*.

Aufonias : Diætæ negat tibi Jupiter arva.
 Talibus attonitus visis ac voce Deorum,
 (Nec sopor illud erat, sed coram agnoscere vul-
 tus,
 Velatasque comas, præsentiaque ora videbar ;
 Tum gelidus toto manabat corpore sudor) 175
 Corripio è stratis corpus, tendoque supinas
 Ad cælum cum voce manus, et munera libo
 Intemerata focis. perfectò lætus honore
 Anchisen facio certum, remque ordine pando.
 Agnovit prolem ambiguum, geminosque paren-
 tes, 180
 Seque novo veterum deceptum errore locorum.
 Tum memorat : Nate Iliacis exercite fatis,
 Sola mihi tales casus Cassandra cane-
 bat.
 Nunc repeto hæc generi portendere debita nos-
 tro, 184
 Et sæpe Hesperiam, sæpe Italia regna vocare :

Jupiter negat tibi Diætæ arva.
 Ego attonitus talibus visis ac
 voce Deorum, (nec illud erat
 sopor, sed videbar mihi agnoscere
 vultus coram, comasque velatas,
 oraque præsentia ; tum gelidus
 sudor manabat è toto corpore)
 corripio corpus è stratis, tendoque
 ad cælum manus supinas cum
 voce, et libo focis munera inte-
 merata : bonore perfectò, lætus
 facio Anchisen certum, pandoque
 rem ordine. Agnovit ambiguum
 prolem, geminosque parentes : sa-
 que deceptum esse novo errore
 veterum locorum. Tum memo-
 rat : Nate exercite Iliacis fatis,
 sola Cassandra cane-
 bat mihi tales
 casus. Nunc repeto eam por-
 tendere hæc fuisse debita nostri
 generi, et sæpe vocare Hesperia-
 am, sæpe Italia regna.

TRANSLATION.

element in the Cretan Territories. Astonished by this Vision and Declaration of the Gods (nor was it a mere *Illusion* in Sleep, but methought I clearly discerned their Aspect before me, their filleted Hair, and their Forms full in my View ; then a cold Sweat flowed over my whole Body) I fling me out of Bed, and lift up my Hands supine to Heaven with my Voice, and pour hallowed Offerings on the Fires. Having finished the Sacrifice, with Joy I certify Anchises, and disclose the Fact to him in Order. He owned the ambiguous Offspring, and the double Founders of the Trojan Race, and that he had been deceived by the modern equivocal Names given to ancient Countries. Then he thus bespeaks me : O my Son, tried and exercised in Woe by the Fates of Troy, Cassandra alone predicted to me that such was to be our Fortune. Now I recollect that she foretold this should be the Destiny of our Race, and that she often turned her Discourse on

NOTES.

171. *Aufonias*, Italy was denominated *Ausonia*, says *Servius*, from *Auson* or *Ausonius*, the Son of *Ulysses*, and *Calypsso*. If so, it must be by Anticipation that *Virgil* makes that Name known to *Æneas*, for *Calypsso's* Son was hardly born at that Time.

171. *Diætæ arva*. The *Cretan Territories*, called *Diætæ* from *Diète*, a Mountain in *Creta*, where *Jove* is said to have been educated.

177. *Munera libo intemerata*. A private Offering of pure Wine and Incense, which used to be poured upon the Fire, in Honour of the *Lares* or Household-gods.

179. *Anchisen facio certum*. Perhaps we had been at a Loss to know whether this was good

Latin, but for *Virgil's* sacred Authority.

181. *Seque novo, &c.* Some Copies read *parentum* instead of *locorum*.

182. *Iliacis exercite fatis*. In the same Manner is he addressed by *Anchises's* Ghost, *Æn. V. 725*. *Æneas* was thus harassed and afflicted, not for any personal Demerit, but because of his Connexion with *Troy*, the whole Race of the *Trojans* being the Objects of *Juno's* fatal Resentment, and destined to suffer grievous Misfortunes.

183. *Sola—Cassandra*. He says only *Cassandra*, because her Prophecies were always dis-
 regarded. See the Note on *Æn. II. 245*.

Sed quis crederet Teucros venturos ad littora Hesperia? Aut quem tum vates Cassandra noveret? Cedamus Phœbo, et moniti meliora sequamur. Sic ille ait; et cuncti videntes paremus ejus dictis. Deserimus quoque hanc sedem, paucisque relictis, damus vela, currimusque vastum æquor cavâ trabe.

Postquam rates tenuere altum, nec ullæ terræ jam amplius apparent, undique apparet cælum, et undique pontus; tum cœruleus imber astitit supra caput mihi, ferens noctem hyememque; et unda inborruit tenebris. Continuò venti volvunt mare, magna que æquora surgunt: nos dispersi jactamur in vasto gurgite: nimbi involvere diem, et humida nox abstulit nobis cælum: ignes ingeminant, nubibus abruptis.

Sed quis ad Hesperia venturos littora Teucros Crederet? aut quem tum vates Cassandra moveret?

Cedamus Phœbo, et moniti meliora sequamur. Sic ait; et cuncti dictis paremus ovantes: 189 Hanc quoque deserimus sedem, paucisque relictis Vela damus, vastumque cavâ trabe currimus æquor.

Postquam altum tenuere rates, nec jam amplius ullæ

Apparent terræ, cælum undique, et undique pontus;

Tum mihi cœruleus supra caput astitit imber, Noctem hyememque ferens; et inhorruit unda tenebris. 195

Continuò venti volvunt mare, magna que surgunt Æquora: dispersi jactamur gurgite vasto: Involvere diem nimbi, et nox humida cælum Abstulit: ingeminant abruptis nubibus ignes.

TRANSLATION.

Hesperia, often on the Italian Realms. But who could believe the Trojans were to come to the Hesperian Shore? Or whom then did the prophetic Cassandra move? But now let us resign ourselves to Phœbus, and, since we are better advised, let us follow the Gods. He said, and exulting we all obey his Orders. This Realm we likewise quit, and, leaving a few behind, unfurl our Sails, and bound over the spacious Sea in our hollow Vessels. After the Ships were got into the Deep, and now not any Land is longer in View, only Sky and Ocean all around: Then a blackening Cloud stood over my Head, bringing on Night and a wintry Storm; the Waves put on the Horrors of Darkness, the Winds overturn the Sea, and swelling Surges rise: We are tossed hither and thither on the expanded Face of the Deep: Clouds wrapped up the Day, and humid Night snatched the Heavens from our View; from the bursting Clouds flashes of Lightning redouble. We

NOTES.

188. *Moniti meliora sequamur.* Ruæus and Dr. Trapp construe these Words thus, *Moniti sequamur meliora*; but it seems more elegant to keep to the Order in which they stand: *Now that we are better advised, let us follow or obey, viz. the Gods.*

194. *Cæruleus imber.* Clouds that threaten Rain, especially before Thunder and Lightning, are often tinged with a deep Blue, intermingled with Black; and therefore we need not charge Virgil here with the Absurdity of putting cæruleus for ater, as some Interpreters would

persuade us. *Cæruleus* is what we may call leaden-coloured.

199. *Ingeminant abruptis nubibus ignes.* Some ancient Copies and Manuscripts read *abrupti nubibus ignes*, which both sounds better, and seems to be confirmed by that Passage in *Lucretius*, which *Virgil* had probably here in his Eye:

Transversosque volare per imbres fulmina cernis:

Nunc hinc nunc illinc abrupti nubibus ignes Concurfant: cadit in terras vis flammea vulgo.

Lib. II. 213.

201. *Ipse—*

Excitimur cursu, et cæcis erramus in undis. 200
Ipse diem noctemque negat discernere cœlo,
Nec meminisse viæ mediâ Palinurus in undâ.
Tres aded incertos cæcâ caligine soles
Erramus pelago, totidem sine fidere noctes:
Quarto terra die primùm se attollere tandem
Visa, aperire procul montes, ac volvere fumum. 206

Vela cadunt; remis insurgimus: haud mora,
nautæ

Adnixi torquent spumas, et cœrula verrunt.

Servatum ex undis Strophadum me littora primùm

Accipiunt. Strophades Graio stant nomine dictæ

Insulæ Ionio in magno; quas dira Celæno 211

Harpyiæque colunt aliæ, Phineia postquam

Clausâ domus, mensasque metu liquere priores.

Excitimur cursu, et erramus in cæcis undis. Palinurus ipse negat se discernere diem noctemque in cælo, nec meminisse viæ in mediâ undâ. Aded erramus pelago tres soles incertos cæcâ caligine, totidem noctes sine fidere. Tandem quarto die terra primùm visa est se attollere, montes procul cœperunt aperire, ac volvere fumum. Vela nostra cadunt, insurgimus remis: baud est mora, nautæ adnixi torquent spumas, et verrunt cœrula maria.

Littora Strophodum primùm accipiunt me servatum ex undis. Insulæ dictæ Strophades Graio nomine stant in magno Ionio mari; quas insulas dira Celæno aliæque Harpyiæ colunt, postquam Phineia domus clausa est iis, liquereque priores mensas metu.

TRANSLATION.

are driven from our Course, and reel along the dusky Waves. Palinurus himself owns he is unable to distinguish Day from Night by the Sky, and that he has forgot his Course in the Mid-sea. Thus for three Days that could be hardly be distinguished from Night by reason of dark Clouds, and as many Starless Nights, we wander up and down the Ocean. At length, on the fourth Day, Land was first seen to rise, the Mountains from afar open to our View, and roll up their Smoke: The Sails subside, * we ply the labouring Oars: Instant, the Seamen with exerted Vigour toss up the Foam, and sweep the azure Deep. The Shores of the Strophades Islands first receive me rescued from the Waves. The Strophades, so called by a Greek Name, are Islands situated in the great Ionian Sea; which direful Celæno and the other Harpies inhabit, from what Time they were expelled Phineus's Palace, and frighted from his Table, which they formerly haunted. No

* *Insurgimus remis. We rise on the Oars, as the Rowers do when they row hard, and with great Keenness.*

NOTES.

201. *Ipse—Palinurus.* i. e. Palinurus himself, with all his Skill. He was the Pilot of Æneas's Ship, of whom see more, Æn. V. 883.

211. *Ionio in magno.* Not that Sea which washes Ionia in Lesser Asia, but that Part of the Mediterranean which flows between Sicily and Greece.

212. *Harpyiæ.* The Harpies, according to Hesiod, were the Daughters of Tbaumas and Electra, but not said to be one of the Harpies. The Word comes from ἁρπάζω, rapio, to denote their rapacious Nature. Apollonius calls them Διὸς κνῆρας, the Hell-bounds of Jove; and Virgil,

Furies, Verse 252, and *diræ*, Fiends, Verse 262. Whence Servius concludes, that they were denominated Harpies on Earth, *Furies* in Hell, and *diræ*, Fiends in Heaven, as one and the same Goddess was called Diana on Earth, Luna, the Moon, in Heaven, and Proserpine in Hell.

213. *Phineia.* Phineus, King of Thrace, having put out the Eyes of his two Sons, whom their Step-mother falsely accused of attempting a Rape upon her, was for his Cruelty struck blind by Jupiter in his Turn, and delivered over to the direful Persecution of the Harpies, till Calais and Zetes, two of the Argonauts,

T

whom

Haud ullum monstrum est tristius illis, nec ulla sævior pestis, et ira Deum, extulit sese Stygiis undis. Vultus volucrum sunt virginei, est iis sædissima proluvies ventris, manusque uncæ, et ora semper pallida fame. Ubi nos delati huc intravimus portus, ecce videmus læta armenta boum passim in campis, caprigenumque pecus errans per herbas, nullo custode. Irruimus ferro, et vocamus Divos ipsumque Jovem in prædam partemque: tunc extruimusque toros in curvo littore, epulamurque opimis dapibus. At Harpyiæ subitæ adsunt horrifico lapsu de montibus, et quatiunt alas magnis clangoribus, diripiuntque dapes, scedantque omnia immundo contactu: tum dira vox erat iis inter ætrem odorem. Rursum nos intruimus mensas, reponimusque ignem aris, in longo successu, sub cavatâ rupe, clausi circum arboribus atque horrentibus umbris,

Tristius haud illis monstrum, nec sævior ulla Pestis et ira Deum Stygiis sese extulit undis. 215 Virginei volucrum vultus, sædissima ventris Proluvies, uncæque manus, et pallida semper Ora fame.

Huc ubi delati portus intravimus, ecce Læta boum passim campis armenta videmus, 220 Caprigenumque pecus, nullo custode, per herbas.

Irruimus ferro, et Divos ipsumque vocamus In prædam partemque Jovem. tunc littore curvo Extruimusque toros, dapibusque epulamur opimis.

At subitæ horrifico lapsu de montibus adsunt 225 Harpyiæ, et magnis quatiunt clangoribus alas; Diripiuntque dapes, contactuque omnia scedant Immundo: tum vox tetræ dira inter odorem. Rursum in secessu longo, sub rupe cavatâ, Arboribus clausi circum atque horrentibus umbris, 231

TRANSLATION.

Monster more fell than they, no Plague and Scourge of the Gods more cruel ever issued from the Stygian Waves. They are Fowls with Virgin-faces, a most loathsome Flux of Entrails, Hands hooked, and Looks ever pale with Famine. Hither conveyed, so soon as we entered the Port, lo we see joyous Herds of Cattle up and down the Plains, and Flocks of Goats along the Meadows, without a Keeper. We rush upon them with our Swords, and invoke the Gods and Jove himself to share the Booty. Then along the winding Shore we raise the *banqueting* Couches, and feast on the rich Repast. When suddenly with dreadful darting Motion the Harpies are upon us from the Mountains, shake their Wings with loud rustling Din, prey upon our Banquet, and defile every Thing with their impure Touch: At the same Time, together with a rank, noisome Smell, they emit hideous Screams. Again we spread our Tables in a long Receis, underneath a shelving Rock, inclosed around with Trees and gloomy Shade, and once more we plant

NOTES.

whom he had hospitably entertained in their Way to Colchis, in quest of the Golden-sleece, relieved him from them in the Manner already mentioned.

223. *In prædam partemque.* For in *prædam partem*, as, in the first Book, *monemque et montes, for molem montium.* The Romans had a Custom when they were going out to War, or to the Chace, to vow to consecrate to the Gods a great Part of the Spoil or Capture; whence

Jupiter had a Temple at Rome, under the Title of *Jupiter Prædator*, *Jupiter* who presided over *lavish Plunder.* *In partem vocare*, is of the same Import with *participem facere*, to make them *Shareers* with us of the Booty: So the Phrase is used by *Cicero* for *Cecinna*, *Mulieres in partem vocatae s. nt.*

226. *Magnis—clangoribus.* Some ancient Copies read *plangoribus.*

Inftruimus menſas, ariſque reponimus ignem.
 Ruſſum ex diverſo cœli, cœciſque latebris,
 Turba ſonans prædam pedibus circumvolat uncis :
 Polluit ore dapes. Sociis tunc arma capeſſant
 Edico, et dirâ bellum cum gente gerendum. 235
 Haud ſecus ac juſſi faciunt, teſtoſque per her-
 bam

Disponunt enſes, et ſcuta latentia condunt.
 Ergo, ubi delapſæ ſonitum per curva dedere
 Littora, dat ſignum ſpeculâ Miſenus ab altâ
 Ære cavo : invadunt ſocii, et nova prælia ten-
 tant, 240

Obſcœnas pelagi ferro fœdare volucres.
 Sed neque vim plumis ullam, nec vulnera tergo,
 Accipiunt ; celerique fugâ ſub ſidera lapſæ,
 Semefam prædam et veſtigia fœda relinquunt.

Ruſſum ex diverſo tractu cœli, cœciſque latebris, turba ſonans circumvolat prædam uncis pedibus, et polluit dapes ore. Tunc edico ſociis ut capeſſant arma, et bellum eſſe gerendum cum dira gente. Illi faciunt baud ſecus ac ſunt juſſi, diſponuntque enſes leſtos per herbam, et condunt latentia ſcuta. Ergo, ubi Harpyiæ delapſæ dedere ſonitum per curva littora, Miſenus dat ſignum cavo ære, ab altâ ſpeculâ : ſocii invadunt eas, et tentant nova prælia, fœdare ferro obſcœnas volucres pelagi. Sed neque accipiunt ullam vim plumis, nec ulla vulnera tergo ; lapſæque celeri fugâ ſub ſidera, relinquunt ſemefam prædam et fœda veſtigia.

TRANSLATION.

Fire on the Altar. Again the noiſy Rout ſhooting from a different Quarter of the Sky, and obſcure Retreats, flutter around the Prey with hooky Claws, and taint our Viands with their Mouths. Then I enjoin my Companions to take Arms, and wage War with the accuſed Brood. My Orders they punctually obey, diſpoſe their Swords ſecretly among the Graſs, and conceal their Shields out of Sight. Therefore, ſo ſoon as darting down they raiſed their ſcreaming Voices along the bending Shores, Miſenus with his hollow Trumpet of Braſs gives the Signal from a lofty Watch-tower. My Friends ſet upon them, and engage in a new Kind of Fight, to employ the Sword in deſtroying obſcene Sea-fowls. But they neither receive any Impreſſion on their Plumes, nor Wounds in the Body ; and, mounting up in the Air with rapid Flight, leave behind them their Prey half conſumed, and the ugly Prints of their Feet. Celæno a'o. e took her Seat on the

NOTES.

232. *Ex diverſo cœli.* . e. *ex diverſo cœli tractu*, for I ſee no Reaſon for making it a kind of Adverb, ſignifying *overthwart*, as Mr. Ainfworth has done in his Dictionary. Though the Mythologiſts make the Harpies but three in Number, yet Virgil ſpeaks here, as if the whole Iſland had been crouded with them, calling them *turba*, and *gens*, ſo that they no ſooner leſt one Quarter of the Iſland, than they were peſtered with them in another. The Poets do not always reſtrict themſelves either to hiſtorical or, fabulous Tradition, but only ſo far as it ſuits beſt with their Deſign ; ſo that, however others confine the Harpies to three, it follows not that Virgil does ſo.

239. *Miſenus.* The Son of *Æolus*, Trumpet-er to *Æneas*, *Æn.* VI. 164

241. *Obſcœnas—volucres.* Either Birds of bad Omen, or impure, abominable, to be abhorred upon Account of their Naſtineſs, as above deſcribed.

241. *Pelagi u lures.* Heſiod makes them the Offspring of *Elektra*, the Daughter of the Ocean.

241. *Fœdare ferro.* The primary Signification of the Word *ſiedo* is to mangle, cut in Pieces, or make Hawock of, as appears from the more ancient Authors, particularly *Ennius* and *Plautus*, who uſe it in that Senſe, as

Ferro ſedati jacent, Ennius apud Servium.
 And ſo *Plautus*, *Amph.* Ac. I. Sc. I. 91.

Fœdant et proterunt hoſtium copias.
 See *Æn.* II. 55, where this Verbiſ uſed in the ſame Senſe.

Una Celæno, infelix vates, consedit in excelsâ rupe, rupitque hanc vocem è pectore: O Laomedontiadæ, paratissime inferre bellum, etiam bellum pro cæde nostrorum boum, iuuenisque stratis, et pellere insontes Harpyias è patrio regno? Ergo accipite, atque figite hæc mea dicta in vestris animis: Ego maxima Furiarum pando vobis quæ Jupiter pater omnipotens prædixit Phæbo, quæ Phæbus Apollo prædixit mihi. Petitis Italiam cursu, ibitisque in Italiam, ventis vocatis, licebitque vobis intrare ejus portus. Sed non cingetis datam urbem mœnibus, antequam dira fames, injuriæque nostræ cadis subigat vos malis absumere amebas vestras mensas.

Una in præcelsâ consedit rupe Celæno, 245
 Infelix vates, rupitque hanc pectore vocem :
 Bellum etiam pro cæde boum, stratisque ju-
 vencis,
 Laomedontiadæ, bellumne inferre paratis ?
 Et patrio insontes Harpyias pellere regno ?
 Accipite ergo animis atque hæc mea figite dicta :
 Quæ Phæbo pater omnipotens, mihi Phœbus
 Apollo, 251
 Prædixit, vobis furiarum ego maxima pando.
 Italiam cursu petitis ; ventisque vocatis
 Ibitis Italiam, portusque intrare licebit :
 Sed non ante datam cingetis mœnibus urbem,
 Quàm vos dira fames, nostræque injuria cæ-
 dis, 256
 Ambefas subigat malis absumere mensas.

TRANSLATION.

Brow of a high Rock, a Prophetess of Plagues, and from her *beaving* Breast burst forth these Words : War too, ye Sons of Laomedon, is it your Purpose to make War upon us as a Compensation for our Oxen which you have slain and fed upon, for the Havock you have made among our Bullocks, and do you intend to banish the innocent Harpies from their hereditary Kingdom ? Lend then an Ear, and in your Minds fix these my Words : What Almighty Father Jove revealed to Phœbus, Phœbus Apollo to me, I the Chief of the Furies disclose to you. To Italy you steer your Course, and Italy you shall reach after repeated Invocations to the *thwarting* Winds, and you shall be permitted *at length* to enter the Port : But you shall not inclose the given City with Walls, till cruel Famine and Disaster, for shedding our Blood, compel you first to gnaw and eat up your Trenchers

NOTES.

246. *Infelix vates.* As *felix* sometimes signifies propitious, favourable, so *infelix* here, and elsewhere, unfriendly, inauspicious, ill-boding ; so that *infelix vates* answers to *Homer's* μαντικὴ κακῶν.

248. *Laomedontiadæ.* In calling them Sons of Laomedon, she reproaches them, as being impious, unjust and faithless, like that Prince who had falsified his Promise even to the Gods themselves.

249. *Patrio regno.* They were Daughters of a Sea-goddess, and the Isles were sacred to the Gods and Goddesses of the Sea, so that the *Strophades* was their proper Heritage by their Mother.

252. *Furiarum maxima.* She takes this Name to herself, as it would seem, only to inspire them with the greater Terror, though *Ser-*

vius and others, as has been said, infer from this Passage, that the *Harpies* and *Furies* were the same.

257. *Ambefas—absumere mensas.* The Sense of this Prediction is seen from its Accomplishment in the seventh Book, Verse 116. This is not merely poetical Invention, it was an historical Tradition, related by *Dionysius* and *Strabo*, that *Æneas* had received a Response from an Oracle, foretelling that, before he came to his Settlement in *Italy*, he should be reduced to the Necessity of eating his Trenchers. *Varro* says he got it from the Oracle of *Dodona*. *Virgil* puts this Prophecy in the Mouth of the *Harpies*, as being both suitable to their Nature, and more apt to raise Surprise when coming from them.

Dixit, et in sylvam pennis ablata refugit.
At fociis subitâ gelidus formidine sanguis
Diriguit: cecidere animi: nec jam amplius ar-
mis,

260

Sed votis precibusque, jubent exposcere pacem;
Sive Deæ, seu sint diræ obscœnæque volucres.
At pater Anchises, passis de littore palmis,
Numina magna vocat, meritosque indicit ho-
nores:

Dî, prohibete minas; Dî, talem avertite ca-
sum,

265

Et placidi servate pios. Tum littore funem
Diripere, excussosque jubet laxare rudentes.
Tendunt vela Noti: fugimus spumantibus undis,
Quà cursum ventusque gubernatorque vocabant.
Jam medio apparet fluctu nemorosa Zacyn-
thos,

270

Dulichiumque, Sameque, et Neritos ardua faxis.

*Dixit, et, ablata pennis, re-
fugit in sylvam. At sanguis
gelidus, pæ subita formidine,
diriguit sociis: animi eorum ce-
cidere: Nec jam amplius jubent
exposcere pacem armis, sed votis
precibusque, sive sint Deæ, seu
diræ obscœnæque volucres. At
pater Anchises, palmis passis de
littore, vocat magna numina,
indicitque meritos honores: Dî,
prohibete vestras minas; Dî, a-
vertite talem casum, et placidi
servate pios. Tum jubet diripere
funem è littore, laxareque ex-
cussos rudentes. Noti tendunt
nostra vela; fugimus super un-
dis spumantibus, qua ventusque
gubernatorque vocabant cursum.
Jam nemorosa Zacynthos ap-
paret in medio fluctu, Dulichi-
umque, Sameque, et Neritos ar-
dua faxis.*

TRANSLATION.

with greedy Jaws. She said, and on her Wings upborne flew into the Wood. As for our Crew, their Blood, chilled with sudden Fear, stagnated in their Veins: Their Minds were quite dejected: And now they are no longer for having Recourse to Arms, but urge me to solicit Peace by Vows and Prayers, whether they be Goddesses, or cursed and inauspicious Birds. My Father Anchises, with Hands spread forth from the Shore, invokes the great Gods, and enjoins due Honours to be paid them. Ye Gods ward off the Effect of your Threatenings; ye Gods avert so grievous a Calamity; and propitious save your pious Votaries. Then he orders to tear the Ropes from the Shore, loose and disengage the Cables. The South-winds stretch our bellying Sails: We fly over the foaming Waves, where the Wind and Pilots urged our Course. Now amidst the Waves appear woody Zacynthos, Dulichium, Same, and Neritos with its steepy Rocks. We shun the

NOTES.

260. *Nec jam amplius armis, sed votis exposcere.* This is another Instance of Virgil's concise elliptical Stile. It is plain, that *exposcere pacem* cannot agree, in Propriety of Language, both to *armis* and *votis*, or *precibus*, though it does so in the Construction, for they are two quite contrary Ideas; so that *pugnare*, or some such Word, must be understood to *armis*: But the Sense, nevertheless, is as obvious, as if the Sentence were ever so full and compleat.

261. *Jubent.* This shews the Earnestness and Importunity with which they urged *Æneas* to bring about a Peace with them.

264. *Meritosque indicit honores.* See the Note on Book first, Verse 636.

270. *Zacynthos.* The Island Zante, on the West of the Peloponnesus.

271. *Dulichium.* Now *Doliha*, one of the Echinades Islands; they go all under the common Name of *Cozzulari*.

271. *Same.* Or *Samoi*, the same with *Cephalonia*, now *Cephalonie*.

271. *Neritos.* A woody Mountain in the Island of *Ithaca*: Homer calls it *Νερίτος ὄρεος*.

Effugimus scopulos Ithacæ, regna Laertia, et exsecramur terram altricem sævi Ulyssis. Mox et nimboſa cacumina montis Leucæ, et Apollo formidatus nautis aperitur. Nos feſſi petimus hunc, et ſuccedimus parvæ urbi. Anchora jacitur de prora; puppes ſtant in littore. Ergo tandem potiſſi inſperata tellure, liſtramurque Jovi, incendimusque aras votis; celebramusque Actia littora Iliacis ludis. Socii noſtri nudati exercent patrias palæſtras oleo labente: juvat nos evaſiſſe tot Argolicas urbes, tenuiſſeque fugam per medios hoſtes.

Effugimus ſcopulos Ithacæ, Laertia regna, Et terram altricem ſævi exsecramur Ulyſſis. Mox et Leucatæ nimboſa cacumina montis, Et formidatus nautis aperitur Apollo. 275 Hunc petimus feſſi, et parvæ ſuccedimus urbi. Anchora de prora jacitur; ſtant littore puppes. Ergo inſperatâ tandem tellure potiſſi, Luſtramurque Jovi, votisque incendimus aras; Actiaque Iliacis celebramus littora ludis. 280 Exercent patrias oleo labente palæſtras Nudati focii: juvat evaſiſſe tot urbes Argolicas, medioſque fugam tenuiſſe per hoſtes.

TRANSLATION.

Cliffs of Ithaca, Laertes's Realms, and curſe the Land that bred the inhuman Ulyſſes. Soon after this the cloudy Tops of Mount Leucata, and the Temple of Apollo, the Dread of Seamen, opens to our Eye. Hither we ſteer our Courſe oppreſſed with Toil, and make up to the little City. The Anchor is thrown out from the Prow; the Ships are ranged on the Shore. Thus at length poſſeſſed of wiſhed-for Land, we are purified for offering Sacrifice to Jupiter, and kindle Fires on the Altars in order to perform our Vows, and ſignalize the Promontory of Actium by celebrating the Trojan Games. Our Crew, having their naked Limbs beſmeared with ſlippery Oil, exerciſe the Wreſtling Marches of their Country: We reſect with Pleaſure on having eſcaped ſo many Grecian Cities, and purſued our Voyage without Interruption through the Miſt of our Enemies.

NOTES.

272. *Scopulos Ithacæ.* Ithaca, now, *Iſola del compare*, or *Val di compare*, the Iſland between *Cephalenia* and *Dulichium*, Ulyſſes's native Seat; it was very barren, rugged, and mountainous, and therefore he calls it *Scopulos Ithacæ*, and ſubjoins, by Way of Irony Contempt, *Laertia regna*, as, in the firſt Book, Neptune firſt calls *Æolus's* Realms *Immania Saxa*: Then adds in a Strain of Deriſion,

*Ille ſe jaceſcit in aula
Æolus, et clauſo ventorum carcere regnet.*

Æn. I. 144.

274. *Leucatæ.* The Iſland *Leueas*, *Leucates*, or *Leucate*, now *S. Maura*, ſubjeſt to the Turks, and the Seat of a Baſhaw. It lies between the *Acroceraunian* Mountains and the *Peloponneſus*, ſo near to the Promontory of *Actium*, in the weſtern Coaſt of *Epirus*, that it is ſaid to have once adjoined to that Continent. It got the Name of *Leucate*, the white Iſland, from a famous white Rock adjoining to it, which *Strabo* calls to *αλμα*, i. e. the *Lover's Leap*; it being ſuppoſed to have Effect to cure deſpairing Lovers, who were wont to throw themſelves

down from thence into the Sea. Among thoſe who are ſaid to have tried the Experiment, is the celebrated Poetels *Sappho*.

275. *Formidatus nautis Apollo.* *Strabo* informs us, that on Mount *Leucate* was a Temple dedicated to *Apollo*, where a human Sacrifice was yearly offered up in Honour of that God: For this Reaſon, or on Account of the Ruggedneſs of the Coaſt where this Temple ſtood, *Virgil* calls it *Apollo formidatus nautis*; the Name of the God to whom the Temple was dedicated being put for the Temple itſelf.

276. *Parvæ ſuccedimus urbi.* This City was *Ambracia*, at that Time very inconfiderable, but *Auguſtus* enlarged it afterwards under the Name of *Nicopolis*.

277. *Stant littore puppes.* May ſignify the Sterns reſt on the Shore, as *Dr. Trapp* has it.

280. *Iliacis ludis.* He alludes to the Games which *Auguſtus* celebrated in Commemoration of his Victory over *Antony* at *Actium*. *Virgil*, to pay his Court to *Auguſtus*, ſuppoſed *Æneas* to have landed on that Coaſt, and to have inſtituted thoſe very Games which he appointed to be celebrated

Interea magnum Sol circumvolvitur annum,
Et glacialis hyems Aquilonibus asperat undas. 285
Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis figo, et rem carmine signo:
Æneas hæc de Danaïis victoribus arma.
Linquere tum portus jubeo, et confidere trans-
tris.

Certatim socii feriunt mare, et æquora verrunt.
Protinus ærias Phæacum abscondimus arces, 291
Littoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthroti ascendimus urbem.
Hic incredibilis rerum fama occupat aures, 294
Priamiden Helenum Graias regnare per urbes,

Interea Sol circumvolvitur
magnum annum, et glacialis hy-
ems asperat undas Aquilonibus.
Figo postibus adversis clypeum ex
cavo ære, gestamen magni A-
bantis, et signo rem hoc car-
mine: Æneas posuit hæc arma
relata de Danaïis victoribus. Tum
jubeo eos lincare portus, et con-
fidere transiris. Socii feriunt
mare certatim, et verrunt æ-
quora. Protinus abscondimus æ-
rias arces Phæacum, legimusque
littora Epiri, subimusque
Chaonia portu, et ascendimus
celsam urbem Buthroti. Hic
incredibilis fama rerum occupat
nostras aures, Helenum Priami-
den regnare per Graias urbes,

TRANSLATION.

Mean while the Sun finishes the Revolution of the great Year, and frosty Win-
ter exasperates the Waves with the North-winds. On the fronting Door posts
of the Temple I set up a Buckler of hollow Brass, which mighty Abas wore, and
notify the Action by this Verse: These Arms Æneas won from the victorious
Greeks. Then I order our Crew to leave the Port, and take their Seats on the
Benches. They with emulous Ardour lash the Sea, and sweep the Waves. In
a Trice we lose Sight of the airy Towers of the Phæacians, cruise along the
Coasts of Epirus, and enter the Chaonian Port, and ascend the lofty City of
Buthrotus. Here a Report of Facts scarce credible invades our Ears, that Hele-
nus, Priam's Son, was reigning over Grecian Cities, possessed of the Spouse and

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brated every fifth Year. Whence we may with
some Probability conjecture, that four Years
were now elapsed since Æneas left Troy, and
that the following 284th Verse,

Interea magnum sol circumvolvitur annum,
refers to the Beginning of the fifth Year.

284. *Magnum annum.* A Year of twelve
solar Months, to distinguish it from a lunar
Year.

285. *Asperat undas.* It provokes or sharpens
all their Keenness and Rage, makes them rough,
boisterous, and nipping cold.

286. *Abantis.* This Abas was probably one
of those Greeks who were in Company with An-
drogeos, whom Æneas and his Party slew, and
stripped of their Armour, which they exchange-
d for their own. Servius tells us a long Fable
about him, which is hardly worth the Pains to
transcribe.

288. *Æneas hæc, &c. Detrahta consecravit,*
or the like, is understood, it being in the usual
elliptical Style of Inscriptions,

291. *Phæacum.* The Inhabitants of Phæacia,
or Corcyra, now Corfu, an Island that lies to
the West of the Promontory of Actium. It is
celebrated by the Ancients for its fruitful Gardens
and Orchards:

*Proxima Phæacum felicibus obstita pomis
Rura petunt,*

Ovid. Met. XIII. 719.

*Illam jubebit
Poma dari, quorum solo pascaris odore,
Qualia perpetuus Phæacum autumnus habebit.*
Juven. Sat. V. 150.

Here it is that Homer places the famous Gar-
dens of Alcinoüs, who was King of that Is-
land.

292. *Epiri.* A Country in Europe, once a
flourishing Kingdom; it is bounded by the Ionian
Sea on the South and West, by Achæia and
Thessaly to the East, and Macedonia to the North.
It was divided into Chaonia, Thesprotia, Acar-
nania, and Ætolia.

294. *Incredibilis fama.* To be sure this was
a very

potitum conjugio sceptrisque Pyr-
rhi Æacidæ, et Andromachen
iterum cessisse patrio marito. Ob-
stupui, pectusque est incensum
miro amore compellare virum, et
cognoscere tantos casus. Progre-
dior è portu, linquens classes et
littora. Tum forte Andromache
libabat cineri Hectoris solennes
dapes et tristia dona, ante urbem,
in luco, ad undam falsi Simoen-
tis, vocabatur Manes ad Hec-
torem tumulum, quem inanem
sacraverat ex viridi cespite, et
geminas aras causam lacrymis.
Ut amens conspexit me venien-
tem, et Troia arma circum me,
exterrita magnis his monstis,
dirigit in visu medio, calor ossa reliquit
ejus ossa: labitur, et tan-
dem vix fatur longo post tem-
pore: O nate Deæ, afferne te
mibi vera facies, verus nun-
tius? vivisne? aut, si alma
lux recessit tibi, ubi est Hector?
Dixit, effuditque lacrymas, et
implevit omnem locum clamore.

Conjugio Æacidæ Pyrrhi sceptrisque potitum,
Et patrio Andromachen iterum cessisse marito.
Obstupui, miroque incensum pectus amore
Compellare virum, et casus cognoscere tantos.
Progredior portu, classes et littora linquens.
Solennes tum forte dapes, et tristia dona, 301
Ante urbem, in luco, falsi Simoëntis ad undam,
Libabat cineri Andromache, manesque vocabat
Hectorem ad tumulum, viridi quem cespite in-
anem, 304
Et geminas, causam lacrymis, sacraverat aras.
Ut me conspexit venientem, et Troia circum
Arma amens vidit, magnis exterrita monstis,
Dirigit visu in medio; calor ossa reliquit:
Labitur, et longo vix tandem tempore fatur:
Verane te facies, verus mihi nuncius affers, 310
Nate Dea? vivisne? aut, si lux alma recessit,
Hector ubi est? Dixit, lacrymasque effudit, et
omnem

TRANSLATION.

Scepter of Pyrrhus the Grandchild of Æacus, and that Andromache had again fallen to a Lord of her own Country. I was amazed, and my Bosom glowed with strange Desire to greet the Hero, and learn the History of so signal Revolutions of Fortune. I set forward from the Port, leaving the Fleet and Shore. Andromache, as it chanced, was then offering to Hector's Ashes her anniversary Feast and mournful Oblations before the City in a Grove, by the Streams of the fictitious Simois, and invoked the Manes at Hector's Tomb; an empty Tomb which she had consecrated of green Turf, and two Altars, Incentives to her Grief. So soon as she saw me coming up, and to her Amazement beheld the Trojan Arms around me, terrified with a Prodigy so great, she fainted away at the very Sight: Vital Warmth forsook her Limbs. She sinks down, and at length after a long Interval thus with faltering Accent speaks: Goddess-born, do you present yourself to me a real substantial Form, a real Messenger? Do you live? Or, if from you the auspicious Light is fled, say where my Hector is? She said, and shed a Flood of Tears, filling all the Place with *doleful Shrieks*. While she is in this

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a very surprising Revolution of Fortune, that the Son of Priam was the King of Epirus, and possessed of the Throne of Pyrrhus, that very Son of Achilles who had put his Father and so many of his Relations to Death; and that he was now married to his Brother Hector's Widow, after she had been wedded to his most inveterate Enemy. Yet these Events are not the

Poet's Invention. For Justin tells us, that Pyrrhus was reconciled to Helenus, shared with him his Kingdom, and gave him Andromache in Marriage, Lib. XVIII. 3.

297. *Patrio marito*. Andromache herself was a Theban Princess, but, by marrying Hector, Troy became her Country.

305. *Geminas aras*. Some will have it, that one

Implevit clamore locum. vix pauca furenti
Subjicio, et raris turbatus vocibus hisco :
Vivo equidem, vitamque extrema per omnia
duco.

315

Ne dubita ; nam vera vides.
Heu ! quis te casus dejectam conjuge tanto
Excipit ? aut quæ digna satis fortuna revisit ?
Hectoris Andromache, Pyrrhin' connubia ser-
vas ?

Dejecit vultum, et demissâ voce locuta est : 320
O felix una ante alias Priameia virgo,

*Vix subjicio pauca, ei furenti, et
turbatus hisco raris vocibus : e-
quidem vivo, ducque vitam per
omnia extrema. Ne dubita ;
nam vides vera. Heu ! quis
casus excipit te dejectam tanto
conjuge ? aut quæ fortuna satis
digna revisit te ? Andromache
Hectoris, servasne connubia Pyr-
rhi ? Illa dejecit vultum, et sic
locuta est demissâ voce : O Pri-
ameia virgo una felix ante alias ;*

TRANSLATION.

Transport I with much ado briefly reply, and in great Perturbation open my Mouth in these few broken Words : I am alive indeed, and spin out Life through all Extremes. Entertain no Doubt, for all you see is real. Ah say what Accidents of Life have overtaken you ; since you was thrown down from the happy Possession of your illustrious Lord ? Or what Fortune, some Way suited to your Merit, hath visited you once more ? Is then Hector's Andromache bound in Wedlock to Pyrrhus ? Downward she cast her Eyes, and thus in humble Accents spoke : O happy, singularly happy the Fate of Priam's Virgin-daughter, who, compelled

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one of these Altars was for Hector, and the other for his Son *Astyanax*, whom the Greeks had thrown headlong from the Tower of Troy : But others think they were both for Hector, it being customary to erect two Altars to the Manes, especially to Heroes, who were considered as a Sort of Deities, and the infernal Deities delighted in an even Number. See the Note on Verse 63.

319. *Hectoris Andromache*. Some read *Hectoris Andromachen*, to construe with the preceding Verb *revisit*. The Paraphrase which *Ruæus* gives of the Passage is not accurate : *O Andromache, tenesne conjugium Hectoris, an Pyrrhi ?* Now, whatever Sense he may put upon the Words *tenesne conjugium*, when joined to *Hectoris* in the first Part of the Sentence, they must, in Propriety of Writing, signify the same Thing, when joined to *Pyrrhi* in the last Part ; so that, according to him, the Meaning of *Æneas's* Question will be, Say, *Andromache*, whether you are wedded to *Hector*, or to *Pyrrhus* ? Which every one sees to be absurd, especially after *Æneas's* having said immediately before, *dejectam conjuge tanto*, that she was brought low by the Loss of that great Lord, meaning *Hector*. The Construction therefore is, *Hectoris Andromache, servasne connubia Pyrrhi ?* And is *Hector's Andromache* wedded to *Pyrrhus* ! which is

not so much a Question, as an Exclamation of Surprise and Condolence. That *Hectoris Andromache* is to be construed this Way, appears from *Justin*, who gives her the same honourable Designation, Lib. XVII. Cap. 3. *Atque ita Heleno, filio Priami regis—regnum Chæcum, et Andromachen Hectoris—uxorem (Pyrrhus) tradidit.*

321. *O felix una ante alias Priameia virgo*. *Quintilian* quotes this as an Example of *Virgil's* Talent in the *Pathetic* : In order to shew the Extremity of *Andromache's* Misery, he makes her even envy the Fate of *Polyxena*, which, in the Eyes of all the World besides, was most wretched and deplorable : How wretched then must *Andromache's* State have been, if, compared to her, even *Polyxena* was happy ? *Quam miser enim casus Andromache, si comparata ei felix Polyxena ?* *Instit.* Lib. VI. Cap. 3. See also *Macrobius*. Saturn. Lib. XIV. Cap. 6.

321. *Priameia virgo*. *Polyxena*, the Daughter of *Priam* and *Hecuba*, with whom *Achilles* fell in Love. She was the innocent Occasion of *Achilles's* Death ; for *Priam* having invited that Hero to Troy, under Pretext of giving his Daughter in Marriage, while she was in the Temple of *Apollo*, where the Marriage Rites were to have been performed ; *Paris*, in the Time that *Deiphobus* was embracing *Achilles*,

U

came

*jussa mori ad hostilem tumultum
sub altis mœnibus Trojæ; quæ
non pertulit ullos sortitus, nec
captiva tetigit cubile victoris
heri! nos vestræ per diversa æ-
quora, patriâ incensa, in servitio
enixæ tulimus fastus Achilleæ
stirpis, superbumque juvenem,
qui, deinde secutus Ledaam Her-
mionem, Lacedæmoniosque Hyme-
næos, transmisit me famulam
habendam Heleno famuloque ipsi.
Ast Orestes, inflammatus magno
amore ereptæ conjugis, et agita-
tus Furiis scelcrum,*

Hostilem ad tumultum Trojæ sub mœnibus altis
Jussa mori; quæ sortitus non pertulit ullos,
Nec victoris heri tetigit captiva cubile! 324
Nos, patriâ incensâ, diversa per æquora vestræ,
Stirpis Achilleæ fastus, juvenemque superbum,
Servitio enixæ, tulimus; qui deinde secutus
Ledaam Hermionen, Lacedæmoniosque Hyme-
næos,
Me famulam famuloque Heleno transmisit ha-
bendam: 329
Ast illum, ereptæ magno inflammatus amore
Conjugis, et scelcrum furiis agitatus, Orestes

TRANSLATION.

to die at the Enemy's Tomb under the lofty Walls of Troy, suffered not in having any Lots cast for her, nor as a Captive ever touched the Bed of a victorious Lord! We, after the Desolation of our Country, being transported over various Seas, have in Thralldom bore with a Mother's Throws the Insolence of Achilles's Heir, and a haughty imperious Youth: Who afterwards, attaching himself to Hermione the Grand-daughter of Leda, and a Lacedæmonian Match, delivered me over a Slave into the Possession of Helenus, *likewise* a Slave. But Orestes, inflamed by the Violence of Love to his *betrothed* Spouse *now* snatched from him, and hurried on by the Furies of his Crimes, surprizes him in an un-

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came behind, and shot him to Death with an Arrow. *Achilles*, with his expiring Breath, enjoined *Pyrrhus* to revenge his Death upon *Priam's* perfidious Family when *Troy* was taken, and particularly to sacrifice *Polyxena* at his Tomb, which accordingly was put in Execution.

323. *Sortitus non pertulit ullos.* After the Conquest of *Troy*, the Grecian Princes drew Lots among themselves for the Choice of the Captives. This is the Calamity from which *Andromache* pronounces *Polyxena* happy in being delivered by Death.

327. *Servitio enixæ.* *Enixa* signifies not only one who has suffered the Pains of Child-bearing, but also who has been harassed with sore Toil and Labour in general; and so some of the best Expositors understand it here: And, indeed, one is naturally led to this Sense, for there seems to be no Propriety in the Expression, if we understand it of her having borne a Son to *Pyrrhus*.

328. *Ledaam Hermionen.* *Hermione* was the Daughter of *Menelaus*, King of *Sparta* or *Lacedæmon*, by *Helen* the Daughter of *Jupiter* and *Leda*. She was betrothed by *Tyndareus*, *Leda's* Husband, in *Menelaus's* Absence, to her Cousin

Orestes, the Son of *Agamemnon*; and again betrothed at *Troy* by *Menelaus*, to *Pyrrhus*, the Son of *Achilles*, who went to *Sparta*, and carried her off. *Orestes*, in Revenge, slew *Pyrrhus* at *Delfos*, whither he had gone to consult the Oracle about his future Offspring by *Hermione*.

331. *Furiis agitatus Orestes.* *Orestes*, the Son of *Agamemnon* and *Clytemnestra*, slew his Mother *Clytemnestra*, who was accessory with *Ægisthus* to the Murder of his Father. After this Action, he is said to have been long haunted and tormented by the *Furies*, i. e. He was stung with grievous Remorse for imbruing his Hands in his Mother's Blood. He was expiated at length, and received Absolution from the Court of *Arcopagus* at *Athens*, and having married *Hermione*, after he had put *Pyrrhus* to Death, united the Kingdom of *Sparta* to his own hereditary Dominions.

331. *Furiis agitatus.* The *Furies* were three in Number, *Alecto*, *Tisiphone*, and *Megera*. *Cicero* has a remarkable Passage to explain what was meant by the *Furies*: *Nolite enim putare, quemadmodum in fabulis sæpenumero videtis, eos, ai ali, vid impie scelerateque commiserint, agitari*

Excipit incautum, patriasque obtruncat ad aras.
Morte Neoptolemi, regnorum reddita cessit
Pars Heleno ; qui Chaonios cognomine campos,
Chaoniamque omnem, Trojano à Chaone dixit ;
Pergamaque, Iliacamque jugis hanc addidit ar-
cem. 336

Sed tibi qui cursum venti, quæ fata, dedere?
Aut quis te ignarum nostris Deus appulit oris?
Quid puer Afcanius? superatne, et vefcitur aurâ,
Quem tibi jam Troja—— 340
Ecquæ jam puero eft amiſſæ cura parentis?
Ecquid in antiquam virtutem, animoſque viriles,
Et pater Æneas, et avunculus excitat Hector?

excipit illum incautum, obtrunc-
catque ad patrias aras. Ex
morte Nestolemi, pars regnorum
reddita cessit Helenæ; qui dixit
campos cognomine Cbaonios, om-
nemque regionem Cbaonianæ
ad Cbaore Trojano, addiditque Per-
gama, hancque Iliacæ arcem
jugis. Sed qui ventî, quæ fata
dedere cursum tibi? aut quis
Deus appulit te ignarum nostris
oris? quid puer Ascanius agit?
suspératne, et vespicit aura?
quem Troja jam tibi— et quæ
cura amissa parentis jam est
puero? equid et pater Æneas,
et avunculus Hector excitat eum
in antiquam virtutem animosque
viriles?

TRANSLATION.

guarded Hour, and assassinate him at his Country's Altar. By the Death of Neoptolemus a Part of his Kingdom fell into the Hands of Helenus; who denominated the Plains Chaonian, and the whole Country Chaonia from Chaon the Trojan *his Brother*; and built on the Mountains *another* Pergamus and this Trojan Fort. But *say* what Winds, what Fates have guided your Course? Or what God hath landed you on our Coasts without your Knowledge? What is become of the Boy Ascanius? Lives he still, and breathes the *vital Air*? Whom, on your Care, when Troy was——Has the Boy now any Concern for the Loss of his Mother? Is he incited by *the Example* of both his Father Æneas and Uncle Hector to ancient Valour and manly Courage? Thus bathed in Tears she spoke, and

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ri et perterriti Furiarum tædis ardentibus. Sua quemque fraus, et suus terror maxime vexat; suum quemque scelus agitat, amentiaque afficit; suæ malæ cogitationes, conscientiaque animi serrent: hæ sunt impiis assidue, domesticæque Furia; quæ dies noctesque parentum pœnas à consciscelatissimis filiis repetant. Pro Roscio, 24. These Strings and galling Remorses were Orestes's Furies, which the Poet therefore calls Furiaæ scelerum, the Furies of his Crimes. It is probable, however, that Orestes pictured to his own disturbed Imagination this Notion of his being haunted by the Furies, armed with all those Terrors in which they were drawn by the Poets; as Suetonius relates to have been the Case of Nero, *Sæpe confusus exagitari se morterna specie, verberibus Furiarum, ac tædis ardentibus.*

332. *Patrias ad aras.* Pyrrhus was slain at the Altar of *Apollo of Delphos*, and his Father *Achilles*, at the Altar of *Tbrymbran Apollo at Troy*. Interpreters therefore are puzzled to explain what is meant by *patrias aras*; some understand the Altars of *Apollo*, at whose Altar

his Father was slain before ; *Ruæus*, after *Tur-
nibus*, explains it the Altar of his Country, be-
cause the Temple of *Delpbos* was in the Center
of Greece, *Pyrrhus*'s Country.

335. *Trojano à Chaone.* Chaon was one of Priam's Sons, and the Brother of Helenus, who slew him unwittingly in Hunting, and, in Honour to his Memory, called his Kingdom after his Name.

340. *Quem tibi jam Troja.* This is a Proof that *Virgil* had left the *Aeneid* imperfect; for, however he might, for the Sake of Variety, designedly leave some Verses unfinished when the Sense was compleat, it cannot be imagined that he would choose to leave an unfinished Sense. Some have absurdly filled up the Verse thus:

Quem tibi jam Troja peperit fumante Creſſa,
not considering that *Ascanius*, at the Taking of
Troy, was o'd enough to accompany his Father
in his Flight. Others,

Quem tibi jam Troja chæssa est enixa Creüsa ;
which, however it may be *Virgil's* Sense, has
nothing of his poetical spirit.

341. *Amisga parentis*. A Question is here raised,

Illā lacrymans fundebat talia,
ciebatque longos flatus incessum;
quum heros Helenus Priamides
affert sese à mœnibus, multis
eum comitantibus, agnoscitque
suos, lætusque ducit eos ad li-
mina; et multum fudit lacrymas
inter singula verba. Procedo,
et agnosco parvā Trojam, Per-
gamaque simulata magnis, et
arentem rivum Xanthi cognomine
dictum, amplectorque limina
Scææ portæ. Necnon et Teu-
cri simul fruuntur sociâ urbe.
Rex accipiebat illos in amplis
porticibus. In medio aulai li-
babant pocula Bacchi, dapibus
impositis auro, tenebantque pa-
teras.

Jamque dies, alterque dies,
processit, et auræ vāant vela,
carbassisque inflatur tumido Aus-
tro. Aggredior vatem bis dic-
tis, ac quæso talia: O Troju-
gena, interprete Divum, qui sen-
tis numina Phœbi, qui sentis
Tripodas, lauros Clarii Apolli-
nis, qui sentis fidere,

Talia fundebat lacrymans, longosque ciebat
Incessum fletus; cum sese à mœnibus heros 345
Priamides multis Helenus comitantibus affert,
Agnoscitque suos, lætusque ad limina ducit;
Et multum lacrymas verba inter singula fundit.
Procedo, et parvā Trojam, simulataque mag-
nis 349

Pergama, et arentem Xanthi cognomine rivum,
Agnosco; Scææque amplector limina portæ:
Necnon et Teucris sociâ simul urbe fruuntur:

Illos porticibus rex accipiebat in amplis.
Aulai in medio libabant pocula Bacchi,
Impositis auro dapibus, paterasque tenebant. 355

Jamque dies, alterque dies, processit; et auræ
Vela vocant, tumidoque inflatur carbassus Aus-
tro.

His vatem aggredior dictis, ac talia quæso:
Trojugena, interpretes Divum, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui fidere, sentis, 360

TRANSLATION.

heaved long unavailing Sobs; when the Hero Helenus, Priam's Son, advances from the City with a numerous Retinue, knows his Friends, with Joy conducts them to his Palace, and sheds Tears in Abundance between each Word. I set forward, and survey the little Troy, the *Castle of Pergamus*, that bore Resemblance to the great Original, a scanty Rivulet that bore Xanthus's Name, and I embrace the Threshold of the Scæan Gate. The Trojans too at the same Time enjoy the friendly City. The King entertained them in his spacious Galleries. In the Midst of the Court they quaffed Brimmers of Wine, while the Banquet was served in Gold, and each stood with a Goblet in his Hand. And now one Day, and a second passed on, when the Gales invite our Sails, and the Canvas bellies by the swelling South-wind. Then in these Words I accost the prophetic *Helenus*, and question him thus: Son of Troy, Interpreter of the Gods, who knowest the divine Will of Phœbus, the *Mysteries of the Tripods*, the Laurels

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raised, how *Andromache* came to know that *Creüsa* was lost. But where was the Difficulty of her being apprized of this before she left the Trojan Coast, especially when *Æneas* himself returned to Troy in quest of her?

354. *Libabant pocula*. It was customary for them at Entertainments, after the first Service, to introduce a Drinking-bout, with a Libation to the Gods. See Book first, Verse 740.

360. *Tripodas*. The Tripod was a Kind of three-footed Stool, wherenn the Priests of *Apollo* sat when they delivered the Oracles,

360. *Clarii lauros*. They had a Way of Divination, by burning a Branch of Laurel, the Crackling of which was a good Omen; but, if it consumed away without Noise, it was unlucky, as in *Tibullus*, Lib. II. 5. 81.

*Ut succensa sacris crepitet hinc lævæa flammis,
Omne quo felix et sacer annus eat.*

360. *Clarii*. *Clarius* was an Epithet given to *Apollo*, from *Claros*, a City in *Ionia*, near *Colophon*, where he had a famous Temple and Oracle.

Et volucrum linguas, et præpetis omina pennæ,
Fare, age; namque omnem cursum mihi prof-
pera dixit

Relligio; et cuncti suaserunt numine Divi
Italiam petere, et terras tentare repostas:
Sola novum, dictuque nefas, Harpyia Celæno 365
Prodigium canit, et tristes denunciat iras,
Obscœnamque famem. Quæ prima pericula
vito?

Quidve sequens tantos possum superare labores?
Hic Helenus, cæsis primum de more juvencis,
Exorat pacem Divum, vittasque resolvit 370
Sacrati capitis, meque ad tua limina, Phœbe,
Ipse manu multo suspensum numine ducit;
Atque hæc deinde canit divino ex ore sacerdos;
Nate Dea (nam te majoribus ire per altum

et linguas volucrum, et omina præpetis pennæ, age, fare; namque relligio prospera mihi dixit omnem cursum, et cuncti Divi suaserunt mihi petere Italiam, et tentare repostas terras: Harpyia Celæno sola canit novum prodigium, nefasque dictu, et denunciat nobis tristes iras obscœnamque famem. Quæ prima pericula vito? quidve sequens possum superare tantos labores? Hic Helenus, juvencis primum cæsis de more, exorat pacem Divum, resolvitque vittas sacrati capitis, ipseque ducit me manu ad tua limina, O Phœbe! suspensum multo numine; atque sacerdos deinde canit hæc ex divino ore: O nate Dea (nam manifesta fides est mihi te ire per altum mare majoribus auspiciis,

TRANSLATION.

of the Clarian God; who knowest the Science of the Stars, the ominous Sounds of Birds, and the Prognostics of every Wing that swiftly flies. Come then, declare (for hitherto the Omens of Religion have pronounced my whole Voyage to be prosperous, and all the Gods, by Indications of their divine Will, have directed me to go in Pursuit of Italy, and attempt a Settlement in Lands remote: The Harpy Celæno alone predicts a Prodigy strange and horrible to relate, and denounces against us direful Vengeance, and foul unnatural Famine) what are the principal Dangers I am to shun? Or by the Pursuit of what Means may I surmount Toils so great? Upon this Helenus first solicits the Peace of the Gods by sacrificing Bulls in due Form, then unbinds the Fillets of his consecrated Head, and himself leads me by the Hand to thy Temple, O Phœbus, anxious with great Awe of the God: Then the Priest, from his Lips divine, delivers these Predictions: Goddess-born (for that you steer through the Deep on some

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361. *Volucrum linguas, et præpetis omina pennæ.* Some Birds were subservient to Divination by the Sounds they uttered, and these were called *Osceines*: Of which Kind were the Crows, Ravens, &c. Hor. III. Carm. Ode XXVII. 2.

*Osinem corvum prece suscitabo
Solis ab ortu.*

Others again answered the same End by their Manner of Flying, and were called *Præpetes*.

370. *Vittasque resolvit.* The Priest, in performing Sacrifice, had his Head bound about with Fillets; but, now that he is going to prophesy, he assumes the loose Air of an Enthusiast, as is said of the Sybil, Æn. VI. 48,

Non comptæ mansere comæ.

372. *Multo suspensum numine.* Some read *suspensus*, which means, that Helenus was full of Anxiety and Perturbation from the Influence of the God. But it is much better applied to Æneas, who had good Reason to be in awful Suspense about his future Fortune.

375. *Auspiciis majoribus.* Among the various Omens and Prognostics whence they got Insight into Futurity, some were of a more important Nature, awakened greater Attention, shewed a more extraordinary Interposition of the Gods, and portended the Birth of some more glorious Events: Of this Kind were these heavenly Signs, Visions, and extraordinary Appearances, which had all along accompanied Æneas since he first set out from Troy.

*scilicet Deum sic sortitur fata, vol-
vitque vices, is ordo vertitur)*
dictis expediam tibi pauca è mul-
tis, quo tu hospita tutior lustras
æquora, et possis considerare Au-
sonio portu; nam Parcæ prohibent
te scire cætera, Junoque
Saturnia vetat Helenum fari ea.
Principio, longa via invia lon-
gis terris procul dividit Italiam
à te, quam tu, ignare, jam
vere esse propinquam, paræque
invadere vicinos portus. Et re-
mus lentandus est in Trinacriâ
undâ, et æquor Ausonii salis lu-
strandum tuis navibus,

Auspiciis manifesta fides, sic fata Deum rex
Sortitur, volvitque vices, is vertitur ordo) 376
Pauca tibi è multis, quo tutior hospita lustras
Æquora, et Ausonio possis considerare portu,
Expediam dictis: prohibent nam cætera Parcæ
Scire, Helenum farique vetat Saturnia Juno.
Principio, Italiam, quam tu jam rere propin-
quam, 381
Vicinosque ignare paras invadere portus,
Longa procul longis via dividit invia terris:
Ante et Trinacriâ lentandus remus in undâ,
Et salis Ausonii lustrandum navibus æquor, 385

TRANSLATION.

Enterprise of great Moment to me is unquestionably evident: So the Sovereign of the Gods dispenses his Decree, thus he fixes the Series of revolving Events; such the Scheme of Things is hastening to the Birth) that you may with the more Safety cross the Seas to which you are a Stranger, and settle at last in the Ionian Port, I will unfold to you a few Particulars of many; for the Destinies hinder you from knowing the rest, and Saturnian Juno forbids Helenus to reveal it. First of all a long intricate Voyage, with a Length of Lands, divides you from Italy, which you ignorantly deem already near, and whose Ports you are preparing to enter, as if they were just at hand. Before that happen, you shall both ply the bending Oar in the Trinacrian Wave, and visit with your Fleet the Plains of the

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375. *Fata sortitur.* Dispenses his Oracles by Lot, alluding to the Manner of consulting the Oracle, which was sometimes by drawing Lots.

379. *Prohibent nam cætera scire.* Picrius observes, that in almost all the ancient Copies there is a full Stop at *scire*; and Servius chooses this Pointing for several Reasons, which I shall mention, and add some others. First then, it we make both Parts of the Sentence refer to Helenus, there will be an Inconsistency between the first Part and the last: *Prohibent scire—farique vetat.* Would Juno forbid to declare or reveal to others what he did not know himself? Besides, he had said before, he would only inform him of a few Events of the many that were to befall him: *Pauca tibi è multis expediam*; which implies, that Helenus knew the rest, but was restrained by Heaven from communicating them to him: Some of these Events it was not proper for him to know, because the Accomplishment of them depended on his own Free-will: Others again Juno withheld Helenus from revealing to him, that he might be the more perplexed with Doubt and Anxiety, and the more surprized and unprovided against the Calamity:

Of this Kind is the Interpretation of Celano's Prophecy, which Helenus appears to have understood, for he bids him not be much concerned about it, since the Gods would extricate him from that Distress, Verse 394.

Nec tu mensarum morsus horresce futuros.

Fata quam invenient—

So also the Death of his Father, with respect to which Æneas questions not Helenus's Foreknowledge, but only complains of him for not revealing it to him, Verse 712.

Nec vates Helenus, eum multa borrenda moneret, illos mibi prædixit lustrus—

384. *Trinacriâ.* Sicily, so called from its triangular Form, made by the three Promontories of Pelorus, Pachynus, and Lilybaum, in which it terminates.

384. *Lentandus.* A descriptive Word, which denotes the bending Motion of the Oar, occasioned by the Resistance of the Waves; and therefore signifies that they were to struggle hard in Rowing.

385. *Ausonii.* See above the Note on Verse 171.

Infernique lacus, Ææque insula Circes;
 Quàm tutâ possis urbem componere terrâ.
 Signa tibi dicam: tu condita mente teneto.
 Cum tibi sollicito, secreti ad fluminis undam,
 Littoreis ingens inventa sub ilicibus sus 390
 Triginta capitum fetus enixa jacebit,
 Alba, solo recubans, albi circum ubera nati;
 Is locus urbis erit; requies ea certa laborum.
 Nec tu mensarum morsus horresce futuros: 394
 Fata viam invenient, aderitque vocatus Apollo.
 Has autem terras, Italique hanc littoris oram,
 Proxima quæ nostri perfunditur æquoris æstu,
 Effuge: cuncta malis habitantur moenia Graiis.
 Hic et Narycii posuerunt moenia Locri,

*infernique lacus, insulaque Ææa
 Circes, antequam possis componere
 urbem in tutâ terrâ. Dicam
 tibi signa: tu teneto ea condita
 mente. Cum ingens sus ingruens
 tibi sollicito, ad undam secreti
 fluminis sub littoreis ilicibus,
 jacebit enixa fetus triginta ca-
 pitum, alba, recubans solo, et
 albi nati circum ejus ubera, is
 erit locus urbis, ea erit certa
 requies tibi laborum. Nec tu
 horresce futuros morsus mensarum;
 Fata invenient tibi viam, A-
 pollogue vocatus aderit. Effuge
 autem has terras, hancque oram
 Itali littoris, quæ proxima per-
 funditur æstu nostri æquoris;
 cuncta ista moenia habitantur
 malis Graiis. Hic et Narycii
 Locri posuerunt moenia,*

TRANSLATION.

Aufonian Sea, the infernal Lakes, and Ææan Circe's Isle, before it be in your Power to build a City in a quiet peaceful Land. The Signs I will declare to you, keep them treasured up in your Mind. When, thoughtfully musing by the Streams of the secret River, you shall find a large Sow that has brought forth a Litter of thirty Young, reclining on the Ground, under the Elms that shade the Banks of the River, white the Dam, the Offspring white around her Dugs: That shall be the Station of the City: There is the Period fixed to all thy Labours: Nor be disturbed at the future Event of eating your Tables: The Fates will find out an Expedient, and Apollo invoked will befriend you. But shun those Coasts, and those nearest Limits of the Italian Shore, which are washed by the Tide of our Sea: All those Cities are inhabited by the mischievous Greeks. Here the Locrians of the City Narycium have raised their Walls, and Cretan I-

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386. *Ææque insula Circes.* Circe was the Daughter of the Sun and the Nymph *Perse*; she is called *Ææan* from *Æa*, an Island and City belonging to the Kingdom of *Colchos*, about the Mouth of the River *Phasis*. She married the King of the *Sarmatians*, whom having poisoned, she fled to *Italy* to a Promontory, which from her was denominated *Circe's Mount*, now *Circello*: The Marshes surrounding it, which are now drained, gave it the Form of an Island.

387. *Tutâ terrâ.* He says in a safe Land, because he had been baffled in his former Attempts to build in *Thrace* and *Crete*.

390. *Littoreis ingens.* See the Accomplishment of this Prediction in the eighth Book, Verse 42. The Holms, that shade the Banks

of the *Tyber*, are here called *litorea*, along the Shore or Bank.

393. *Is locus urbis erit.* Here *Alba* was built, which had its Name from this Omen of the white Sow and her white Pigs:

Et stetit Alba potens alba suis omine dicta.
 Propert. IV.

396. *Has autem terras.* The Lands of *Calabria* and *Apulia*, formerly called *Magna Græcia*, Great Greece, which *Helenus* points out to *Æneas*, their Distance from *Epirus* not being very considerable.

399. *Narycii Locri.* The *Locrians* originally were a People of *Pbocis* in *Achaia*. They followed *Ajax Oileus* to the Siege of *Troy*, *Iliad* II. 527, and a Colony of them settled in *Magna Græcia*, either under the Conduct of the same

et *Lyctius Idomeneus obsedit Sal-*
lentinos campos milite: hic est il-
la parva Petilia subnixa muro
Philoctetæ Melibœi ducis. Quin,
ubi tuæ classes transmissæ trans
æquora steterint, et jam solves
vota, aris positis in littore, tu
velare adopertus quoad comas
purpureo amictu, nequa hostilis
facies occurrat tibi inter sanctos
ignes in honore Deorum, et tur-
bet omina. Socii tenento hunc
morem sacrorum, tu ipse teneto
hanc: casti tui nepotes maneat
in hac religione. Ast ubi ven-
tus admoverit te digressum hinc
Siculæ oræ, et claustra angusti
Pelori rarefcent;

Et Sallentinus obsedit milite campos 400
 Lyctius Idomeneus: hic illa ducis Melibœi
 Parva Philoctetæ subnixa Petilia muro.
 Quin, ubi transmissæ steterint trans æquora
 classes,
 Et positis aris jam vota in littore solves;
 Purpureo velare comas adopertus amictu: 405
 Ne qua inter sanctos ignes in honore Deorum
 Hostilis facies occurrat; et omina turbet.
 Hunc socii morem sacrorum, hunc ipse teneto:
 Hac casti maneat in religione nepotes.
 Ast ubi digressum Siculæ te admoverit oræ 410
 Ventus, et angusti rarefcent claustra Pelori;

TRANSLATION.

domeneus with his Troops has possessed the Plains of Salentum: Here stands that little City Petilia defended by the Walls of Philoctetes the Melibœan Chief. Further, when your Fleet, having crossed the Seas, shall come to a Station, and you shall pay your Vows at the Altars raised on the Shore, *be sure to cover your Head, muffling yourself up in a purple Veil; lest the Face of an Enemy, amidst the sacred Fires in Honour of the Gods, appear, and disturb the Omens.* This Custom, in Sacrifice, let your Friends, this yourself observe: To this religious Institution, let your pious Descendants adhere. But when, after Setting out, the Wind shall waft you to the Sicilian Coast, and the Streights of narrow Pelorus shall

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same *Ajax Oileus*, or rather (he having died in his Return from *Troy*, see *Æn.* I. 44.) of *Evantbes*. There they built a City called *Narycia* or *Narycium*, probably after the Name of *Naryx*, *Ajax's* native City.

400. *Sallentinos campos.* The *Sallentines* were a People in the eastern Part of *Italy*, whose Country stretched out into the Sea, like a Peninsula, over-against *Epirus*, now called *Terra d'Otranto*, formerly *Messapia* and *Japygia*. They derived their Name from the Promontory of *Sallentinum*, the same with *Japygium*, now the Cape of *Saint Mary*, which terminates that Part of *Italy*.

401. *Lyctius Idomeneus.* Idomeneus is so called from *Lyctus*, a City in *Crete*, whence he being expelled, for the Reason abovementioned, came into this Part of *Italy*, and there planted a Colony. See Verse 104.

401. *Melibœi parva, &c.* *Philoctetes*, the Son of *Peas*, King of *Melibœa*, a City of *Thesaly*, at the Foot of Mount *Ossa*. He set Fire to *Hercules's* Funeral-Pile at that Hero's Request, and received a Present from him of his Bow and Arrows, that were dipped in the pois-

nous Blood of the *Hydra of Lerna*. He set out for *Troy* with the other *Greeks*, but was shamefully abandoned by them in *Lenos*, because of an ulcerated Wound he had got by the Bite of a Serpent. But, it being fated that *Troy* could not be taken without those Arrows of *Hercules* which were in his Possession, they were forced to recal him. After *Troy* was taken, hearing that the *Melibœans* had made a Revolt, he repaired to *Calabria*, and there built *Petilia*, or, according to others, fortified it with Walls.

405. *Velare comas.* It was customary for the *Romans* to cover their Heads in Sacrifice, and other Acts of Worship, to most of their Gods, as we learn from many Passages of the *Roman* Authors:

Invocet Deos immortales, ut sibi auxilium ferant
Manibus puris, capite aperto—

says *Plautus*, *Amphit.* Ac. V. Sc. 1. Verse 41. And this Custom they derive from *Æneas*.

411. *Rarefcent claustra Pelori.* *Pelorus*, or *Pelorum*, now *Capo di Faro*, is a Promontory on the eastern Point of *Sicily*, so nigh to *Italy*, that it is said by several Authors to have been once contiguous, and torn asunder from it by an Earthquake,

Læva tibi tellus, et longo læva petantur
Æquora circuitu: dextrum fuge littus, et un-
das.

Hæc loca vi quondam, et vastâ convulsa ruinâ
(Tantum ævi longinqua valet mutare vetustas)
Diffiluiffe ferunt: cum protinus utraque tellus
Una foret, venit medio vi pontus, et undis 417
Hesperium Siculo latus abscidit; arvaque, et
urbes

Littore diductas angusto interluit æstu.
Dextrum Scylla latus, lævum implacata Cha-
rybdis 420

Obsidet; atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat undâ.
At Scyllam cæcis cohibet spelunca latebris, 424
Ora exsertantem, et naves in saxa trahentem:
Prima hominis facies, et pulchro pectore virgo,
Pube tenus; postrema immmani corpore pristinâ,

*læva tellus et læva æquora pe-
tantur tibi longo circuitu, fuge
dextrum littus et dextrâs undas.
Ferunt hæc loca, quondam con-
vulsa vi et vastâ ruinâ, diffilu-
isse, cum protinus utraque tellus
foret una, pontus vi venit medio,
et undis abscidit Hesperium latus
Siculo latere, æstuque angusto in-
terluit arva et urbes diductas à
sele invicem littore. Scylla ob-
sidet dextrum latus, implacata
Charybdis obsidet lævum, atque
imo gurgite barathri ter sorbet
vastos fluctus in abruptum, rur-
susque erigit eos alternos sub au-
ras, et verberat sidera undâ.
At spelunca cohibet in cæcis la-
tebris Scyllam exsertantem ora,
et trahentem naves in saxa. Pri-
ma facies est hominis, et virgo
cum pulchro pectore, tenus pube:
postrema est Pristinâ immmani cor-
pore,*

TRANSLATION.

open wider to the Eye, veer to the Land on the Left, and to the Sea on the Left by a long Circuit: Fly the Right both Sea and Shore. These Lands, they say, once with Violence and vast Desolation convulsed (such Revolutions long Tract of Time is able to produce) burst asunder; when in Continuity both Lands were one, the Sea rushed impetuously between, and by its Waves tore the Italian Side from that of Sicily; and now with a narrow Firth runs between the Fields and Cities separated by different Shores. Scylla guards the right Side, implacable Charybdis the Left, and thrice with the deep Eddies of its voracious Gulph swallows up the vast Billows into the broken Abyss, and again spouts them out by Turns high into the Air, and lashes the Stars with the Waves. As to Scylla, a Cave confines her within its dark Recesses, reaching forth her Jaws, and sucking in Vessels upon the Rocks. First she presents a human Form, a lovely Virgin down to the Middle: Her lower Parts are those of a hideous Pristinâ, with

NOTES.

Earthquake, as Virgil here relates, though it is more probable that this Circumstance is fabulous. See the Description of Sicily in the *Universal History*. The *Claustra Pelagi* are the Streights of *Messina*, which naturally open to the View, and grow more wide, the nearer one approaches to them.

420. *Scylla*. Scylla is a Rock in *Cilicia*, opposite to *Charybdis*, both of them very dangerous to Ships; hence they are represented by the Poets as hideous devouring Monsters. *Virgil* gives us here the fabulous Description of *Scylla*,

Verse 424. She was the Daughter of *Phorcus*, whom *Circæ* is said to have transformed into this Monster, because she was her Rival. *Charybdis* again is given out to have been a rapacious Whore, who, having taken away *Heracles's* Oxen, was thunderstruck by *Jupiter*, and thrown into the Sea, where she was transformed into a devouring Whirlpool.

427. *Pristinâ*. The *Pristinâ* is a fish commonly reckoned to be Whale-kind, of a prodigious Length. They mention some of them in the *Indian Sea* to have been two hundred Cubits in Length.

commiffa quoad caudas delphinum utero luporum. Præftat te ceffantem luſtrare metas Trinacrii Pachyni, et circumſpectere longos curſus, quàm ſemel vidiffe informem Scyllam ſub vaſto antro, et ſaxa reſonantia cæruleis canibus. Præterea, ſi qua prudentia eſt Heleno vati, ſi qua fides eſt ei, ſi Apollo implet ejus animum veris, O nate Deâ, prædicam tibi illud unum præque omnibus, et repetens iterum iterumque hoc te monebo; primum prece adora numen magnæ Junonis; libens cane vota Junoni, ſuperaque potentem dominam ſupplicibus donis: ſic denique tu mittere victor ad Italos fines, Trinacriâ relictâ. Ubi tu delatus buc acceſſeris Cumæam urbem, divinoſque lacus, et Averna ſonantia in ſylvis;

Delphinum caudas utero commiſſa luporum. Præſtat Trinacrii metas luſtrare Pachyni Ceffantem, longos et circumſpectere curſus, 430 Quàm ſemel informem vaſto vidiffe ſub antro Scyllam, et cæruleis canibus reſonantia ſaxa. Præterea, ſi qua eſt Heleno prudentia, vati Si qua fides, animum ſi veris implet Apollo; Unum illud tibi, nate Deâ, præque omnibus unum 435 Prædicam, et repetens iterumque iterumque monebo: Junonis magnæ primum prece numen adora; Junoni cane vota libens, dominamque potentem Supplicibus ſupera donis: ſic denique victor Trinacriâ fines Italos mittere relictâ. 440 Huc ubi delatus Cumæam acceſſeris urbem, Divinoſque lacus, et Averna ſonantia ſylvis;

TRANSLATION.

Dolphins Tails joined to the Wombs of Wolves. It is better with Delay to circuit round the Extremities of the Sicilian Promontory Pachynus, and ſteer a long winding Courſe, than once to view the miſhaped Scylla under her capacious Den, and thoſe Rocks that roar with her Sea-green Dogs. Farther, if Helenus has any Skill, if any Credit is due to him as a Prophet, if Apollo ſtores his Mind with Truth, I will give you this one previous Admonition, this one, O Goddeſs-born, above all the reſt, and I will inculcate it upon you again and again: Be ſure you, in the firſt Place, with Supplications worſhip great Juno's Divinity: To Juno cheerfully in Hymns addreſs your Vows, and vanquiſh the powerful Empreſs of the Skies with humble Offerings; thus at length, leaving Trinacria, you ſhall be diſmiſſed victorious to the Territories of Italy. When waſted thither, you ſhall reach the City Cumæ, the hallowed Lakes, and the Floods of Avernus reſounding through the Woods; you ſhall ſee the raving Prophetesſes, who, be-

NOTES.

Length. It is likewiſe called *Piſtrix* by Cicero,

Et ſparſam ſubter caudam piſtriciſ adbeſit.

The Name is derived from πῆστις, ſeſtor, becauſe they cut the Waves with wonderful Agility.

429. *Pachyni*. Pachynum is the ſouthern Promontory of Sicily, now *Capo Paſſaro*.

432. *Canibus reſonantia*. This explains the Reaſon why *Scylla* was repreſented as terminating in the Figure of Wolves or Dogs, becauſe, according as the lower Parts of the Rock were ſtruck with the Waves, hoarſe growling Sounds

were heard, like the Baying of Dogs, or Howling of Wolves.

441. *Cumæam urbem*. Cumæ was a City in Italy, on the Campanian Coaſt.

442. *Divinoſque lacus*. The Lakes of *Lucrinus* and *Avernus* in Campania, near Cumæ, termed divine from their Vicinity to the Grot of the inſpired *Sibyl*.

442. *Averna ſonantia ſylvis*. The Lake *Avernus* was formerly environed with thick Woods, whereby, the Air not having free Acceſs to purge away the Exhalations that aroſe from

Infanam vatem aspicias; quæ rupe sub imâ
Fata canit, foliisque notas, et nomina mandat.
Quæcunque in foliis descripsit carmina virgo, 445
Digerit in numerum, atque antro seclufa relinquit:

Illæ manent immotæ locis, neque ab ordine cedunt.

Verùm eadem, verso tenuis cum cardine ventus
Impulit, et teneras turbavit janua frondes; 449
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat:
Inconsulti abeunt, sedemque odere Sibyllæ.

Hic tibi ne qua moræ fuerint dispendia tanti,
(Quamvis increpent focii, et vi cursus in altum

Vela vocet, possisque sinus implere secundos) 455
Quin adeas vatem, precibusque oracula poscas
Ipsa canat, vocemque volens, atque ora resolvat.
Illæ tibi Italiæ populos, venturaque bella,

aspicias infanam vatem quæ canit fata sub imâ rupe, mandatque notas et nomina foliis. Virgo digerit in numerum, atque relinquit seclufa in antro, quæcunque carmina descripsit in foliis: illæ manent immotæ in locis, neque cedunt ab ordine. Verùm cum tenuis ventus impulit eam, cardine resso, et janua turbavit teneras frondes; nunquam deinde curat prendere ea volitantia in cavo saxo, nec revocare situs, aut jungere carmina. Abeunt inconsulti, odereque sedem Sibyllæ. Hic, ne qua dispendia moræ fuerint tibi tanti (quamvis focii increpent, et cursus ocea vela in altum, possisque implere sinus secundos) quin adeas vatem, precibusque poscas ut ipsa canat oracula, volensque resolvat vocem atque ora. Illa expediet tibi populos Italiæ, bellaque ventura,

TRANSLATION.

neath a deep Rock, reveals the Decrees of Heaven, and commits to the Leaves of Trees her Characters and Words. Whatever Verses the Virgin has inscribed on the Leaves, she ranges in harmonious Order, and leaves in the Cave inclosed by themselves. Uncovered they remain in their Position, nor recede from their Order. But when, upon turning the Hinge, a small Breath of Wind has blown upon them, and the Door, by opening, hath discomposed the tender Leaves, she never afterwards gives herself the Trouble to catch the Verses as they are fluttering in the hollow Cave, nor to recover their Situation, or join them together. Thus her Votaries depart without a Response, and detest the Sibyl's Grot. Let not the Loss of some Time there seem of such Consequence to you (though your Friends chide your Delay, the Necessities of your Voyage strongly invite your Sails into the Deep, and you may have an Opportunity to fill the bellying Canvas with a prosperous Gale) as to hinder you from visiting the Prophetess, and earnestly intreating her to deliver the Oracles herself, and vouchsafe to open her Lips in vocal Accents. She will declare to you the Italian Nations, your future

NOTES.

from it, they became so foul and unwholsome, that it is said no Bird could fly over that Lake without being suffocated. Hence it got the Name of *Avernus*, quasi *aornus*, inaccessible to Birds, and, from its pestilential Quality, was taken for the Mouth of Hell, *Æn. VI. 126.*

Facilis descensus Averni.

443. *Infanam vatem.* Infana, here, is not to be taken in a bad Sense, it signifies inspired with a

divine Fury, exalted, and transported out of her Senses.

453. *Hic tibi, &c.* I here follow the Pointing that is in *H. Stephens's* Edition, which connects *tanti* with *quin adeas*, and shuts up the two Lines that intervene in a Parenthesis. This makes the Construction easy, and the Sense clear.

et quo modo fugiasque ferasque
quemque laborem, veneratque
dabit tibi secundos cursus. Hæc
sunt quæ liceat te moneri nostrâ
voce. Age, vade, et factis tuis
fer ingentem Trojam ad æthera.

Quæ postquam vates sic locu-
tus est amico ore, dehinc imperat
donæ gravia ex auro sectoque
elephanto ferri ad naves; stipat-
que in carinis ingeni argentum,
Dodonææque lebetas, lorica con-
sertam hamis, trilicemque auro:
et conum insignis galeæ, cristas-
que comantes, arma Neoptolemi:
sua dona sunt et meo parenti.
Addit equos, additque duces.
Supplet remigium; simul instruit
socios armis. Interca Anchises
jubebat optare classem velis, ne
qua mora fieret vento ferenti
nos.

Et quo quemque modo fugiasque ferasque labo-
rem,

Expediet; cursusque dabit venerata secundos. 460

Hæc sunt quæ nostrâ liceat te voce moneri.
Vade, age, et ingentem factis fer ad æthera
Trojam.

Quæ postquam vates sic ore affatus amico est,
Donæ dehinc auro gravia, sectoque elephanto,
Imperat ad naves ferri; stipatque carinis 465
Ingens argentum, Dodonæosque lebetas,
Loricam consertam hamis, auroque trilicem,
Et conum insignis galeæ, cristasque comantes,
Arma Neoptolemi: sunt et sua dona parenti:
Addit equos, additque duces. 470
Remigium supplet; socios simul instruit armis.
Interca classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti.

TRANSLATION.

Wars, and by what Means you may shun or sustain every Hardship; and, with Reverence addressed, will give you a successful Voyage. These are all the Instructions I am at Liberty to give you. Go then, and by your Atchievements raise mighty Troy to Heaven. Which Words, when the Prophet had thus with friendly Accent pronounced, he orders Presents next of great Value to be carried to the Ships, consisting of Gold and Ivory; and within the Sides of my Vessel stows a large Quantity of Silver-plate, and Caldrons of Dodonæan Brass, a Mail thick set with Rings, and wrought in Gold of triple Tissue; together with the Cone and waving Crest of a shining Helmet, Arms which belonged to Neoptolemus. My Father too has proper Gifts conferred on him. He gives us Horses besides, he gives us Guides; he supplies us with Rowers, and at the same Time furnishes our Crew with Arms. Mean While Anchises gave Orders to equip our Fleet with Sails, that we might not lose the favouring Gale. Whom the Inter-

NOTES.

460. *Venerata.* The Ancients used the active Verb *venero*, as in *Plautus in Trucul. Date mibi huc Statem, atque ignem in aram, ut venrem Lucinam meam.*

466. *Dodonæosque lebetas.* i. e. Kettles of fine Brass, like that of *Dodona*, a City in *Epirus*, where *Jupiter* had a famous Oracle of great Antiquity. The Manner of delivering that Oracle was, we are told, by a certain Number of brass Kettles or Basons, which were contrived to hang contiguous to one another, so that the Motion of one might be communicated to all the rest; and from the Sounds they emitted the Meaning of the Oracle was gathered.

467. *Loricam consertam hamis.* The *Lorica* was a Cuirass or Coat of Armour for covering the Body from the Neck down to the Waist. It was at first composed of Leathern-thongs, whence it got the Name of *Lorica*, from *lorum*, a Thong. Afterwards it was wrought with Iron lamina, or thin Plates of Iron, with Hooks or Rings linked together, sometimes single, sometimes two-fold, sometimes three-fold. The two last were termed *bilix*, *trilix*.

467. *Hamis auroque.* i. e. *Hamis aureis*, with Rings or Hooks of Gold, as in the *Georgics*, *maculis insignis et albo*, for *maculis albis insignis, distinguished by white Spots*, *Geor. III. 56.*

476. *Bis*

Quem Phœbi interpres multo compellat honore :
 Conjugio Anchisa Veneris dignate superbo, 475
 Cura Deum, bis Pergameis erepte ruinis,
 Ecce tibi Ausoniæ tellus ; hanc arripe velis :
 Et tamen hanc pelago præterlabare necesse est.
 Ausoniæ pars illa procul, quam pandit Apollo.
 Vade, ait, O felix nati pietate. Quid ultra 480
 Provehor, et fando surgentes demoror Austros ?
 Nec minus Andromache, digressu mœsta su-
 premo,
 Fert picturatas auri subtemine vestes,
 Et Phrygiam Ascanio chlamydem : nec cedit ho-
 nori :
 Textilibusque onerat donis, ac talia fatur : 485
 Accipe et hæc, manuum tibi quæ monumenta
 mearum
 Sint, puer, et longum Andromachæ testentur
 amorem,
 Conjugis Hectoreæ. Cape dona extrema tuorum.

Quem interpres Phœbi compellat multo honore : Anchisa dignate superbo conjugio Veneris, cura Deum, bis erepte Pergameis ruinis ; ecce tellus Ausoniæ est tibi ; arripe hanc velis : et tamen necesse est ut præterlabare hanc pelago. Illa pars Ausoniæ, quam Apollo pandit tibi, est procul. Vade, ait, O felix pietate nati : quid ego provehor ultra, et fando demoror surgentes Austros ? Nec minus Andromache, mœsta supremo digressu, fert vestes picturatas subtemine auri, et Phrygiam chlamydem Ascanio, nec cedit suo honori : Oneratque eum textilibus donis, ac fatur talia : O puer, accipe et hæc, quæ sint monumenta tibi mearum manuum, et testentur longum amorem Andromachæ Hectoreæ conjugis : cape extrema dona tuorum.

TRANSLATION.

preter of Apollo accosts with high Respect : Anchises, honoured with Venus's illustrious Bed, the Object of Heaven's peculiar Care, twice saved from the Ruins of Troy, lo there the Coast of Ausonia lies before you ; thither speed your Way with full Sail : And yet you must steer your Course beyond that Coast : That Part of Ausonia which Apollo opens to your Hope lies remote. Go, says he, happy in the pious Duty of your Son : Why do I farther insist, and by my Discourse retard you from enjoying the rising Gales ? In like Manner Andromache, grieved at our final Departure, brings forth to Ascanius Vestments wrought in Figures of Gold, and a Phrygian Cloak ; nor falls short of her Dignity ; she loads the Boy besides with Presents of her Labours in the Loom, and thus addresses him : Take these too, my Child, which may be Memorials to you of my Handy-work, and testify the permanent Affection of Andromache the Spouse of Hector : Accept the last Presents of thy Friends : O the dear Image, which is all that I have

NOTES.

476. *Bis Pergameis erepte ruinis.* First, when Troy was taken by Hercules, and a second Time, when it was burnt by the Greeks.

483. *Subtemine auri.* Subtemen is properly the Woof, as flamen is the Warp.

484. *Phrygiam chlamydem.* i. e. Of Needle-work, an Art of which the Phrygians, according to Pliny, were the Inventors. The Chlamys, properly, was a military Garment, a Kind of Cassick or upper Vestment, which the General wore over his Corslet.

484. *Nec cedit honori.* This is capable of

three Senses, for it may either signify that Andromache confers Gifts on Ascanius suitable to his Dignity, or that she is nothing short of the Honour conferred on Æneas and his Followers by her Husband : Or, lastly, that the Gifts are worthy of the Giver, and becoming her Quality, which is the Sense given in the Translation.

485. *Textilibus donis.* As the other Presents were of Needle-work, so these here are the Works she had wove in the Loom, in which it was usual for the Ladies of that Age to employ themselves,

O imago mei *Astyanactis* quæ sola super est mihi: sic ille ferebat oculos, sic manus, sic ora; et nunc pubesceret æquali ævo tecum. Ego digrediens affabar hos, lacrymis obortis: Vivite felices vos quibus sua fortuna jam est peracta: nos vocamur in alia fata ex aliis. Quies est parva vobis, nullum æquor maris vobis arandum, neque arva *Aufoniae* semper cedentia retro vobis quaerenda: videtis effigiem *Xanthi*, Trojamque quam vestrae manus fecere; opto, melioribus auspiciis, et quæ fuerit minus obvia *Graiiis*. Si quando intraro *Tybrim* arvaque vicina *Tybridis*, cernamque mœnia data meæ genti; faciemus urbesque olim cognatas, populosque propinquos ex *Epiro*, ex *Hesperia*, quibus idem *Dardanus* fuit auctor, atque idem fuit casus, faciemus, inquam, utramque Trojam unam animis. Ea cura maneat nostros nepotes.

O mihi sola mei super *Astyanactis* imago! Sic oculos, sic ille manus, sic ora ferebat: 490 Et nunc æquali tecum pubesceret ævo. Hos ego digrediens lacrymis affabar obortis: Vivite felices, quibus est fortuna peracta Jam sua: nos alia ex aliis in fata vocamur. Vobis parva quies; nullum maris æquor arandum; 495

Arva neque *Aufoniae*, semper cedentia retro, Quærenda. Effigiem *Xanthi*, Trojamque videtis,

Quam vestrae fecere manus; melioribus, opto, Auspiciis, et quæ fuerit minus obvia *Graiiis*. Si quando *Tybrim*, vicinaque *Tybridis* arva 500 Intraro, gentique meæ data mœnia cernam; Cognatas urbes olim, populosque propinquos, *Epiro*, *Hesperia*, quibus idem *Dardanus* auctor, Atque idem casus, unam faciemus utramque Trojam animis. Maneat nostros ea cura nepotes. 505

TRANSLATION.

now left of my *Astyanax*! Just such Eyes, such Hands, such Looks he shewed: And now of equal Age with you would have been blooming into Youth. I, with Tears in my Eyes, thus addressed them at Parting: Live in Joy and Felicity, ye whose Fortune is now accomplished: We are summoned from Fate to Fate: To you Tranquillity is secured; no Expanse of Sea have you to plough; nor to pursue the Lands of *Aufonia* still flying from us. You are blessed to see the Image of *Xanthus* and *Troy* which your own Hands have built, Heaven grant it be with happier Auspices, and be less obnoxious to the Greeks. If ever I shall enter the *Tyber*, and the Lands that border on the *Tyber*, and view the Walls allotted to my Race, we will hereafter make of our kindred Cities, and allied People, yours in *Epirus*, and mine in *Italy*, who have both the same Founder *Dardanus*, and the same Fortune, we will, I say, make of both one *Troy* in mutual Affection and Good-will: Be this the future Care of our Posterity.

NOTES.

themselves, as is evident from the noted Story of *Penelope's* Web.

489. O mihi sola, &c. I take the Construction to be thus: O Imago, sola super, i. e. superans, or quæ superest mihi, mei *Astyanactis*: As *Valerius* says, Nec spes ulla super, i. e. superest.

489. *Astyanactis*. The Story of *Astyanax* is thus: When the Greeks, after the Destruction of *Troy*, were hindered from returning Home by

contrary Winds, *Calchas*, that Prophet of Plagues, declared that they must make a Sacrifice of *Astyanax*, the Son of *Hector* and *Andromache*, in regard, that, if he grew up, he would prove a greater Hero than his Father, and avenge his Country's Woes. *Ulysses*, therefore, finding him where he had been concealed by his Mother, threw him down from the Wall, upon which the Greeks set sail.

505. Utramque Trojam. By this we are to understand

Provehimur pelago vicina Ceraunia juxta;
 Unde iter Italiam, cursusque brevissimus undis.
 Sol ruit interea, et montes umbrantur opaci.
 Sternimur optatæ gremio telluris, ad undam,
 Sortiti remos, passimque in littore sicco 510
 Corpora curamus: fessos sopor irrigat artus.
 Necdum orbem medium nox horis acta subibat;

Haud segnis strato surgit Palinurus, et omnes
 Explorat ventos, atque auribus æra captat.
 Sidera cuncta notat tacito labentia cœlo, 515
 Arcturum, pluviasque Hyadas, geminosque Tri-
 ones,

Armatumque auro circumspexit Oriona.
 Postquam cuncta videt cœlo constare sereno,
 Dat clarum è puppi signum: nos castra move-
 mus, 519
 Tentamusque viam, et velorum pandimus alas.
 Jamque rubescebat stellis Aurora fugatis,

Provehimur pelago juxta vicina Ceraunia, unde iter, cursusque est brevissimus undis, in Italiam. Interea sol ruit, et opaci montes umbrantur. Sternimur gremio optatæ telluris, ad undam, sortiti remos, passimque curamus corpora in sicco littore: Sopor irrigat nostros fessos artus. Necdum nox acta horis subibat medium orbem; Palinurus haud segnis surgit strato, et explorat omnes ventos, atque captat æra auribus. Notat cuncta sidera labentia tacito cœlo, Arcturum, pluviasque Hyadas, geminosque Triones, circumspicitque Oriona armatum auro. Postquam videt cuncta constare in sereno cœlo, dat clarum signum è puppi: nos movemus castra, tentamusque viam, et pandimus alas velorum. Jamque Aurora rubescebat, stellis fugatis,

TRANSLATION.

We pursue our Voyage near the adjacent Ceraunian Mountains; whence lies our Way, and shortest Course by Sea to Italy. Mean While the Sun goes down, and the opaque Mountains are wrapped up in Shade. On the Bosom of the wished for Earth we lay us down by the Waves, having distributed the Oars by Lot, and all along the dry Beech indulge ourselves in soft Repose: Sleep diffuses its balmy Dews over our weary Limbs. Night, driven by the winged Hours, had not yet reached her mid-way Course, when Palinurus springs alert from his Bed, examines every Wind, and lends his Ears to catch the coming Breeze: He observes every gliding Star in the silent Sky, Arcturus, the rainy Hyades, and the two northern Bears, and throws his Eyes around Orion armed with Gold. After he sees all Appearances of settled Weather in the serene Sky, he gives the loud Signal from the Stern: We decamp, attempt our Voyage, and expand the Wings of our Sails. And now, the Stars being chased away, blushing Aurora appeared,

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understand *Butbrotus*, the City of *Helenus* in *Epirus*, which bore a Resemblance to *Troy*, and was inhabited by a *Trojan* Colony, and the City which *Æneas* designed to build in *Italy*, and call by the Name of *Troy*.

506. *Ceraunia*. The *Ceraunia*, or *Acroceraunia*, as they are also called, are exceeding high Mountains that bound *Epirus* on the North; they have their Name from *κρηναίος*, *Tbunder*, to which, by their Height, they are much

exposed.
 507. *Cursusque brevissimus*. The Distance between *Epirus* and *Italy* is not reckoned above seven hundred Furlongs, or one and twenty Miles.

517. *Armatum auro*. Because the Belt and Sword of the Constellation *Orion* are formed of very bright Stars, as in *Lucian*,
Ensfiferi nimium fulget latus Orionis.

cum procul videmus colles obscuros, humilemque Italiam. Achates primus conclamat Italiam; socii salutant Italiam læto clamore. Tum pater Anchises induit magnum cratera coronâ, implevitque eum mero, stansque in celsâ puppi vocavit Divos: O Dî, potentes maris et terræ tempestatumque, ferte nobis facilem viam vento, et spirate secundi. Optatæ auræ crebrescunt, portusque patefcit jam propior, templumque Minervæ apparet in arce. Socii legunt vela, et torquent proras ad littora. Portus curvatur in arcum ab Eoo fluctu, cautes objectæ spumant salâ aspergine; ipse latet: turriti scopuli demittunt brachia gemina muro, templumque refugit à littore. Hic vidi in gramine primum omen, nempe quatuor equos candore nivali tondentes campum latè.

Cum procul obscuros colles humilemque videmus Italiam. Italiam primus conclamat Achates; Italiam læto socii clamore salutant.

Tum pater Anchises magnum cratera coronâ 525 Induit, implevitque mero; Divosque vocavit, Stans celsâ in puppi.

Dî, maris et terræ tempestatumque potentes, Ferte viam vento facilem, et spirate secundi.

Crebrescunt optatæ auræ; portusque patefcit 530 Jam propior, templumque apparet in arce Minervæ.

Vela legunt socii, et proras ad littora torquent.

Portus ab Eoo fluctu curvatur in arcum,

Objectæ falsâ spumant aspergine cautes;

Ipse latet; gemino demittunt brachia muro 535

Turriti scopuli; refugitque à littore templum:

Quatuor hic, primum omen, equos in gramine vidi

Tondentes campum latè, candore nivali.

TRANSLATION.

when far off we spy the Hills obscure, and lowly Plains of Italy: Italy Achates first calls aloud; Italy the Crew with joyous Acclamations hail. Then Father Anchises decked a capacious Bowl with a Garland, and filled it up with Wine; and invoked the Gods, standing on the lofty Stern. Ye Gods, who rule Sea and Land, and Storms, grant us a prosperous Voyage by a favourable Wind, and breathe propitious. The wished-for Gales begin to swell; and now the Port opens nearer to our View, and on the Promontory appears the Temple of Minerva. Our Crew furl the Sails, and turn about their Prows to the Shore. Where the Waves break from the East, the Port bends into an Arch, the jutting Cliffs foam with the sparkling Brine; the Port itself lies hid: Two Turret like Rocks stretch out their Arms on either Side in a double Wall, and the Temple recedes from the Shore. Here, on the grassy Meadow, I saw, as our first Omen, four Snow-white Steeds grazing the Plain at large; and my Father Anchises calls out:

N O T E S.

525. *Coronâ induit.* To crown the Bowl; *vinâ coronare* sometimes signifies no more but to fill the Cup brim full, as *Æn.* I. 728; but here it is to be taken literally for adorning the Bowl with Flowers, according to the ancient Custom, otherwise *implevitque mero* would be mere Tautology.

531. *Templum in arce Minervæ.* Strabo mentions a Temple of *Minerva*, on the Promontory of *Iapygium*, which probably is here designed,

536. *Refugit à littore.* i. e. Though at some Distance it appears just in the Port, yet, when you come nearer, the intervening Space between the Port and it widens, and it seems gradually to retire from the Shore.

537. *Primum omen.* They used carefully to observe the first Objects that offered to them at Landing in any Country where they designed to settle, and from thence drew Prognostics of their future good or bad Fortune.

Et pater Anchises : Bellum, ô terra hospita,
portas;
Bello armantur equi ; bellum hæc armenta mi-
nantur : 540

Sed tamen iidem olim curru succedere sueti
Quadrupedes, et fræna jugo concordia ferre :
Spes est pacis, ait. tum numina sancta pre-
camur

Palladis armifonæ, quæ prima accepit ovantes ;
Et capita ante aras Phrygio velamur amictu : 545
Præceptisque Heleni, dederat quæ maxima, ritè
Junoni Argivæ jussos adolemus honores.

Haud mora, continuò perfectis ordine votis,
Cornua velatarum obvertimus antennarum ;
Grajugenûmque domos, suspectaque linquimus
arva. 550

Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur : attollit se Diva Lacinia contra,
Caulonisque arces, et navifragum Scyllacæum.

Et pater Anchises ait : ô terra hospita, portas bellum ; equi armantur bello ; hæc armenta minantur bellum. Sed tamen iidem quadrupedes olim sciti sunt succedere curru, et in jugo ferre concordia fræna : est, ait, spes pacis. Tum precamur sancta numina Palladis armifonæ, quæ prima accepit nos ovantes. Et velamur quodam capite Phrygio amictu, ante aras : præceptisque Heleni, quæ dederat maxima, ritè adolemus jussos honores Argivæ Junoni. Haud est mora, continuò, votis perfectis ordine, obvertimus cornua velatarum antennarum, linquimus domos Grajugenûm, arvaque suspecta. Hinc cernitur sinus Tarenti Herculei, si fama est vera : Diva Lacinia attollit se contra, arcesque Caulonis, et Scyllacæum navifragum.

TRANSLATION.

War, O foreign Land, thou bringest us ; for War-Steeds are harnessed ; War these Cattle threaten. But yet the same Quadrupeds have long been used to submit to the Chariot, and in the Yoke to bear the peaceful Reins ; Hope, therefore, there is of Peace, he says. Then we address our Prayers to the sacred Majesty of Pallas with clashing Arms arrayed, who first received us elated with Joy ; and before her Altars we draw over our Heads a Phrygian Veil : And according to the Instructions given us by Helenus, on which he laid the greatest Stress, in due Form we offer up to Argive Juno the Honours enjoined. Without Loss of Time, so soon as we had orderly fulfilled our Vows, we turn about the Extremities of our Sail-yards, and quit the Abodes and suspected Territories of the Sons of Greece. Next appears the Bay of Tarentum, sacred to Hercules, if common Report be true : And on the opposite Side of the Bay the Temple of the Lacinian Goddess emerges, the Towers of Caulon, and Scyllacæum the Coast of Shipwrecks.

NOTES.

549. *Cornua, &c.* Fulvius Urfinus brings this as an Example of a rhiming Verse in *Virgil* ; but in this he was mistaken, as Dr. *Clarke* justly observes : For, there being an Elision of the last Syllable in *velatarum*, the Verse runs off very smoothly thus :

Cornua velatar' obvertimus antennarum.

551. *Herculei Tarenti.* Tarentum, a famous City and Port in Calabria, called *Herculean*, either because it was founded by *Phalantus*, one of *Herculei's* Descendants, or because that whole

Territory was sacred to *Hercules*, and the City *Tarentum* founded by himself. where he is said by *Strabo* to have had a Colossus of Brass in that City, the Work of the celebrated *Lysippus*, which *Fabius Maximus* transported to *Rome*, and set up in the Capitol.

552. *Divæ Lacinia.* The Temple of *Juno Lacinia*, near *Croton*, another City on the same *Calabrian* Coast. She had the Epithet of *Lacinia*, from the Promontory *Lacinium*, on which her Temple stood,

Y

561. *Rudentem*

Tum Trinacria Ætna procul
cernitur è fluctu; et longè au-
dimus ingentem gemitum pelagi,
saxaque pulsata, vocisque fias-
tas ad littora: vadaque exsul-
tant, atque arenæ miscentur æ-
stu. Et pater Anchises ait:
Nimirum hæc est illa Charyb-
dis: Helenus canebat hos scopu-
los, hæc horrenda saxa; O socii,
eripite vos, pariterque insurgite
remis. Illi faciunt baud minus
ac jussi, Palinurusque primus
contorsit rudentem proram ad
lævas undas: cuncta cohors pe-
tivit lævam remis ventisque.
Tollimur in cælum curvato gurgite,
et iidem descendimus ad
imms Manes, undâ subductâ.
Scopuli ter dedere clamorem inter
cava saxa; ter vidimus spumam
elisam, et astra rorantia.
Interea ventus, cum sole, re-
liquit nos sessis; ignarique viæ,
allabimur oris Cyclopum.

Tum procul è fluctu Trinacria cernitur Ætna;
Et gemitum ingentem pelagi, pulsataque saxa
Audimus longè, fractasque ad littora voces: 556
Exsultantque vada, atque æstu miscentur arenæ.
Et pater Anchises: Nimirum hæc illa Charyb-
dis;

Hos Helenus scopulos, hæc saxa horrenda cane-
bat:

Eripite, O socii, pariterque insurgite remis. 560
Haud minus ac jussi faciunt; primusque ruden-
tem

Contorsit lævas proram Palinurus ad undas:

Lævam cuncta cohors remis, ventisque petivit.

Tollimur in cælum curvato gurgite; et iidem
Subductâ ad Manes imos descendimus undâ. 565

Ter scopuli clamorem inter cava saxa dedere;

Ter spumam elisam et rorantia vidimus astra.

Interea fessos ventus cum sole reliquit;

Ignarique viæ, Cyclopum allabimur oris.

TRANSLATION.

Then at a Distance from the Waves is seen Trinacrian Ætna; and from afar we hear the loud Grouling of the Ocean, the beaten Rocks, and broken Murmurs rolling to the Shore: The Shallows exult, and Sands are mingled with the *roburing* Tide. And, says my Father Anchises: Doubtless, this is the famed Charybdis: These the Shelves, these the hideous Rocks Helenus foretold. Get ye hence, my Friends, and with equal Ardour rise on your Oars. Just as commanded they obey: And first Palinurus whirled about the creaking Prow to the Left. The whole Crew with Oars and Sails bore to the Left. We mount up to Heaven on the arched Gulph, and down again we sink to the Shades below, the Wave having slipped from under us. Thrice the Rocks bellowed amid their hollow Caverns: Thrice we saw the Foam dashed up *from the Rocks*, and the Stars drenched with its dewy Moisture. Mean While the Wind with the Sun forsook us spent with Toil; and, not knowing our Course, we run upon the Coasts of the

NOTES.

561. Rudentem. Others read *rudente*, by which they understand a Cable or Rope that was fastened to the Helm of the Ship, wherewith they turned it which Way they would.

567. Rorantia vidimus astra. Catrou thinks this Hyperbole too bold, and therefore explains *astra* to mean nothing else but the Bine that descended in dewy Drops, that sparkle like Stars or Gems when struck by the Sun-beams.

568. Interea ventus cum sole reliquit. These Circumstances have a happy Effect to prepare the Reader for the ensuing terrible Description of

Mount Ætna. The Winds are hushed, to make the Bellowsings of the Mountain more distinctly heard, and Night is brought on, that in the dusky Sky the sulphureous Flames may be more conspicuous.

569. Cyclopum oris. The Cyclops were the first Inhabitants of Sicily, especially about Mount Ætna. They are said to have been of a gigantic Make, and of a savage Nature, cruel and inhospitable. Hence the Poets took Occasion to paint them of a monstrous Form, with only one great Eye in their Forehead, and a Sort of Cannibals,

who

Portus ab accessu ventorum immotus, et ingens 570

Ipse; sed horrificis juxta tonat Ætna ruinis:
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, et candente favillâ;
Attollitque globos flammæ, et sidera lambit:
Interdum scopulos, avulsæque viscera montis 575
Erigit eructans, liquefactæque saxa sub auras
Cum gemitu glomerant; fundoque exæstuat imo.
Fama est, Enceladi semustum fulmine corpus
Urgeri mole hac, ingentemque insuper Ætnam
Impositam, ruptis flammam exspirare caminis:
Et, fessum quoties mutat latus, intremere om-
nem 581

Murmure Trinacriam; et cœlum subtexere fumo.

Noctem illam tecti sylvis immania monstra
Perferimus; nec, quæ sonitum det causa, vi-
demus.

Portus est immotus ab accessu ventorum, et ipse ingens; sed juxta Ætna tonat horrificis ruinis, interdumque prorumpit ad æthera atram nubem, fumantem piceo turbine et candente favillâ; attollitque globos flammæ, et lambit sidera: interdum eructans erigit scopulos avulsæque viscera montis, glomeratque liquefacta saxa sub auras, cum gemitu, exæstuatque imo fundo. Fama est corpus Enceladi, semustum fulmine, urgeri hac mole, ingentemque Ætnam insuper impositam exspirare flammam ruptis caminis: Et, quoties mutat fessum latus, omnem Trinacriam intremere murmure, et subtexere cœlum fumo. Per illam noctem, nos tecti sylvis perferimus immania monstra, nec videmus quæ causa det sonitum.

TRANSLATION.

Cyclops. The Port itself is ample, and undisturbed by the Approach of the Winds; but, hard by, Ætna thunders with horrible Ruins, and sometimes bursts forth to the Skies a black Cloud, ascending in a pitchy Whirlwind of Smoke, and glowing Embers; throws up Globes of Flame, and kisses the Stars: Sometimes belching, slings on high the Ribs and shattered Bowels of the Mountain, and with a rumbling Noise in wreathy Heaps convolves in Air molten Rocks, and boils up from the lowest Bottom. It is said, that the Body of Enceladus, half consumed with Lightning, is pressed down with this Pile, and that cumbrous Ætna, laid above him, is therefore still spouting forth Flames from its burst Furnaces: And that, as often as he shifts his weary Side, all Trinacria, with a deep Groan, inly trembles, and overspreads the Heaven with Smoke. Lying that Night under the Covert of the Woods, we suffer from those hideous Prodigies; nor see what Cause produced the dreadful Sound; for neither had we the Light of

NOTES.

who fed on human Flesh. From their Vicinity to Mount Ætna, they were also given out to be employed by Vulcan in forging Jupiter's Thunderbolts. This Port of the Cyclops, where Æneas landed, is about that Shore where the City Catania now stands at the Foot of Mount Ætna.

571. Ætna. Now called Mount-Gibell, a famous Volcano in Sicily, not far from the eastern Shore.

578. Fama est Enceladi. As Poetry delights in the Marvellous, Virgil here gives the fabu-

lous Account of the Origin of this burning Mountain; which imports, that, in the War of the Giants with the Gods, Enceladus, the most formidable of them, was thunderstruck by Jove, and buried under Mount Ætna, and that the Convulsions and Eruptions of the Mountain were the Effect of his shifting his Situation, and turning himself from the one Side to the other. Ovid, after Pindar, assigns Typhæus to this State of Punishment, Met. V. 346.

Nam neque erant ignes astrorum, nec polus lucidus in sidera æthra; sed nubila in obscuro cælo, et intempesta nox tenebat lunam in nimbo.

Jamque postera dies surgebat primo Eoo, Auroræque dimoverat bumens umbram polo, cum subito nova forma viri, confecta suprema macie, ignota, miserandaque cultu, procedit à sylvis, supplexque tendit manus ad littora. Respiciamus: dira illuvies erat ei, barbaque immissa, et tegmen consertum spinis; at quoad cætera Graius, et quondam missus ad Trojam in patriis armis. Isque, ubi procul vidit Dardanios habitus et Troia arma, paulum hæsit conterritus aspectu, continuitque gradum: mox præceps tulit sese ad littora eum fletu precibusque: O Teueri, testor vos per sidera, per superos, atque hoc spirabile lumen cæli,

Nam neque erant astrorum ignes, nec lucidus æthra 585

Sidereâ polus; obscuro sed nubila cælo; Et Lunam in nimbo nox intempesta tenebat.

Postera jamque dies primo surgebat Eoo, Humentemque Aurora polo dimoverat umbram; 589

Cum subito è filvis, macie confecta supremâ, Ignoti nova forma viri, miserandaque cultu Procedit; supplexque manus ad littora tendit. Respiciamus: dira illuvies, immissaque barba; Consertum tegmen spinis; at cætera Graius, Et quondam patriis ad Trojam missus in armis. 595

Isque ubi Dardanios habitus et Troia vidit Arma procul; paulum aspectu conterritus hæsit, Continuitque gradum: mox sese ad littora præceps

Cum fletu precibusque tulit. Per sidera testor, Per Superos, atque hoc cæli spirabile lumen, 600

TRANSLATION.

the Stars, nor was the Sky enlightened from the starry Firmament; but *settled* Gloom all over the dusky Sky, and a Night of reigning Darkness muffled up the Moon in Clouds.

And now the next Day with the first Dawn was rising, and Aurora had dissipated the humid Shades from the Sky; when suddenly there bolts forth from the Woods a strange Figure of a Person unknown to us, emaciated to the last Degree, and in lamentable Plight; and, with the Air of a Suppliant, stretches forth his Hands to the Shore. We look back: *A Spectacle* he was of horrid Filth, his Beard over-grown, his Garment tagged with Thorns; but, in all besides, he was a Greek, and had formerly been sent to Troy accompanying the Arms of his Country. So soon as he spied at some Distance our Trojan Dress and Arms, struck with Terror at the Sight, he paused a While, and stopped his Progress: *Then*, in a Trice, slung headlong to the Shore with Tears and Prayers. I obtest you, *says he*, by the Stars, by the Powers above, by this celestial Light of Life, ye

NOTES.

585. *Æthra sidera.* Cicero defines *æthra* or *æther*, to be what we call the Firmament, or highest Part of the Heavens, where the fixed Stars are supposed to be placed: *Quæ complexa summa pars cæli, quæ æthra dicitur*—In *æthra* autem *astra* rotantur. De Nat. Dear. Lib. II. 45.

587. *Nox intempesta.* Properly signifies *Midnight*, or the darkest and dearest Time of the

Night; but here, I think, it denotes the Quality of that Night in particular, that one Face of thick Darkness prevailed through the whole Night, like what is usual at the Midnight-hour.

594. *Cætera.* That is, his Gait, his Mien, Complexion and Voice, bespoke him a Greek.

600. *Hoc cæli spirabile lumen.* This Light of Heaven, by which we live and breathe.

Tollite me, Teucri; quascunque abducite terras:

Hoc sat erit. Scio me Danais è classibus unum,
Et bello Iliacos fateor petiisse Penates:

Pro quo, si sceleris tanta est injuria nostri,
Spargite me in fluctus, vastoque immergite ponto.

Si pereo, manibus hominum periisse juvabit.

Dixerat; et genua amplexus, genibusque volutans

Hærebat. Qui sit, fari, quo sanguine cretus,
Hortamur; quæ deinde agitet fortuna, fateri.

Ipse pater dextram Anchises, haud multa moratus,

Dat juveni; atque animum præsentis pignore firmat.

Ille hæc, depositâ tandem formidine, fatur:
Sum patriâ ex Ithacâ, comes infelicis Ulyssæi,

tollite me; abducite in quasunque terras: Hoc erit sat. Scio me esse unum è Danais classibus, et fateor me petiisse Iliacos Penates bello. Pro quo, si injuria nostri sceleris est tanta, spargite me in fluctus, immergiteque in vasto ponto. Si pereo manibus hominum, juvabit me periisse. Dixerat, et amplexus genua nostra, volutansque genibus, hærebat. Hortamur eum, fari qui sit, quo sanguine cretus; deinde fateri quæ fortuna agitet eum. Pater Anchises ipse, haud moratus multa, dat dextram juveni, atque firmat animum ejus hoc præsentis pignore. Ille fatur hæc, formidine tandem deposita: Sum ex patriâ Ithacâ, comes infelicis Ulyssæi,

TRANSLATION.

Trojans, snatch me hence; convey me to any Climes whatever, I shall be satisfied. It is true, I am one who belonged to the Grecian Fleet, and, I confess, I bore Arms against the Walls of Troy: For which, if the Demerit of my Crime be so heinous, scatter my Limbs on the Waves, and bury them in the vast Ocean. If I die, I shall have the Satisfaction to die by the Hands of Men. He said, and clasping our Knees, and wallowing on the Ground, clung to us. We urge him to speak who he is, of what Family born; and next, to declare what hard Fortune pursues him. My Father Anchises frankly gives the Youth his right Hand, and fortifies his Mind by that kindly Pledge. At length, all Fear removed, he thus begins: I am a Native of Ithaca, a Companion of the unfortunate Ulysses,

NOTES.

602. *Scio.* As if he had said, I am conscious I have no just Claim to your Favour. I must rank myself among your Enemies, and have nothing but my Wretchedness to recommend me to you.

603. *Iliacos Penates.* As the *Penates* signify the Household Gods, the Gods of the Country, hence the Word is put for the Houses and Country itself, and every Thing which Men hold dear and sacred; as *Æn.* I. 527.

Non nos aut ferro Libycos populare Penates Venimus.

607. *Genua amplexus.* Servius observes, that the several Members of the Body were consecrated to particular Deities; as the Ear to Memory: Whence *Virgil* says,

Cymbius aurem vellit, et admonuit, Ecl. VI.

The Right-hand to *Faith*, and the Knees to *Mercy*; whence Suppliants were wont to grasp and embrace those Parts of the Body.

611. *Præsentis pignore.* *Præsentis* signifies sometimes *favourable*, for the same Reason that *adsum* signifies to *favour*, or to be *propitious*: Thus the Word is used by *Virgil* in other Places, as *Ecl.* I. 41.

—*licebat*

Nec tam præsentis atibi cognoscere Divos, And Geo. I. 10.

Et vos agrestum præsentia numina Fauni.

The Right-hand has been reckoned a Pledge of Friendship amongst most Nations. A memorable Example of which we have in *Darius*, whom *Q. Curtius* represents dying with these Words in his Mouth: *Alexandro hoc fidei regis unicum dextæque*

nomen est mihi Achæmenides : profectus sum Trojam, Adamasto genitore paupere (utinamque illa fortuna mansisset mihi). Hic immemores socii deseruere me in vasto antro Cyclopi, dum trepidi linquunt crudelia limina. Domus ejus repletur sanie eruentisque dapibus, intus opaca, ingens : ipse est arduus, pulsataque alta sidera (Dî avertite talem pestem terris) nec est facilis visus, nec affabilis dictu ulli : Vescitur visceribus miserorum, et atro sanguine. Egomet vidi, cum ille resupinus in medio antro frangeret ad saxum duo corpora de nostro numero pressa magnâ manu, liminaque aspersa sanie natarent : vidi cum manderet eorum membra fluentia atro tabo, et tepidi artus tremerent sub dentibus.

Nomine Achæmenides, Trojam genitore Adamasto.

614

Paupere (mansissetque utinam fortuna) profectus.

Hic me, dum trepidi crudelia limina linquunt,

Immemores socii vasto Cyclopi in antro

Deseruere. domus sanie dapibusque cruentis,

Intus opaca, ingens : ipse arduus, altaque pulsata

Sidera (Dî talem terris avertite pestem) 620

Nec visu facilis, nec dictu affabilis ulli :

Visceribus miserorum, et sanguine vescitur atro.

Vidi egomet, duo de numero cum corpora nostro,

Prensa manu magnâ, medio resupinus in antro,

Frangeret ad saxum, sanieque aspersa natarent 625

Limina ; vidi, atro cum membra fluentia tabo

Manderet, et tepidi tremerent sub dentibus artus :

TRANSLATION.

Achæmenides my Name ; I went to Troy, my Father Adamastus being poor, but would to God I had never changed my State of Life ! Here was I deserted in the huge Den of the Cyclop by my Companions, while in Hurry and Consternation they fly from his cruel Abodes unconcerned for me. The Cell, horrid with Gore and bloody Banquets, within is gloomy and vast : The Cyclop himself, of towering Height, beats the Stars on high (Ye Gods avert such a Pest from the Earth) of terrible forbidding Aspect, and inaccessible to every Mortal : He feeds on the Entrails and purple Blood of Wretches whom he has slain I myself beheld, when having grasped in his capacious Hand two of our Number, as he lay stretched on his Back in the Middle of the Cave, he dashed them against the Stones, and the bespattered Pavement floated with their Blood : I beheld, when he ground their Members distilling black Gore, and their throbbing Limbs qui-

NOTES.

dextra pignus pro me dobis. Hæc dicentem, accepta Polystrati manu, visa destituit. See also Justin, Lib. II. Cap. 15.

615. *Paupere.* He mentions his Poverty as an Excuse for his going to War, it being Necessity that drove him to it, not Choice. *Sinon* pleads the same Excuse, *Æn.* II. 87.

Pauper in arma pater primis buæ mist ab annis.

617. *Cyclopi in antro.* See *Homer's Odyssey*, IX. 105.

621. *Nec visu facilis, &c.* Cujus possit etiam aspectus inferre formidinem, says *Servius* :

And to the same Purpose *H. Stephens*, Cujus ne aspectus quidem facile quis sustineat. Instead of *nec dictu affabilis ulli*, *Servius* and *Stephens* read *affabilis*, according to some ancient Copies ; and the former explains it, *Sermone non explicabilis, bideous beyond the Power of Words to express.* But *affabilis* seems to agree better with the former Part of the Sentence, and *Macrobius* says it is borrowed from an Expression in *Attius's Philætes* : *Quem tueri contra, neque adfari queas. Whom you cannot bear to look upon, nor to accost.*

Haud impune quidem, nec talia passus Ulysses,
Oblitusve sui est Ithacus discrimine tanto :

Nam simul expletus dapibus, vinoque sepul-
tus, 630

Cervicem inflexam posuit, jacuitque per antrum
Immensus, saniem eructans, ac frustra cruento
Per somnum commissa mero ; nos, magna pre-
cati

Numina, sortitque vices, unà undique circum
Fundimur, et telo lumen terebramus acuto 635

Ingens, quod torvâ solum sub fronte latebat,

Argolici clypei, aut Phœbeæ lampadis instar :

Et tandem læti fociorum ulciscimur umbras.

Sed fugite, O miseri, fugite, atque ab littore funem

Rumpite. 640

*Haud quidem fecit id impune ;
nec Ulysses passus est talia, liba-
cusve est oblitus si in tanto dis-
crimine. Nam simul æc, exple-
tus dapibus sepultusque vino, po-
suit inflexam cervicem, immen-
susque jacuit per antrum, eru-
ctans saniem, ac frustra commissa
cruento mero per somnum ; nos,
precati magna numina, sortiti-
que vices, unâ fundimur circum
eum undique, et acuto telo tere-
bramus ingens lumen quod solum
latebat sub torvâ fronte, instar
Argolici clypei aut Phœbeæ lam-
padis ; et tandem læti ulciscimur
umbras fociorum. Sed fugite
vos, O miseri, fugite, atque
rumpite funem ab littore.*

TRANSLATION.

vered under his Teeth. Not with Impunity, it is true ; such Barbarity Ulysses suffered not to pass unrevenge'd, nor was the Prince of Ithaca wanting to himself in that critical Hour. For so soon as the Monster, glutted with his inhuman Food, and buried in Wine, repos'd his reclined Neck to Rest, and lay at his enormous Length along the Cave, disgorging Blood in his Sleep, and Gobbets intermixed with gory Wine ; we, having implored the great Gods, and distributed our several Parts by Lot, pour in upon him on all Hands at once, and with our pointed Javelins bore out the huge single Eye which was sunk under his louring Front, like a Grecian Buckler, or the solar Orb ; and thus at length we joyfully avenge the Manes of our Friends. But fly, ah Wretches ! fly, and tear the Cables from

NOTES.

632. *Immensus*. Others read *immensum*, but the former is more elegant and harmonious.

635. *Terebramus*. Donatus thinks it should be read *tenebramus*, we extinguish the Light of his Eye ; a Word which he thinks denotes the Quickness and Celerity of their Action. But *tenebramus* is none of Virgil's Words, and *Hæmer*, whom he copies in this Description, expressly mentions the Circumstance of boring out the Monster's Eye, and compares the Action of Ulysses and his Companions, to that of a Carpenter boring a huge Beam with a Wimple.

646. *Latebat*. It was hid, because his Eye was shut in Sleep, as *Servius* justly observes ; a sufficient Answer to those who object how it could possibly be concealed when it was as large as the Sun's Orb.

636. *Solum sub fronte*. Those who, would see the Reason of this Fiction, may consult *Banier's Mythology*, Vol. IV. P. 200, &c. of the *English*. Some allegorize this Circumstance of their having but one Eye ; *Eustathius* particularly says, it figures that in Anger, or any other violent

Passion, Men see but one single Object, as that Passion directs, or see but with one Eye ; and that Passion transforms us into a Kind of Savages, and makes us brutal and sanguinary like this *Polypheme* : And he, that by Reason extinguishes such a Passion, may, like *Ulysses*, be said to put out that Eye. See Mr. *Pope's* Notes on *Odyssey* IX, Verse 119. Others tell us, that *Polypheme* was a Man of uncommon Wisdom and Penetration, who is therefore represented having an Eye in his Forehead, near the Brain, to denote his superior Prudence and Sagacity ; but that *Ulysses* outwitted him, and was said, for that Reason, to put out his Eye.

637. *Argolici clypei*. The Grecian Bucklers were large enough to cover the whole Body. Hence *Hæmer* gives them the Epithet *αμφιεικτος*, that covers the whole Man : And, as they were round, this Comparison denotes both the Figure and Magnitude of his Eye.

639. *Miseri*. He calls them miserable, in being exposed to such Danger.

Nam qualis quantusque Polyphemus claudit lanigeras pecudes in cavo antro, atque preffat ubera; centum alii tales infandi Cyclopes vulgo habitant ad hæc curva littora, et errant in altis montibus. Tertia cornua lunæ jam complent se lumine, cum traho vitam in sylvis, inter deserta lustra domosque ferarum, prospicioque vastos Cyclopes ab rupe, tremisque sonitum pedum vocemque. Rami dant mihi vicium infelicem, nempe baccas, lapidosaque corna, et herbæ pascunt me vulvis radicibus. Collustrans omnia, primum conspexi hanc classem venientem ad littora; addixi me huic, quæcunque fuisset; satis est mihi effugisse nefandam gentem. Vos potius absumite hanc animam quocunque leto.

Vix fatus erat ea, cum videmus in summo monte pastorem Polyphemum ipsum moventem se vastâ mole inter pecudes,

Nam qualis quantusque cavo Polyphemus in antro

Lanigeras claudit pecudes, atque ubera preffat; Centum alii curva hæc habitant ad littora vulgo Infandi Cyclopes, et altis montibus errant. 644

Tertia jam Lunæ se cornua lumine complent, Cum vitam in silvis, inter deserta ferarum Lustra domosque, traho, vastosque ab rupe Cyclopas

Prospicio, sortitumque pedum, vocemque tremisco.

Vitum infelicem, baccas, lapidosaque corna Dant rami, et vulvis pascunt radicibus herbæ. 650 Omnia collustrans, hanc primum ad littora classem

Conspexi venientem; huic me, quæcunque fuisset,

Addixi: satis est gentem effugisse nefandam.

Vos animam hanc potius quocunque absumite letho.

Vix ea fatus erat, summo cum monte videmus 655

Ipsam inter pecudes vastâ se mole moventem

TRANSLATION:

the Shore. For such and so vast as Polyphemus pens in his hollow Cave the fleecy Flocks, and drains their Dugs, a hundred other direful Cyclops commonly haunt these winding Shores, and roam on the lofty Mountains. The horned Moon is now filling up her Orb for the third Time, while in these Woods, among the desert Dens and Holds of wild Beasts, I linger out my Life, and descry from the Rock the enormous Cyclops, and quake at every Sound of their Feet and Voice. The Berries and stony Cornels, which the Branches supply, is my wretched Sustenance, and the Herbs feed me with their plucked up Roots. Casting my Eyes around on every Object, this Fleet I spied first steering to the Shore: To it I was resolved to give up myself, whatever it had been: It suffices me, that I have escaped from that horrid Crew. Do ye destroy this Life by any Sort of Death, rather than leave me to their Mercy. Scarce had he spoke, when on the Summit of the Mountain we see the Shepherd Polyphemus himself, stalking

NOTES.

645. *Tertia jam Lunæ, &c.* Literally, *The Horns of the Moon are filling themselves up with Light for the third Time.*

653. *Addixi.* This Word strongly marks his State of Despair; it signifies that he made over

himself to them as their Property, that they might dispose of him in whatever Manner they pleased; being one of the three Words pronounced by the Roman Prætor, when he determined a controverted Right, *do, dico, addico.*

Pastorem Polyphemum, et littora nota petentem :
Monstrum horrendum, informe, ingens, cui lumen
ademptum.

Trunca manum pinus regit, et vestigia firmat :
Lanigeræ comitantur oves ; ea sola voluptas, 660
Solamenque mali : *de collo fistula pendet.*

Postquam altos tetigit fluctus, et ad æquora venit ;
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu : graditurque per
æquor

Jam medium, nec dum fluctus latera ardua
tinxit. 665

Nos procul inde fugam trepidi celerare, recepto
Supplice, sic merito ; tacitique incidere funem :
Verrimus et proni certantibus æquora remis.

Sensit, et ad sonitum vocis vestigia torfit.
Verùm ubi nulla datur dextram affectare po-
testas, 670

Nec potis Ionios fluctus æquare sequendo ;

*et petentem nota littora : mon-
strum horrendum, informe, in-
gens, cui lumen est ademptum.
Trunca pinus regit manum, et
firmat ejus vestigia : Lanigeræ
oves comitantur eum, ea est so-
la voluptas illi, solamenque ma-
li : fistula pendet de collo ejus.
Postquam tetigit altos fluctus,
et venit ad æquora ; lavit inde
fluidum cruorem effossi luminis,
infrendens dentibus, cum gemitu ;
jamque graditur per medium æ-
quor, nec dum fluctus tinxit
ejus ardua latera. Nos trepidi
cæpimus celerare fugam procul
inde, supplice recepto, sic me-
rito à nobis, tacitique cæpimus
incidere funem ; et proni ver-
rimus æquora certantibus remis.
Polyphemus sensit hoc, et torfit
vestigia ad sonitum vocis : ve-
rùm ubi nulla potestas datur af-
fectare dextram, nec potis est æ-
quare Ionios fluctus sequendo nos,*

TRANSLATION.

with his enormous Bulk among his Flocks, and making towards the Shore, his usual Haunt. A horrible Monster, misshapen, vast, of Sight deprived. The Trunk of a Pine guides his Hand, and firms his Steps. His fleecy Sheep accompany him ; this his sole Delight, and the Solace of his Distress : *From his Neck his Whistle hangs.* After he touched the deep Floods, and arrived at the Sea, he therewith washes away the trickling Gore from his quenched Orb, gnashing his Teeth with a Groan : And now he stalks through the Midst of the Sea, while the Waves have not yet wet his gigantic Sides. We, in hurrying Conternation, hasten our Departure far from that Shore, having received our Suppliant, who thus merited our Favour ; we silently cut the Cable, and, bending forward, sweep the Sea with struggling Oars. He perceived, and at the Sound turned his Steps. But when it is quite out of his Power to reach us with his eager Grasp, and himself unable in pursuing us to equal the Ionian Waves, he raises a prodigious Yell,

NOTES.

659. *Trunca manum pinus regit.* This is Virgil's ingenious Way of giving us an Idea of Polyphemus's gigantic Size. From the enormous Staff he wields in his Hand, we are left to imagine the Strength and Dimensions of his Body : *Nam quod illud corpus mente concepiam, says Quintilian, ejus trunca manum pinus regit ?*

661. *De collo fistula pendet.* These Words seem spurious ; Donatus rejects them ; they are not in Heinsius, and some other Editions, nor is there the least Mention of this Circumstance in Homer.

669. *Ad sonitum vocis.* This may either re-

fer to the Sound of their Voices ; for, though it is said they went off *taeti*, this can only mean with little Noise ; for it was impossible but some must speak to give the necessary Orders ; or, in general, to the Noise of their Oars, &c. for *vox* sometimes signifies any Sound whatever.

670. *Dextram affectare.* This is a very uncommon Phrase ; Servius explains it, *anxia quadam aviditate manum ad navem injicere, eagerly to grasp at the Ship.* Some ancient Copies read *dextra attrahat*, in which there is no Difficulty.

tollit immensum clamorem, quo
 pontus et omnes undæ intremuere,
 tellusque Italiæ penitus est ex-
 territa, Ætnaque immugiit cur-
 vis cavernis. At genus Cyclo-
 pum, excitum è sylvis et altis
 montibus, ruit ad portus, et com-
 plent littora. Cernimus Ætnæos
 fratres astantes nequicquam tor-
 vo lumine, ferentes alta capita
 cælo; horrendum concilium: ta-
 les quales cum aëriæ quercus,
 aut coniferæ cyparissi constite-
 runt celsò vertice, alta silva
 Jovis, lucusve Dianæ. Acer
 metus agit socios præcipites ex-
 cutere rudentes quocunque, et in-
 tendere vela secundis ventis. Con-
 tra, jussa Heleni monent, ni te-
 neant cursus inter utramque vi-
 am, nempe Scyllam atque Cha-
 rybdim, parvo discrimine leti:

Clamorem immensum tollit, quo pontus, et
 omnes

Intremuere undæ, penitusque exterrita tellus
 Italiæ, curvisque immugiit Ætna cavernis. 674
 At genus è silvis Cyclopum et montibus altis
 Excitum ruit ad portus, et littora complent.
 Cernimus astantes nequicquam lumine torvo
 Ætnæos fratres, cælo capita alta ferentes;
 Concilium horrendum: quales cum vertice celsò
 Aëriæ quercus, aut coniferæ cyparissi 680
 Constiterunt, silva alta Jovis, lucusve Dianæ.
 Præcipites metus acer agit quocunque rudentes
 Excutere, et ventis intendere vela secundis.
 Contra, jussa monent Heleni Scyllam atque Cha-
 rybdim, 684
 Inter utramque viam, lethi discrimine parvo,

TRANSLATION.

wherewith the Sea and every Wave deeply trembled, and Italy, to its inmost Bounds, was frightened, and Ætna bellowed through its winding Caverns. Mean While the Race of the Cyclops, roused from the Woods and lofty Mountains, rush to the Port, and crowd the Shore. We see the Ætnean Brothers, standing with their one Eye, louring *Terrors on us* in vain, bearing their Heads aloft to Heaven; a horrid Assembly: As when aerial Oaks, or Cone-bearing Cyresses, Jove's lofty Wood, or Diana's Grove, together rear their towering Tops. Violent Fear impels our Crew to tack about to any Quarter whatever, and spread their Sails to any Wind that would favour their Escape. On the other Hand, the Commands of Helenus warn them not to continue their Course between Scylla and Charybdis, a Path which borders on Death on either Hand: Our Resolution

NOTES.

680. *Coniferæ cyparissi*. The Fruit of the Pines and Cyresses is called *Cones*, because they grow in the Shape of a Cone.

681. *Constiterunt*. Some read *constiterant* for the sake of the Quantity; but there is no Need of that Alteration; for *Virgil* generally shortens the penult Syllable in those Tenses, as

Obsupui steteruntque comæ, &c.

Matri longa decem tulerunt fastidia menses.

682. *Ventis intendere vela secundis*. i. e. says *Donatus*, to sail wherever the Winds would carry them; for all Winds are favourable, if we follow their Impulse.

683. *Contra*, &c. I am inclined to think this whole Sentence is wrong pointed, and that it ought to be thus:

Contra, jussa monent Heleni Scyllam atque Charybdim:

*Inter utramque viam, lethi discrimine parvo,
 Ni teneant cursus, certum est dare lintea retro.*

And then the Construction will be: *Contra jussa Heleni monent Scyllam atque Charybdim*.

On the other Hand, *Helenus's* Instructions warn us to beware of *Scylla* and *Charybdis*: Therefore *ni teneant* (perhaps *teneant*, in the first Person, as *prætervehor*, Verse 688.) *cursus inter utramque viam, parvo discrimine leti*, &c. That we may not continue our Course so as to border on Death, or run the imminent Hazard of Destruction between both, viz. *Polypheus* on the one Hand, and *Scylla* and *Charybdis* on the other, it is advised to sail backward.

685. *Inter utramque viam*. See the former Note.

685. *Ni teneant cursus*. Some Copies have *ne*, however, *ni* often signifies the same with *ne*, particularly in *Plautus*, and the more ancient Roman Authors.

685. *Certum est dare lintea retro*. That is, they are resolved to steer a backward Course for Italy,

Ni teneant cursus : certum est dare lintea retro.

Ecce autem Boreas angustâ ab sede Pelori
Missus adest. Vivo prætervehor ostia saxo
Pantagiæ, Megarosque sinus, Tapsumque jacen-
tem.

Talia monstrabat relegens errata retrorsum 690
Littora Achæmenides, comes infelicis Ulyssæi.

Sicanio prætenta sinu jacet insula contra
Plemmyrium undosum ; nomen dixere priores
Ortygiam. Alpheum fama est huc Elidis am-
nem

Occultas egisse vias subter mare ; qui nunc 695
Ore, Arethusa, tuo Siculis confunditur undis.

certum est dare lintea retro.

Ecce autem Boreas missus ab angustâ sede Pelori adest : prætervehor ostia Pantagiæ à vivo saxo, Megarosque sinus, jacentemque Tapsum. Achæmenides, comes infelicis Ulyssæi, monstrabat nobis talia, relegens littora retrorsum errata.

Insula jacet prætenta Sicanio sinu contra undosum Plemmyrium : priores dixere nomen ejus Ortygiam. Fama est Alpheum, amnem Elidis, egisse occultas vias subter mare ; qui amnis nunc confunditur Siculis undis, tuo ore, O Arethusa.

TRANSLATION.

therefore is to sail backward. And lo the North-wind commissioned from the narrow Seat of Pelorus comes to our Aid. I am wafted beyond the Mouth of Pantagia fringed with living Rock, the Bay of Megara, and low-lying Tapfus. These Achæmenides, the Associate of accursed Ulysses, pointed out to us, as backward he cruized along those Coasts that were the Scene of his former Wanderings.

Before the Sicilian Bay outstretched lies an Island opposite to rough Plemmyrium : The Ancients called its Name Ortygia. 'Tis said, that Alpheus, a River of Elis, hath hitherto worked a secret Channel under the Sea : Which River dis-emboguing by thy Mouth, O Arethusa, is now blended with the Sicilian Waves.

NOTES.

Italy, by Sailing round Sicily, according to Helenus's Admonition :

*Præstat Trinacri metas lustrare Pælyni
Cessantem, longes et circumflectere cursus, &c.*

Verse 429.

688. *Missus adest.* As they were resolved to sail backward, the North-wind favoured this their Design ; and therefore Æneas speaks of Boreas, the North-wind, as a Person sent or commissioned from Heaven to befriend and assist him.

687. *Pelori.* Pelorus, now *Capo di Faro*, is a northern Promontory of Sicily, next to Italy ; it is called *Angustâ*, on Account of the Straights that there divide Sicily from Italy, which are but about a Mile and a Half over.

689. *Pantagiæ.* Pantagia, or Pantagias, a River between Catana and Syracuse ; the Mouth of it is inclosed on either Side with a steep Rock.

689. *Tapsumque jacentem.* Tapfus is a Peninsula in the Bay of Megara, which lies low, and almost level with the Waves.

690. *Relegens retrorsum.* We have a parallel Passage to this in *Horace*, Carm. Lib. I. Ode

XXXIV. 3. where, according to Dr. Bentley's ingenious Correction, *iterare* is joined with *cursus relictos*, as here we have *retrorsum relegens* :

nunc retrorsum

*Vela darc, atque iterare cursus
Cogor relictos.*

Instead of *relictos* in the common Editions.

690. *Errata retrorsum.* According to the Opinion of those who make *Ulysses* to have sailed from the Country of the *Lotophagi* in Africa, to Mount Ætna, and the Territory of the *Cyclops*, along the eastern Coast of Sicily.

691. *Infelicis Ulyssæi.* Infelix here has the same Signification as Verse 246, on which see the Note.

693. *Plemmyrium.* A Promontory not far from Syracuse ; between which City and the Promontory lay the Island, here called *Ortygia*.

694. *Alpheum.* Alpheus, a celebrated River in the Peloponnesus, taking its Rise from Mount *Symphalos*, and running through *Arcadia* and *Elis*.

696. *Arethusa.* A Fountain in the west Side of the Island *Ortygia*. The Poets feigned, that
Z. 2 *Alpheus*,

Nos ut jussi veneramus magna
numina loci: et inde exsupero
præpingue solum stagnantis Helori.
Hinc radimus altas cautes
projectaque saxa Pachyni;
et procul apparet Camarina
nunquam concessa fati moveri,
campique Geloï, immanisque Gela,
dicta cognomine fluvii: inde
arduus Agragas, quondam gener-
ator magnanimum equorum, lon-
gè ostentat maxima mœnia. Ven-
tisque datis, linquo te, O palmo-
sa Selinus: et lego Lilybeia vada
dura cæcis faxis. Hinc por-
tus et illætabilis ora Drepani ac-
cipit me.

Jussi numina magna loci veneramur: et inde
Exsupero præpingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus; et fati nunquam concessa moveri
Apparet Camarina procul, campique Geloï, 701
Immanisque Gela, fluvii cognomine dicta.
Arduus inde Agragas ostentat maxima longè
Mœnia, magnanimum quondam generator e-
quorum.

Teque datis linquo ventis, palmosa Selinus;
Et vada dura lego faxis Lilybeia cæcis. 706
Hinc Drepani me portus et illætabilis ora

TRANSLATION.

We venerate the great Divinities of the Place as commanded; and thence I pass the too luxuriant Soil of the overflowing Helorus. Hence we skim along the high Cliffs and prominent Rocks of Pachynus, and at a Distance appears the Lake Camarina, by Fate forbid to be ever removed, the Geloian Plains, and huge Gela, called by the Name of the River. Next towering Agragas shews from far its stately Walls, once the Breeder of generous Steeds, and thee, Selinus, fruitful in Palms, I leave, by Means of the given Winds; and I trace my Way through the Shallows of Lilybeum, dangerous by Reason of many latent Rocks. Hence the Port and unjoyous Coast of Drepanum receives me: Here, alas!

NOTES.

Alpheus, the River God, being in Love with this Fountain-Nymph, rolled his Streams from *Elis* by a Passage under Ground, and passed through the Sea, without intermixing, into *Sicily*, where he rose up with the Fountain *Arethusa*, and mingled his Streams with hers. What makes this Fable the more absurd is, the Distance between the *Peloponnesus* and *Sicily*, which is at least 400 Miles.

698. *Stagnantis Helori*. Helorus, or Elorus, is a River in *Sicily*, that runs between *Syracuse* and the Promontory of *Pachynus*. It overflows all the Fields about at certain Seasons, like the Nile, to which the Fertility and Fatness of the Soil here mentioned was owing.

699. *Pachyni*. Pachynus, or Pachynum, is the southern Promontory of *Sicily*, now called *Capo Passero*, or *Passaro*, one of the three, whence it is denominat. d. *Trinacria*.

701. *Camarina*. A Lake near a City of the same Name, but't by the People of *Syracuse*. It is said, *fati nunquam concessa moveri*, because, in Time of a Plague, which was thought to arise from the pestilential Vapours of that Lake, the Inhabitants, being d. signed to drain it, consulted the Oracle of *Apollo*, who forbid them to move or disturb it; *μηδ' οὐκ ἔστιν ἀλλοτρίαν, ἀλλήτορος*

ἡ ἀλλήτορος. Notwithstanding which Prohibition, they drained the Lake, and had Cause to repent it afterwards; for the Enemy, entering by that Ground where the Lake had stood, made themselves Masters of their City.

704. *Magnanimum generator equorum*. Servius quotes *Pindar* in Proof of the *Agrirentines* having been famous for sending Horses to the Olympic Games. Their City *Agrirentum*, or *Agragas*, was on the southern Coast of *Sicily*, at the Mouth of the River *Agragas*, formerly one of the largest Cities in the Island: It is called *Arduus*, because it was built on the Summit of a Mountain.

705. *Palmosa Selinus*. A City on the same Coast, whose Plains abounded with Palm-trees.

706. *Vada Lilybeia*. Lilybeum was another of the three Promontories of *Sicily*, whence it had its Name *Trinacria*. It lies on the western Point of the Island; its Rocks run out into the Sea, to the Distance of three Miles, and are covered with the Waves; whence *Virgil* mentions its stony Shallows and hidden Rocks, *vada dura faxis cæcis*.

707. *Drepani*. Drepanum, now Trepani, a maritime Town in *Sicily*, that lies northward from

Accipit. Hic, pelagi tot tempestatibus actus,
Heu ! genitorem, omnis curæ casusque le-
men,

709

Amitto Anchisen. Hic me, pater optime, fessum
Deferis, heu ! tantis nequicquam erepte periclis.
Nec vates Helenus, cum multa horrenda mo-
neret,

Hos mihi prædixit luctus ; non dira Celæno.
Hic labor extremus, longarum hæc meta via-
rum.

Hinc me digressum vestris Deus appulit oris. 715

Sic pater Æneas, intentis omnibus, unus
Fata renarrabat Divûm, cursusque docebat.
Conticuit tandem, factoque hic sine quievit.

Hic, actus tot tempestatibus pe-
lagi, heu ! amitto Anchisen ge-
nitorem, levamen, omnis curæ
casusque: hic, O optime pater!
tu deferis me fessum, heu ! erep-
te tantis periclis nequicquam.
Nec vates Helenus, cum moneret
me multa horrenda, prædixit
mibi hoc luctus ; non dira Celæ-
no prædixit. Hic est meus la-
bor extremus, hæc meta mihi
longarum viarum. Deus appu-
lit me vestris oris digressum
hinc.

Sic pater Æneas, omnibus in-
tentis, unus renarrabat fata Di-
vûm, docebatque suos cursus :
tandem conticuit, quievitque sine
facto hic.

TRANSLATION.

after being tossed by so many Storms at Sea, I lose my Sire Anchises, my Solace in every Care and Suffering : Here thou, best of Fathers, whom in vain alas I saved from so great Dangers, *here thou* forsakest me spent with Toils. Neither prophetic Helenus, when he gave me many dreadful Intimations, nor execrable Celæno, foretold me of this mournful Stroke. This was my finishing Disaster, this the Termination of my long tedious Voyage. Parting hence, a God directed me to your Coasts.

Thus Father Æneas, while all sat attentive, he the only Speaker recounted the Destiny allotted to him by the Gods, and gave a History of his Voyage : He ceased at length, and here, having finished his Relation, retired to Rest.

NOTES.

from the Promontory of *Lilybeum*, at the Dis-
tance of about eighteen Miles. It is called *illæ-
rabilis ora*, an unjoyous Coast, because here Æ-
neas lost his Father.

709. *Genitorem amitto*. In this Virgil differs
from Strabo, who makes Æneas to have arrived
at *Laurentum* with his Father Anchises, and his
Son Ascanius.

The End of the First Volume.

*****:*****

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— *Antiquam exquirite Matrem.*

Virgil.

— *Vos exemplaria Græca*

Nocturna verſate manu, verſate diurna.

Horat.

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And they sung a new Song, saying, *Thou art worthy, &c. for thou wast slain, and hast redeemed us, &c.* Rev. v. 9.

Soliti essent (*i. e.* Christiani) convenire, carmenque Christo quasi Deo dicere. *Plinius* in Epist.

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V O L. II.

L O N D O N :

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P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER QUARTUS.

AT Regina, gravi jamdudum saucia curâ,
 Vulnus alit venis, et cæco carpitur igni.
 Multa viri virtus animo, multusque
 recurfat

O R D O.

*At Regina, jamdudum saucia
 gravi curâ, alit vulnus in suis
 venis, et carpitur cæco igni a-
 moris. Multa virtus viri, mul-
 tusque bonos gentis recurfat animo;*

TRANSLATION.

BUT, long before *his Speech was done*, the Queen, pierced with *Lowe's* painful Darts, feeds a Wound in every Vein, and consumes by slow Degrees in Flames unseen. The many Virtues of the Hero, the many Ho-

NOTES.

Before we enter upon the Subject of this Book, it may be proper to discuss the Question concerning the famous Anachronism which *Virgil* is charged with, in making *Dido* and *Aeneas* contemporary. *Bocbart* is so positive about it, that he says, if it is not one, nothing is certain in History.

Between *Aeneas* and *Dido*, continues he, according to the lowest Computation, are at least 260 Years; for none of the ancient Chronologers, of any Name, set the Destruction of *Troy* at the Distance of less than 60 Years from the Time of *Saul*: And from the first Year of *Saul's* Reign, to the Time of *Dido's* building *Byræa*, the Fortrefs of *Cartbage*, are at least 200 Years.

He grounds his Assertion on the Chronicles of the *Tyrians*, which have always been reckoned very authentic. *Sanchoniathon*, who comments upon them, lived before the *Trojan War*, and is preserved in *Pbilo Byblius's* Translation.

But what he lays most Stress upon is a Passage in *Menander of Ephesus*, quoted by *Josephus* in several Places of his History, and by *Theophilus of Antioch* in his third Book to *Autolytus*. In this Passage we have a Series of Kings who reigned at *Tyre*, from *Abibalus* down to *Pygmalion*, *Dido's* Brother, and of the Years that each of them reigned, together with an Account of the principal Transactions of their several Reigns. There particular Mention is made of *Hiram*, who succeeded *Abibalus*, and who is said to have or-

dered a vast Quantity of the Cedar of *Lebanon* to be cut down for building Temples; which shews that he was the same with the *Hiram* recorded in the Bible, who lived in the Time of *Solomon*. From *Hiram* to *Itobalus*, Priest of *Astarte*, who put *Pbiles* to Death, and possessed himself of the Throne for thirty Years, is a Succession of seven Kings. This *Itobalus* he finds to be the same with *Ethbaal* mentioned in Scripture to have lived in the Time of *Abab*, who married his Daughter *Jezabel*. This fixes the Times of *Itobalus*, and consequently of *Pygmalion* and *Dido*, who were his Grand-children. *Pygmalion* reigned fifteen Years after the Death of *Itobalus*, and *Dido* fled into *Afric* in the seventh Year of *Pygmalion's* Reign; that is, according to his Computation, when *Jebu* reigned in *Samaria*, and the wicked *Atbalia* in *Jerusalem*. Whence he concludes that *Virgil* is unquestionably guilty of an Anachronism. What he thinks had mislead *Virgil* is, that under the Pretext of *Dido's* having built *Birsâ*, or rather *Bosra*, which was the Fortrefs of *Cartbage*, several Authors had given out that she was the Founder of *Cartbage* itself: And, if so, she must have lived in the Time of *Aeneas*, or even before him; for *Cartbage* was built before the Destruction of *Troy*.

Notwithstanding all that this Author has to say for himself, the illustrious *Sir Isaac Newton*, in his Chronology, has cleared *Virgil* from this Charge, and finds *Aeneas* and *Dido* cotemporary.

vultus ejus hærent infixi pectore,
verbaque; nec cura dat membris
placidam quietem.

Gentis honos; hærent infixi pectore vultus,
Verbaque; nec placidam membris dat cura qui-
etern.

TRANSLATION.

nours of his Race still to her Thoughts by frequent Starts recur: His Looks and Words dwell fixed in her Soul; nor does Care allow *one Moment's* undisturbed Rest to her *weary* Limbs.

NOTES.

He brings the *Æra* of the Destruction of *Troy* about 300 Years lower down than any other Chronologer had done before, fixing it to the 78th Year after the Death of *Solomon*, the Year before our vulgar *Æra* 904; and the Year of *Dido's* building *Carthage*, to the Year 883, i. e. 21 Years after, when *Æneas* might very well be alive. Those, who will take the Trouble to examine his Book, will find it no easy Matter to withstand the weighty Reasons he offers in Support of his singular Opinion. To shorten the Reader's Labour, I shall briefly mention a few of them.

1. He observes that *Virgil* agrees with the *Arundel Marbles*. As *Virgil* relates, probably from the Archives of *Tyre* or *Cyprus*, that *Teucer* came from the War of *Troy* to *Cyprus* in the Days of Queen *Dido* (See *Æn.* I. 623.) and with her Father seized *Cyprus*; so the *Arundel Marbles* say that *Teucer* came to *Cyprus* seven Years after the Destruction of *Troy*, and built *Salamis*.

2. Farther, in the Temple built at *Cadix* to *Hercules*, under the Name of *Melcartus*, was *Teucer's* golden Belt, and *Pygmalion's* golden Bow, by which it appears, that the Temple was built in their Days, and that they were contemporary.

3. Again, *Dionysius Halicarnassensis* reckons sixteen Kings from *Latinus*, who reigned in *Italy* in the Time of the *Trojan War*, to *Romulus*; and from him to the Consuls were six Kings more: Which 22 Reigns, at a Medium of 18 Years to a Reign (taking the lowest Reckoning, because many of them died violent Deaths) amount to 396 Years. These counted backward, from the Consuls *Brutus* and *Publicola*, place the *Trojan War* about 78 Years after the Death of *Solomon*, according to Sir *Isaac's* first Computation.

4. Further, *Herodotus*, who says *Homer* and *Hesiod* were but 400 Years before him, wrote in the Time of *Nebuchad*, i. e. 444 Years before Christ. And *Hesiod* says he was but an Age after the Destruction of *Troy*. Now 400, 444, 844, and 60 Years more to the Time between *Hesiod* and the War of *Troy*, bring it to the Year before Christ 904, as Sir *Isaac* reckons.

5. Lastly, In the Year 1689, the cardinal Points had gone back one full Sign, 6 Degrees, and 29 Minutes from the cardinal Points of *Chiron* (in the Time of the *Argonautic Expedition*) as nearly, he says, as can be determined from the scarce Observations of the Ancients. Consequently, at the Rate of 72 Years to a Degree, 2627 Years had then passed since *Chiron*, which brings us back to 43 Years after the Death of *Solomon*, for the Time of the *Argonautic Expedition*; and the Destruction of *Troy* was about 30, or 35 Years later. So that all these collateral Proofs agree in one Point, and fix the *Æra* of the Ruin of *Troy* to about one and the same Year, viz. 904 Years before our vulgar *Æra*.

I shall only make this farther Remark, that there is hardly any Doubt to be made, but that the *Romans* in *Virgil's* Time were of Opinion, that *Dido* and *Æneas* were cotemporary; and even granting it to be an Error, and that *Virgil* knew it to be so, yet he acted wisely not to deviate from common Opinion, but take Advantage of it as a Poet, since it conducted to much to the Embellishment of his Poem.

1. *Jamdudum*. Servius thinks *jamdudum* here may have the Signification of *nimium* or *rebe-*
menter, as in *Terence*, *Eun.* III. 1. 57.

Quand' illud, quod tu das, expectat, atque
crat,

Jamdudum amat te: jamdudum illi facile fit

Quod ducit—

But I see nothing to hinder us from understanding the Word in its common Acceptation; for, though it was but a short While since *Dido* had first seen *Æneas*, yet, when the Poet is describing the Pangs of Love she had suffered all that While, he very elegantly uses a Word implying long Duration. With the same Propriety he uses this Word in the second Book, Verse 103, where *Simon* says,

Si omnes uno ordine habetis Achivos,

Idue audire sat est jamdudum, sumite pœnas.
Though but a few Minutes had intervened since the *Trojans* had been informed that *Simon* was a *Greek*; yet he calls those few Minutes a long While—*jamdudum* *audire*, to represent their impatient
Desire

Postera Phœbeâ lustrabat lampade terras,
Humentemque Aurora polo dimoverat umbram;
Cum sic unanimem alloquitur malefana sororem:
Anna soror, quæ me suspensam insomnia ter-
rent!

Quis novus hic nostris succedit sedibus hospes!
Quem sese ore ferens! quàm forti pectore, et
armis!

Credo equidem, nec vana fides, genus esse De-
orum.

Degeneres animos timor arguit. Heu, quibus ille
Jactatus fatis! quæ bella exhausta canebat!

*Postera Aurora lustrabat terras
Phæbeâ lampade, dimoveratque
humentem umbram polo; cum
Dido malefana sic alloquitur so-
rorem suam unanimem: Soror
Anna, quæ insomnia terrent me
suspensam? quis hic novus hos-
pes succedit nostris sedibus? Quem
ferens sese ore! quàm forti pec-
tore et armis! Ego equidem cre-
do, nec fides mea est vana, eum
esse genus Deorum. Timor argu-
it degeneres animos. Heu quibus
fatis fuit ille jactatus! quæ bel-
la exhausta ab eo canebat!*

T R A N S L A T I O N.

Returning Aurora now illuminated the Earth with Phœbus's Lamp, and had chased away the dewy Shades from the Sky, when thus the Love-sick Queen bespeaks her affectionate sympathizing Sister: Sister Anna, what visionary Dreams terrify and distract my Mind? What think you of this wonderful Guest now lodged within our Walls? In Mien how graceful he appears? In manly Fortitude and warlike Deeds how great, how God-like? I am fully persuaded (nor is my Belief groundless) that he is the Offspring of the Gods. Fear argues a Mind ignoble and degenerate. Ah by what fatal Disasters has he been tossed! What Toils of War he sung, with invincible Fortitude endured to the last! Had I not

N O T E S.

Desire to Revenge, as if it could brook no Delay, but reckoned every Moment long, that withheld them from gratifying their Resentment. So also in the same fourth Book, where Dido is quite dissatisfied with Æneas's Speech from the Beginning, the Poet says,

Talia dicentem jamdum averſa tueretur.

Verse 362.

1. *Gravi curâ.* Love's painful Darts. This easy Metaphor in English, seems best adapted to convey the Force of the original *gravi curâ*, heavy, or oppressive Care; especially since Virgil uses the Words *saucia* and *vulnus*, probably in Allusion to the Darts and Arrows with which Cupid was poetically represented; as the following Expression *cæco carpitur igni* alludes to his flaming Torch.

5. *Nec placidam membris dat cura quietem.* Her Care and Anguish allow her to enjoy no Rest but what is broken and disturbed by Dreams. That this is the Sense, appears from the following ninth Verse,

Quæ me suspensam insomnia terrent!

8. *Unanimem.* This is a very emphatic Expression; it signifies there was such an Union and Harmony of Affections between them, that they seemed to be both animated with one and the same Soul.

10. *Novus—hospes.* Servius explains *novus* here to signify *magnus*, rare, matchless, as in Ecl. III. 86.

Pollio et ipse facit nova carmina.

i. e. excellent, imitable *Perſes, quasi quæ antea nunquam, such as were never matched.* In the same Sense Virgil calls Wine *novum nectâr*, excellent as the Drink of the Gods, Ecl. V. 71.

11. *Quam forti pectore, et armis.* This is an elliptic Way of Speaking in Latin, and the full Sentence is, *Quam forti est pectore, et quam fortibus armis.* By the first we are to understand his Fortitude in surmounting Hardships and Misfortunes, and by the second his Valour and Prowess in War.

13. *Degeneres animos timor arguit.* The Meaning is, as Fear argues an ignoble base-born Mind, so Valour, like that of Æneas, who is *forti pectore et armis*, bespeaks a noble, a divine Original. The Poet has filled this Speech of Dido with these abrupt half Sentences, and made here speak incoherently, of Purpose to shew the Confusion and Perturbation of her Mind.

14. *Fatis.* The Word signifies sometimes the Distresses and Calamities of Life, whose Causes are more secret, and that seem to arise from the particular Appointment and Determination of

*si non federet mihi fixum immo-
tumque animo, ne cui vellem so-
ciare me jugali vinculo, postquam
primus amor sefellit me deceptam
morte; si non pertæsum fuisset
me thalami tædæque, forsan po-
tui succumbere huic uni culpæ.
Anna, ego enim fatebor tibi,
hic solus inflexit meos sensus, im-
pulsitque meum animum laban-
tem, post fata mei miseri conju-
gis Sichæi, et penates sparsos
fraternâ cæde: agnosco vestigia
meæ veteris flammæ: sed optem
ut vel ima tellus debiscat mihi,
vel pater omnipotens adigat me
fulmine ad umbras, pallentes
umbras Erebi, noctemque profun-
dam, antequam, O pudor, ego
violo te, aut resolvo tua jura:*

*Si mihi non animo fixum, immotumque fede-
ret,*

15

*Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte sefellit;
Si non pertæsum thalami tædæque fuisset;
Huic uni forsan potui succumbere culpæ.*

Anna, fatebor enim, miseri post fata Sichæi

20

*Conjugis, et sparsos fraternâ cæde Penates,
Solutus hic inflexit sensus, animumque labantem*

Impulit: agnosco veteris vestigia flammæ:

Sed mihi vel tellus optem prius ima dehiscat,

*Vel pater omnipotens adigat me fulmine ad um-
bras,*

25

*Pallentes umbras Erebi, noctemque profundam,
Ante, pudor, quàm te violo, aut tua jura re-
solvo.*

TRANSLATION.

been fixed and stedfast in my Resolution never to join myself to any in the Bonds of Wedlock, since my first Love by Death has mocked and disappointed my fond Hopes of Happiness: Had I not been sick of the Marriage-bed and Nuptial Torch, to this one Frailty I might perhaps give Way. Anna (for I will frankly own it) since the Decease of my unhappy Spouse Sichæus, what Time the Household-gods were stained with his Blood shed by a Brother, he alone has warped my Inclinations, and made Impression on my wavering Mind: I feel the Symptoms of my former Flame. But sooner may Earth from her Center open to swallow me up, or Almighty Father Jove hurl me by his Thunder to the Shades, the pale Shades of Erebus, and deepest Night, than I violate thee, O sacred Mo-

NOTES.

Heaven: Hence Cicero, speaking of Cataline's wicked Gang, who were grown in a Manner too powerful for the Commonwealth, and acted in Defiance of the Laws, says, he was confident some secret unforeseen Calamity would overtake them:

Quibus ego confido impendere fatum aliquod.

Cat. II. 5.

14. *Exhausta. Non inchoata tantum, sed perfecta, et ad ultimum constantissime peracta:* Not only begun, but accomplished, and with the greatest Resolution brought to a Period. The Word carries an Allusion to the Draining of some bitter and unpleasant Cup to the very last Dregs.

17. *Deceptam morte sefellit. Postquam spe per-
petui amoris, interfecto marito, frustrata sum,* says Scaliger, Lib. IV. Cap. 16.

19. *Culpæ.* Because second Marriages were somewhat infamous, as carrying a Suspicion of

Incontinency. Hence, says Valerius, Lib. II. *Olim quæ uno matrimonio contentæ fuerint, corona pudicitia honorabantur: multorum matrum experientiam legitimæ cujusdam intemperantiæ signum credentes.* But *culpa* is sometimes taken simply for an Indulgence of the Passion of Love, however innocent, as in Statius, Theb. 2, speaking of the Daughters of Adrastus, when they were led forth by their Father to be given away to the Husbands of their Virginity:

*Ibant insignes vultuque habituque verendo
Candida purpureum fusa super ora ruborem,
Dejectæque genas: tacita subit ille supremus
Virginitatis amor, primæque modestia culpæ
Confundit vultus.*

So Ovid,

Ludite, sed furto celetur culpa modesto. 2. Art.

27. *Ante, pudor, quàm te, &c.* The *ante* here is redundant, for *prius* goes before; so that the

Ille meos, primus qui me sibi junxit, amores
 Abstulit: ille habeat secum, servetque sepulcro.
 Sic effata, finum lacrymis implevit obortis. 30
 Anna refert: O luce magis dilecta sorori,
 Solane perpetuâ mœrens carpere juventâ?
 Nec dulces natos, Veneris nec præmia noris?
 Id cinerem, aut Manes credis curare sepultos?
 Esto, ægram nulli quondam flexere mariti, 35
 Non Libyæ, non ante Tyro; despectus Iarbas,
 Ductoresque alii, quos Africa terra triumphis
 ducit, aliique duces, quos Africa terra divos triumphis alit;

ille, qui primus junxit me sibi,
 abstulit meos amores; ille habeat
 eos secum, servetque eos in se-
 pulchro. Illa effata sic, imple-
 vit finum lacrymis obortis. Anna
 refert: O magis dilecta sorori
 luce, tunc sola mœrens carpere
 in perpetuâ juventâ? nec noris
 dulces natos, nec præmia Vene-
 ris? credisne cinerem, aut se-
 pultos manes curare id? Esto,
 nulli mariti quondam flexere te
 ægram, non Libyæ, non ante in
 Tyro: esto, Iarbas fuit despec-

TRANSLATION.

deity! or break thy Laws. He who first linked me to himself, hath borne away my Heart, may he possess it still, and retain it in his Grave. This said, she filled her Bosom with trickling Tears. Anna replies: O dearer to thy Sister than the Light, and will you thus in mournful Solitude waste all your Bloom of Youth, nor know the dear Delights of Children, and Joys of Love? Think you cold Ashes and the buried Dead regard these your Vows and Promises? What though no Lovers moved you before when your Sorrows were green, nor here in Libya, nor before in Tyre? What though you slighted Iarbas and other Princes whom Afric, fertile in Triumphs, maintains? Will you also

NOTES.

the Sentence runs thus: *tellus prius debiscat, ante quam, pudor, violo te.* But Examples of the same Kind occur in other Authors, even in Prose Authors; particularly in Sallust, who says: *Ac prius quam legiones scriberentur, multa ante capere quæ bello usui forent.* In Catil. And Corn. Nepos in Vit. Att. *Atque antea quidem morbi diuturnitatem moleste ferebat, priusquam hoc ei accideret.*

27. *Violo—resolvō.* This is the Reading of the best and most ancient Manuscripts: Some others, however, read *violen resolvam.*

30. *Sinum—implevit.* By *sinum* here *Servius*, and with him *Turnebus*, understands the Cavity of the Eye, as the Word sometimes signifies. But the common Sense of the Word is surely the stronger and more expressive of the two, as it shews her Tears to be more copious, and paints her Passion more violent.

35. *Nulli mariti.* That is, none who courted to be your Husband.

36. *Iarbas.* Justin gives a very distinct and particular Account of the Proposals of Marriage made by this Prince to Queen *Dido*, and of the Way in which she received his Offer. I shall give it to the Reader in his own Words, and at full Length, because it serves to acquaint him

with the true Character of this Princess, and shews how widely the Poet differs from the Historian: *Cum successu rerum florentes Cartaginis opes essent, rex Maxitarum Iarbas, decem Pœnorum principibus ad se arcessitis, Elissæ nuptias sub belli denuntiatione petit: quod legati reginæ referre metuentes, Punico cum eâ ingenio egerunt; nuntiantes regem aliquem postere, qui cultiores victus eum Afrosque perdoceat: sed quem inveniri posse, qui ad Barbaros et ferarum more viventes transire à consanguineis vellet? Tunc à regina castigati, Si pro salute patriæ asperiorum vitam recusarent, cui etiam ipsa viita, si res exigat, debeatur: regis mandata aperuere, dicentes, Quæ præcipiat aliis, ipsi facienda esse, si vellet urbi consultum esse. Hoc dolo capta, diu Acerbæ viri nomine cum multis lacrymis et lamentatione sibi invocato, ad postremum ituram se quo suæ urbis futa vocarem, respondit. In hoc trium mensium sumpto spatio, pyram in ultimâ parte urbis extructâ, vel placatura viri manes, inferiasque ante nuptias missura, multas hostias cedit, et sumpto gladio pyram conscendit; atque ita ad populum respiciens, ituram se ad virum, sicut præceperant, dixit; vitamque gladio finivit. Lib. XVIII. 6.*

pugnabisne etiam placito amori? Nec venit tibi in mentem in quorum arvis confederis? Hinc urbes Getulæ, genus insuperabile bello, et infræni Numidæ cingunt te, et inhospita Syrtis; hinc regio deserta sitit, Barcæique latè furentes cingunt te. Quid dicam bella surgentia de Tyro, minasque fratris tui germani? Ego equidem reor Iliacas carinas vento tenuisse cursum buæ, Dis auspiciibus, et Junone se undâ. O soror, quam urbem tu cernes hanc! quæ regna cernes surgere è tali conjugio! quantis rebus Punica gloria attollet se, armis Teucrûm comitantibus tua! modo tu pœce Deis veniam, sacrisque litatis, indulge hospitio, innecteque causas morandi;

Dives alit: placitone etiam pugnabis amori?
Nec venit in mentem quorum confederis arvis?
Hinc Getulæ urbes, genus insuperabile bello,
Et Numidæ infræni cingunt, et inhospita Syrtis;
Hinc deserta fiti regio, latèque furentes
Barcæi? quid bella Tyro surgentia dicam,
Germanique minas?
Dis equidem auspiciibus reor, et Junone secundâ,
Huc cursum Iliacas vento tenuisse carinas.
Quam tu urbem, soror, hanc cernes! quæ sur-
gere regna
Conjugio tali! Teucrûm comitantibus armis,
Punica se quantis attollet gloria rebus!
Tu modò pœce Deos veniam, sacrisque litatis 50
Indulge hospitio, causasque innecte morandi;

TRANSLATION.

resist the Flame which you approve, nor once reflect in whose Country you now reside? Here Getulian Cities, a Race invincible in War, fierce, untamed Numidians, and inhospitable Quick-sands, inclose you round: There a Region by Thirst into a Desert turned, and the Barcæans, who stretch their Fury wide o'er the Land. What need I mention the kindling Wars from Tyre, and the Menaces of your *incensed* Brother? Sure it was by the auspicious Influence of the Gods, and by the particular Favour of Juno, the Trojan Ships steered their Course to this our Coast. O Sister, how flourishing shall you see this City, how potent your Kingdom rise from such a Match! By what high Exploits shall the Carthaginian Glory be advanced, when the Trojan Arms join your own? *Wherefore*, be this your sole Concern to supplicate the Favour of the Gods, and, having by sacred Rites rendered Heaven propitious, *freely* indulge *yourself* in Acts of Hospitality, and devise one Pretence after another for detaining your *Guest*, while

NOTES.

38. *Triumphis dives.* Some alledge that the *Africans* never triumphed at all. But *Servius* quotes the Authority both of *Pliny* and *Trogus Pompeius*, to prove that they on the Contrary were the first who invented triumphal Shews; to which Invention the *Romans* afterwards laid Claim. To confirm *Servius's* Opinion, *Justin* tells us, that *Asdrubal*, in particular, had been honoured with four Triumphs, Lib. XIX. Cap. 1. *Cujus (Asdrubalis) mortem, cum luctus civitatis, tum et diſtatura undecim, et triumphus quatuor insignem fecere.*

40. *Getulæ, &c.* The *Getulians* inhabited southward from *Carthage*. The *Numidians* to the West possessed that Country which we now call *Bildulgerid*. The *Barcæans* again, towards the East, that which is now called *The Kingdom of Barca*.

44. *Germanique minas.* *Justin* informs us, that, when *Pygmalion* heard of his Sister's having made her Escape, he designed to have pursued her, and was with Difficulty withheld from his Purpose, by the Intreaties of his Mother, and the Threatenings of the Gods: *Dum hæc aguntur, Pygmalion, cognita sororis fuga, cum impio bello fugientem persequi pararet, æpre precibus matris, et Deorum minis victus, quærit: cui cum inspirati vates canerent, non impune laturum, si incrementa urbis toto orbe auspiciſſimæ interPELLAſſet, hoc modo spatium respirandi fugientibus datum, Lib. XVIII. Cap. 5.*

45. *Junone secundâ.* Juno is particularly mentioned, both because she presided over Marriage, and because *Carthage* was under her peculiar Patronage.

50. *Sacrisque litatis.* *Litare* signifies to propitiate

Dum pelago defævit hiems, et aquosus Orion,
Quassatæque rates, et non tractabile cœlum.

His dictis incensum animum inflammavit amore,

Spemque dedit dubiæ menti, solvitque pudorem.
Principio delubra adeunt, pacemque per aras
Exquirunt: mactant lætas de more bidentes
Legiferæ Cereri, Phœboque, patrique Lyæo;
Junoni ante omnes, cui vincla jugalia curæ.

dum hiems defævit pelago, et aquosus Orion, dumque rates ejus sunt quassatæ, et cœlum non tractabile.

His dictis inflammavit animum ejus incensum amore, deditque spem menti ejus dubiæ, solvitque ejus pudorem. Principio adeunt delubra, exquiruntque pacem per aras: mactant lætas bidentes de more, legiferæ Cereri. Phœboque, patrique Lyæo; ante omnes Junonem, cui vincla jugalia sunt curæ.

TRANSLATION.

Winter's Fury rages on the Sea, and Orion charged with Rain; while his Ships are shattered, and the Air is intolerably severe.

By this Speech she fanned the Fire of Love kindled before in Dido's Breast, buoyed up her wavering Mind with Hope, and banished her Modesty. First to the Temple they repair, and by Sacrifice the Peace of Heaven explore: To Ceres the Lawgiver, to Phœbus, and to Father Bacchus, they offer Ewes of two Years old as the Manner was: Above all to Juno, whose Province it is to bind the nup-

NOTES.

pitiate by Sacrifice, as we have rendered it. As for the Criticism of Servius, who says, *Diti litatis debuit dicere, non enim sacra sed Deos litamus, id est, placamus: ergo nove dixit, it is groundless; for Examples occur where the Word is the same Way used.* Thus Lucan says,

Neque enim tibi summe litavi

Jupiter hoc sacrum.

So Propertius has *extra litavi*; and Suetonius, *Nam et vestimas Diti patri tufas litavit*, Otho 8. or the Words will agree even to Servius's own Notion; for why may it not be *litatis sacris*, i. e. *per sacra, having propitiated them by Sacrifice, viz. the Gods, whom he had just mentioned.*

52. *Dum pelago defævit hiems.* Many of the Commentators explain this Passage, as if the Meaning was, *Till the Rage of Winter be overpast*: But what shall we then make of the rest of the Sentence, *et aquosus Orion, quassatæque rates, dum non tractabile cœlum*, which ought then to be translated, *Till Orion bring on Storms of Rain, till his Ships be shattered, and there be no bearing the Inclemencies of the Weather.* Which, instead of being Arguments for his Stay, are most powerful Motives to hasten his Departure. When the Sense of the Passage is so plain, it is in vain to urge the common Use of the Word in other Authors. Ruæus quotes another Passage in Virgil, where *defævit* is most certainly to be taken in the same Sense as here:

*Sic toto Æneas defævit in aquore visor,
Ut semel intepuit musco.* Æn. X. 569.

56. *Pacemque per aras exquirunt.* The Expression *exquirunt pacem per aras*, refers to the Way of prying into the Entrails of the Victim, in order to know the Will of the Gods; therefore it follows,

pecudumque reclusis

Pectoribus inbians, spirantia consilii exta.

57. *Lætas de more bidentes.* The Heathen, as well as Jewish Religion, ordained that no Victims should be offered to the Gods, but such as were sound, perfect in all their Parts, and without any Blemish; this I take to be the Import of *de more*.

58. *Legiferæ Cereri.* Ceres, the Daughter of Saturn and Ops, and Mother of Proserpina by Jove, who found out the Use of Corn, and taught Agriculture in Africa, Italy, and Sicily; upon which Account, as Pliny observes, she was reckoned a Goddess, *Ob id Dea judicata.* The same Author tells us, she was the first who founded Laws, tho' others assign that Honour to Rhodamnthia, Hist. Nat. Lib. VII. Cap. 56. Dido therefore offers Sacrifice to her, as having instituted Laws, especially those of Marriage, and civilized Mankind from their rude, unsocial State.

58. *Phæbæ ur.* She offered Sacrifice to Phœbus, as the God who presided over Futurity, that he might lend propitious Omens to countenance the intended Match.

58. *Patrique Lyæo.* Bacchus is worshipped as the God of Mirth and Jollity, *Adsit lætitiæ*
Bacchus

*Pulcherrima Dido ipsa tenens
pateram dextrâ, fundit inter me-
dia cornua candentis vaccæ :
aut spatatur ad pingues aras
ante ora Deûm, instaurationem diem
donis, inbianque reclusis pecto-
ribus pecudum, consulit spirantia
exta. Heu, ignaræ mentes va-
tum ! quid vota, quid delubra
juvant furem ! interea mollis
flamma est ejus medullas, et ta-
citum vulnus vivit sub ejus pec-
tore. Infelix Dido uritur, fu-
renque vagatur in totâ urbe ;
talis qualis cervæ, conjectâ sa-
gittâ, quam pastor agens telis
fixit incautam procul inter Cres-
sia nemora, liquitque volatile fer-
rum nescius : illa fugâ peragrat
sylvas Diæosque saltus : lethali-
s arundo hæret ejus lateri.*

*Ipsa tenens dextrâ pateram pulcherrima Dido, 60
Candentis vaccæ media inter cornua fundit ;
Aut ante ora Deûm pingues spatatur ad aras,
Instauratque diem donis ; pecudumque reclusis
Pectoribus inhians, spirantia consulit exta.
Heu vatam ignaræ mentes ! quid vota furen-
tem, 65
Quid delubra juvant ! est mollis flamma medullas
Interea, et tacitum vivit sub pectore vulnus.
Uritur infelix Dido, totâque vagatur
Urbe furens ; qualis conjectâ cervæ sagittâ,
Quam procul incautam nemora inter Cressia
fixit 70
Pastor agens telis, liquitque volatile ferrum
Nescius : illa fugâ silvas saltusque peragrat
Diæos : hæret lateri lethalis arundo.*

TRANSLATION.

tial Tie. The Queen herself, in all her Beauty, holding in her Right-hand the consecrated Cup, pours it between the Horns of a white Heifer : Or before the Images of the Gods in solemn Pomp around the loaded Altars walks, renews one Offering after another all the Day long, and, prying into the disclosed Breasts of the Victims, consults their panting Entrails. But ah ! the blind Credulity of Augurs and Diviners ! what can Prayers, what can Temples avail a raging Lover ? The gentle Flame preys all the while upon her Vitals, and the secret Wound festers in her Breast. Unhappy Dido burns, and frantic roves o'er all the Town ; like a wounded Deer whom, heedless of her Fate, a Shepherd pursuing with his Darts has pierced at a Distance among the Cretan Woods, and in the Wound left the winged Steel unknown : She flying bounds over the Dictæan Woods and Lawns : The fatal Shaft sticks in her Side. Now she conducts Æneas

NOTES.

Bacchus dator, that he might crown the Match with perpetual Joy.

61. *Media inter cornua fundit.* This is according to the Roman Manner of performing Sacrifice. After the Immolation, which consisted in throwing Corn and Frankincense, together with the *Mola*, i. e. Bran or Meal mixed with Salt, upon the Head of the Beast, the Priest sprinkled Wine between the Horns. As *Æn. VI. 244.*

— *frontique invergît vina sacerdos.*

So *Juvenal, Sat. XII. Verse 7.*

*Quippe stercor vitulus, templis maturus, et aræ,
Spargendusque mero.*

And *Ovid* more expensively,

*Rode, caper, vitem ; tamen binæ cum stabis ad
aram,*

In tunc quod spargi cornua possit erit.

*Go, swanton Goat, about the Vineyard browse
On the young Shoots, and stop the rising Juice ;
You'll leave enough to pour between your Horns,
When for your Sake the ballov'd Altar burns.*

Met. VII. 504.

62. *Ante ora Deûm—spatatur.* That is, before the Images of the Gods : This is spoken agreeably to the Custom of the Romans ; among whom the Matrons were wont on Holydays to walk in a grave and solemn Manner before the Altars, with Torches in their Hands. Which *Horace* seems to have had in his Eye in that Verse,

Ut festis matrona moreri iussa diebus.

Art. 232.

69. *Qualis conjectâ cervæ, &c.* This is a *7c.*

Nunc media Ænean secum per mœnia ducit,
Sidoniaſque offentat opes, urbemque paratam.
Incipit effari, mediâque in voce reſiſtit. 76

Nunc eadem, labente die, convivia quærit;
Iliacoſque iterum demens audire labores
Expoſcit, pendetque iterum narrantis ab ore.
Poſt, ubi digreſſi, lumenque obſcura viciffim 80
Luna premit, ſuadentque cadentia ſidera ſomnos,
Sola domo mœret vacuâ, ſtratiſque relictis
Incubat: illum abſens abſentem auditque videt-
que;

Aut gremio Aſcanium, genitoris imagine capta,
Detinet, infandum ſi fallere poſſit amorem. 85
Non cœptæ aſurgunt turres; non arma juven-
tus

Nunc ducit Æneam ſecum per media mœnia; offentatque ei ſuas Sidoniaſ opes, urbemque paratam: incipit effari, reſiſtitque in mediâ voce: Nunc querit eadem convivia, die labente; iterumque demens expoſcit audire Iliacoſ labores, iterumque pendet ab ore illius narrantis. Poſt, ubi ſunt digreſſi, lunaque viciffim obſcura premit ſuum lumen, cadentiaque ſidera ſuadent ſomnos, Dido mœret ſola in vacuâ domo, incubatque ſtratiſ relictis: abſens auditque videtque illum abſentem; aut detinet Aſcanium gremio, capta imagine genitoris, tentans ſi poſſit fallere infandum amorem. Cœptæ turres non aſurgunt, juventus non exercet arma,

TRANSLATION.

through the Miſt of her Fortifications; ſhews him both what Treasures ſhe had brought from Tyre, and *all the Magnificence* of her new City: She begins to ſpeak, and ſtops ſhort in the Middle of a Word: Again, when Day declines, longs to have the ſame Banquets renewed: And, fond even to Madneſs, begs again to hear the Trojan Diſaſters, and again hangs on the Speaker's Lips. Now, when *all* were ſeverally retired, what Time the fading Moon in her alternate Courſe withdraws her Light, and the ſetting Stars invite to Sleep, *Dido* mourns alone in the waſte Hall, preſſes the Couch which Æneas had left; and in Fancy hears and ſees the abſent Hero; or, captivated with the Father's Image in the Boy, hugs Aſcanius in her Boſom, if poſſibly ſhe may divert the inutterable Pangs of Love. Her begun Towers ceaſe to riſe, her Youth neglect their warlike Ex-

NOTES.

ry apt Compariſon, and agrees almoſt in every Circumſtance. There is a particular Beauty in the laſt, *hæret lateri letbalis arundo*, which ſtrongly images the faſt Hold that Cupid's Arrows had got of *Dido's* Heart.

78. *Iliacoſque iterum, &c.* Ovid ſhews *Calypſo* the ſame Way affected towards *Ulyſſes*, with whom ſhe was deſperately in Love:

*Hæc Troje caſus iterumque iterum, ut rogabat:
Ille referre ſæpe ſolebat idem.*

Tho' the Sentiment is the ſame in both, what vaſt Odds there is between *Virgil's* and *Ovid's* Manner of expreſſing it! They, who would ſee this natural and beautiful Deſcription of *Dido's* Paſſion accurately examined, may conſult *Scaliger's Poet.* Lib. III. Cap. 19

80. *Obſcura—Luna.* Servius ſays *obſcura luna*, id eſt, *nox*, cum nihil tam contrarium *lunæ* quam *obſcuritas*. I know not well what Senſe

to make of theſe Words of his; but the obvious Meaning of *Virgil's*, that, as the Morning-light approached, the Moon conſequently grew more pale, and ſhone out with fainter Rays.

81. *Suadentque cadentia ſidera ſomnos.* At Evening the Stars riſe, when the Sun diſappears; and towards the Morning they ſet, when their Light is abſorbed in his brighter Beams, as was ſaid above.

82. *Fallere infandum amorem.* Beguile, or ſteal h away from the Power of Love, inexpressibly true.

86. *Non cœptæ aſurgunt turres.* The ſame Sentiment is expreſſed, *Ecl.* II. 69.

*At, Corydon, Corydon, quæ te dementia cepit?
Sæpe potius te ſordida cutis in ſimo eſt.*

*Quin tu autem diſſolvens potius, quorum indiget
ſuis.*

Minibus et aliis parat diſſolvere juncos?

C

88. *Minuquo*

parantur portus, ac tuta propugnacula belis: opera pendent interrupta, ingentesque minæ murorum, machinaque æquata cælis.

Quam simul a Saturnia ca-
conjug Jovis perficere teneri tali
pesse, nec samam obflare ejus f-
rori; aggreditur Venerem tibi
bis dictis: Vero tuque tuus, ue
puer refertis egregiam laudem, et
ampla spolia, magnum et memo-
rabile nomen; si una femina: vi-
cta est dolo duorum Deorum. Nec
adeo fallis me, te, veritatem nre-
rare magnâ, babuisse domus ali-
Carthaginis sufficere: sed quis
erit motus? ait: nunc tendi-
mus tanto certamine? Quid po-
tius exterius a æternâ pace em-
paret. sive Hymeneus? tu babes
quid petitis totâ mente; amans
Didi ardet, transiitque furor
per ossa, ergo regemus hunc po-
pulum communem, paribus, ue au-
stiferis:

Exercet, portusve, aut propugnacula bello
Tuta parant; pendent opera interrupta, minæ-
que

Murorum ingentes, æquataque machina cœlo.

Quam simul ac tali persequit peste teneri 90
 Cara Jovis conjux, nec famam obstare furori,
 Talibus aggreditur Venerem Saturnia dictis :
 Egregiam verò laudem et spolia ampla refertis
 Tuque puerque tuus, magnum et memorabile
 nomen,

Una dolo Divûm si femina victa duorum est. 95
Nec me adeò falli, veritam te mœnia nostra,
Suspectas habuisse domos Carthaginis altæ :
Sed quis erit modus ? aut quò nunc certamine
tanta ?

Quin potius pacem æternam pactosque Hymenæos
Exercemus? habes totâ quod mente petisti; 100
Ardet amans Dido, traxitque per ossa furorem :
Communem hunc ergo populum, paribusque re-
gamus

TRANSLATION.

ercises, and to prepare Ports and Bulwarks of Defence for War: The Works and the huge Battlements on the Walls are discontinued, and the Engines that mount the Skies *are idle and unemployed.*

Whom when Jove's beloved Wife perceived to be thus stung with the poisonous Darts of Love, and that even Sense of Honour could not resist its Rage, she thus artfully addresses Venus: Distinguished Praise, no Doubt, and ample Spoils, you and your Boy have won, high and signal Renown, if one *poor* Woman is conquered by the Wiles of *you* two Ladies. Nor am I quite ignorant, that you apprehend Danger from *these* our Walls, and view the Structures of lofty Carthage with a jealous Eye; but where will all this end? Or what do we now propose by such hot Contention? Alas! do not we rather promote an eternal Peace, and firm Nuptial contract? You have *accomplished* your whole Soul's Desire; Dido burns in *the Flames* of Love, and has sucked the Fury into her Bones: Let us therefore rule this People in common, and shew them equal Fa-

N O T E S.

88. *Mingue murorum*. This Expression I take in the Sense of Turnebur, and most Interpreters. *Murus* thinks it means no more than the unfinished Piles of Building that seem to threaten Ruin, or that have a moment's Appearance, but this would make *Loggia* tautology.

Tautology, I choose rather to understand it of the Machines used in raising the Stones, Beams, &c. for carrying on the Building.

Hanc re rem a. d. p. s. i. s. a. n. o. m. e. a. p. r. e. d. i. m. i. n. i.
 v. o. l. l. C. o. n. t. i. n. e. n. t. e. s. p. o. n. s. u. m. p. t. u. s. p. a. r. i. b. u. s. s. u. p.
 r. e. a. m. a. s. a. f. f. i. c. i. t. This Sentence is capable of a
 double

Auspiciis ; liceat Phrygio servire marito,
 Dotalesque tuæ Tyrios permitttere dextræ.
 Olli (sensit enim simulatâ mente locutam, 105
 Quò regnum Italiæ Libycas averteret oras)
 Sic contra est ingressa Venus : Quis talia demens
 Abnuat, aut tecum malit contendere bello ?
 Si modò, quod memoras, factum fortuna se-
 quatur.

Sed fatis incerta feror, si Jupiter unam 110
 Esse velit Tyrii urbem Trojâque profectis ;
 Miscerive probet populos, aut fœdera jungi :
 Tu conjux ; tibi fas animum tentare precando :
 Perge, sequar. Tum sic excepit regia Juno :
 Mecum erit iste labor : nunc, quâ ratione, quod
 instat 115
 Conferri possit, paucis (adverte) docebo.

licet Didoni servire Phrygio marito, permitttereque tuæ dextræ Tyrios dotales. Verus contra ingressa est respondere olli sic, enim sensit eam locutam esse simulatâ mente, quò averteret regnum Italiæ ad Libycas oras : quis demens abnuat talia, aut malit contendere tecum bello ? Si modo fortuna sequatur factum quod memoras. Sed ego feror incerta fatis, si Jupiter velit unam urbem esse Tyrii, profectisque Trojâ ; probetve populos misceri, aut fœdera jungi. Tu es illius conjux ; fas est tibi tentare ejus animum precando. Perge tu, ego sequar. Tum regia Juno excepit sic : iste labor erit mecum : nunc advertet tu, ego docebo paucis qua ratione id quod instat possit conferri.

TRANSLATION.

your ; let Dido be at Liberty to bind herself in Wedlock to a Trojan Lord, and into thy Hand deliver over the Tyrians by Way of Dowry.

To whom Venus (for she perceived that *Juno* spoke in the Craftiness and Insincerity of her Heart, with a Design to transfer the Seat of Empire from Italy to the Libyan Coasts) thus in her Turn began : Who can be so absurd to reject these Terms, and rather choose to engage in War with you ? Would Fortune but concur with the Scheme which you lay down. But by *Reason* of the Decrees of Heaven I am driven to an Uncertainty, *not knowing* whether it be the Will of Jupiter that the Tyrians and Trojans should dwell in one City, or if he will approve of the two Nations being incorporated and joined in *Marriage-league*. You are his Consort. To you it belongs by suppliant Address to work upon, or try to bend his Mind. Lead you the Way, I shall follow. Then imperial Juno thus replied : That Task be mine : Mean while, mark my Words, I will briefly shew by what Means our present Design may be accomplished. *Æneas*

NOTES.

double Meaning ; for *hunc populum communem* may either refer to the *Carthaginians* only, or it may mean the united Body of the *Tyrians* and *Trojans* ; the last seems the more probable, because of what follows, *liceat Phrygio servire marito*, which is a Proposal for having both People united. Accordingly *paribus regamus auspiciis* will signify, let us shew them equal Favour and Protection, or let them be both equally under ou: Guardianship and auspicious Influence, as Mr. Pitt has justly rendered it :

Let us with equal Sway protect the Place,

The common Guardians of the mingled Race.

103. *Phrygio servire marito*. Servius, *Le Rut*, and others, remark here, that *Phrygio* is

a Word of Contempt, and implies that *Æneas* was in Slavery, and an Exile, as the *Phrygians* then were. This Observation, however, has little Countenance from *Virgil*, who uses the Words *Phrygiæ* and *Trojanus* promiscuously : Besides, *Juno* here plays the Hypocrite, and therefore would industriously avoid such Expressions as must have laid her open to the Discovery of one of less Penetration than a Goddess.

This Expression, *servire marito*, *Servius* says, is in Allusion to one of the three Ways of contracting Marriage among the *Romans*, viz. *emptione* ; when the Parties solemnly bound themselves to one another, by the Ceremony of giving and taking a Piece of Money. By this

Æneas, miserimæque Dido, unâ parent ire venant in nemus; ubi crassius Titan extulerit primos ortus, retexeritque orbem suis radiis. Dum alæ trepidant, cinguntque saltus indagine, ego desuper infundam bis nigram nimbū, grandine commistā, cieboque omne cælum tonitru. Comites diffugient, et regentur opacâ nocte; Dido et Trojanus pacâ devenient ad eandem speluncam: ego adero, et, si tua voluntas sit certa mihi, jungam eos stabili connubio, dicatque illam ei propriam. Hic erit Hymenæus. Cytherea, non adversata, annuit ei petenti, risitque dolis repertis.

Venatum Æneas, unâque miserima Dido,
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiisque retexerit orbem.
His ego nigramentem commistâ grandine nim-
bum, 120
Dum trepidant alæ, saltusque indagine cingunt,
Desuper infundam, et tonitru cælum omne ciebo.
Diffugient comites, et nocte regentur opacâ;
Speluncam Dido, dux et Trojanus eandem
Devenient: adero, et, tua si mihi certa volun-
tas, 125
Connubio jungam stabili, propriamque dicabo:
Hic Hymenæus erit. Non adversata, petenti
Annuit, atque dolis risit Cytherea repertis.

TRANSLATION.

and unhappy Dido are preparing to go a Hunting together into the Forest, soon as To-morrow's Sun hath brought forth the early Dawn, and enlightened the World with his returning Beams. While the Horsemen scamper o'er the Plain, and inclose the Lawns with Toils, I will pour on them from above a blackening Storm of Rain with mingled Hail, and with Peals of Thunder make Heaven's whole Frame to shake. Their Retinue shall fly different Ways for Shelter, and be covered with a dark Night of Clouds. Dido and the Trojan Prince shall repair to the same Cave: There will I be present, and, if I have your firm Consent, I will join them in the lasting Bonds of Wedlock, and consecrate her to be his sole Property. This Deed of mine Hymen himself shall ratify. Venus without any Opposition agreed to her Proposal, and smiled at the Fraud she discovered.

NOTES.

the Woman gives herself over into the Power of the Man, and enters into a State of liberal Servitude or Subjection to him. To which he also refers that Passage in the first Georgic,

Tegue sibi generum Teubys erat omnibus undis.
And again,

Tibi serviat ultima Thule.

119. *Extulerit.* Because the Poets used to consider the Light as sunk in the Ocean every Evening, and brought forth from thence by the returning Sun.

120. *Retexerit orbem.* Disc'ose, and again reveal the World that lay hid in Darkness. The Contrary to which is that Expression, Verse 351.

quoties bumentibus umbris

Nox operit terras,

121. *Dum trepidant alæ.* By *alæ* I understand, with *Servius*, the riding Hunters, who are called *alæ*, *Wings*, because they covered the Foot as the Cavalry of any Army. Or *alæ* may signify the Huntsmen in general, spread over the

Ground like outstretched Wings. *Trepidant* excellently marks the Hurry and Bustle of a Company of keen Sportsmen scampering about in quest of their Game.

121. *Saltusque indagine cingunt.* Some explain *indagine* to mean the Ranging the Ground in quest of the Prey, others the Hounds, and others the Nets or Toils. The last seems to agree best to this Place.

127. *Hic Hymenæus erit.* Some make *hic* an Adverb, as if the Meaning was, Here Hymen shall be present. If so, the Presence of the God of Marriage would seem to be mentioned out of Time, and to no Purpose, since *Juno* had told her she would perform the whole Ceremony herself; and therefore I choose rather to consider *hic* as a Noun, and take *Hymenæus* in the figurative Sense for Marriage itself, as the Word is used by *Lucretius*, Lib. I. 68.

Post hæc, postquam claram comitatus Hymenæo.

Oceanum interea surgens Aurora reliquit.

It portis, jubare exorto, delecta juvenus : 130
Retia rara, plagæ, lato venabula ferro,
Maffylque ruunt equites, et odora canum vis.
Reginam thalamo cunctantem ad limina primi
Pœnorum expectant : ostroque insignis et auro
Stat sonipes, ac fræna ferox spumantia mandit.
Tandem progreditur, magnâ stipante catervâ, 136
Sidoniam picto chlamydem circumdata limbo ;
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem.
Nec non et Phrygii comites, et lætus Iulus, 140
Incedunt : ipse ante alios pulcherrimus omnes
Infert se socium Æneas, atque agmina jungit ;

Interea Aurora surgens reliquit Oceanum. Delecta juvenus it portis, jubare exorto. Rara retia, plagæ, venabula lato ferro, Maffylque equites ruunt, et odora vis canum. Primi Pœnorum ad limina expectant Reginam cunctantem ; sonipesque ejus stat insignis ostro et auro, et ferox mandit spumantia fræna. Tandem illa progreditur, magnâ catervâ stipante illam, circumdata Sidoniam chlamydem picto limbo : cui pharetra erat ex auro, crines nodantur in aurum, aurea fibula subnectit ejus purpuream vestem. Necnon et Phrygii comites, et lætus Iulus, incedunt : ipse Æneas pulcherrimus ante alios omnes infert se socium, atque jungit agmina ;

TRANSLATION.

Mean while Aurora rising left the Ocean. Soon as the Beams of Day shot forth, the chosen Youth issued through the Gates : The wide Nets, the Toils, the broad pointed Hunting spears, the Massilian Horsemen, and a Pack of quick-scented Hounds, pour forth together. Before the Palace-gate the Carthaginian Nobles wait the Queen lingering in her Alcove : Her Steed richly caparisoned with Purple and Gold ready stands, and fiercely champs the foaming Bit. At length she comes attended by a numerous Retinue, having a Mantle of Tyrian Dye, fringed with Gold and Embroidery, thrown round her Shoulders : Her Quiver was of Gold, her Tresses tied in a golden Knot, a golden Buckle binds up her purple Robe. The Trojan Youth too and sprightly Iulus accompany the Procession. Æneas himself, distinguished in Beauty from all the rest, mingles with the Retinue, and adds his Train to her's. As when Apollo leaving Lycia,

NOTES.

As if Juno had said, this Deed of mine shall ratify the Marriage, and make it as valid as if performed with all the Rites of Hymen.

132. *Odora canum vis.* Vis may either signify the Quality of the Hounds, their quick Scent, or their Number, as Sallust uses the Word, — *qua tempestate ex ponto vis piscium erupit* ; and Cicero, *vis innumerabilis servorum.* *Odora* here is put for *odoratrix*.

133. *Cunctantem.* Considering that she was in Love, says Servius, it might have been expected she would have made more Haste to meet the Object of her Affection ; but he bethinks himself, that her anxious Concern to dress herself out to the best Advantage, to please her Lover, would naturally detain her, especially as she was a Queen : *Et nosse mores mulierum, dum moliantur, dum comuntur, annus est.*

135. *Stat sonipes.* It is hardly necessary to

observe, that *stat* here has the Force of *adeſt* ; for to take the Word literally would ill agree with the sprightly Image of the Courser here given,

— *fræna ferox spumantia mandit.*

It is one of the chief Marks of a generous Steed, *Stare loco nescit.*

137. *Chlamydem.* The *Chlamys* was not only a Military, but a Hunting-Dress ; it was a loose upper Garment which they wore over their Breast-plate, and folded about their Left-arm to defend them from the wild Beasts. *Chlamyde contorta clypeat brachium,* says *Pauſanias*.

138. *In aurum.* May either signify that her Hair was yellow, and of a golden Colour, which was reckned a Beauty among the Romans, as appears from Numbers of Passages in the Classics, particularly *Or, Fast*, II. 763,

Forma

talis quolis est Apollo ubi deserit
 hybernâ Lyciam, fluentaque
 Xanthi, ac invisit maternam
 Delum, instauratque choros : cir-
 cumque altaria Cretesque, Dryo-
 pesque, piæque Agathyrsi, mix-
 ti fremunt. Ipse graditur jugis
 Cynthi, fingensque fluentem cri-
 nem premit cum milli fronde, at-
 que implicat auro : tela ejus so-
 nant humeris. Æneas ibat baud
 segnior illo ; tantum decus enitet
 in ejus egregio cre. Postquam
 ventum est in altos montes, at-
 que in via lustra ; ecce feræ ca-
 præ dejectæ vertice saxi decur-
 rere jugis ; de aliâ parte cervi
 transmittunt patentes campos cur-
 su,

Qualis, ubi hibernam Lyciam, Xanthique flu-
 enta

Deserit, ac Delum maternam invisit Apollo,
 Instauratque choros ; nistique altaria circum
 Cretesque Dryopesque fremunt, piæque Aga-
 thyrsi :

Ipse jugis Cynthi graditur, mollique fluentem
 Fronde premit crinem fingens, atque implicat
 auro ;

Tela sonant humeris : haud illo segnior ibat
 Æneas ; tantum egregio decus enitet ore.

Postquam altos ventum in montes, atque in via
 lustra,

Ecce feræ saxi dejectæ vertice capræ
 Decurrere jugis ; aliâ de parte patentes

TRANSLATION.

his Winter-seat, and the Streams of Xanthus, revisits his Mother's Island Delus, and renews the religious Dances : The Cretans, Dryopes, and painted Agathyrsi, mingle their joyful Acclamations around his Altars : The God himself moves majestic on Cynthus's Tops, and adjusting his waving Hair, crowns it with a soft Wreath, and infolds it in Gold ; his Arrows rattle on his Shoulders. With no less manly active Grace Æneas moved : Such Comeliness shines forth in his matchless Mien. Soon as they reached the high Mountains, and pathless Haunts of the savage Beasts ; lo ! from the Summit of the craggy Cliff the wild Goats dislodged skip down the Rocks : On the other Side the Stags scour along the open

NOTES.

Forma placet, nervusque color, flavique capilli.
 And that this was the Colour of Dido's Hair,
 Virgil himself intimates, Verse 698.

*Nondum illi flavum Præserpina vertice crinem
 Absulerot.*

Or it may signify that her Hair was tied up in a
 Caul or Clasp of Gold.

143. *Qualis ubi hybernâ Lyciam, &c.* As
 Dido is before compared to Diana, *Æn.* l. 468,
 so Æneas here to Apollo the Brother of Diana.
 It was a common Opinion, that the Gods at
 certain Times of the Year changed their Places
 of Residence ; and Servius says it was firmly
 believed, that Apollo gave Responses at Patara,
 a City of Lycia, during the six Months of Win-
 ter, and at Delos in the Summer-months.
 Hence Apollo is called *Delius* and *Patærus*,
 Hor. Carm. III. 4. 62.

*qui Lyciæ tenet
 Dumetæ, natalenique solum,
 Delius et Patærus Apollo.*

146. *Cretesque, &c.* When the God came,

or was believed to come to Delos in the Beginning
 of Summer, the several People, who came from
 all Quarters of the World to consult his Oracle,
 celebrated his Arrival together by Hymns and
 Dances. The Dryopes are the People who inha-
 bited at the Foot of Mount Parnassus. The
 Agathyrsi again were a Scythian Nation that used
 to paint their Bodies all over with various Co-
 lours ; and the more illustrious their Nobility,
 so much the more did they daub themselves
 over with Paint. The People, here mentioned,
 seem to be singled out particularly for Apollo's
 Retinue, on Account of their Skill in Archery.

147. *Cynthi.* Cynthus was a Mountain in
 the Island of Delos, as is said above.

149. *Tela sonant humeris.* This is always one
 of Apollo's Symbols in the Poets. So Homer,
 Il. l.

Περὶ γὰρ ὤμων αὐτοῦ ἦσαν ἄνω γὰρ μέγιστος,

Περὶ γὰρ ὤμων αὐτοῦ.

Fierce as he mov'd, his fil'er Slaves resound.

Pope, l. l. 4th.

Hence

Transmittunt cursu campos, atque agmina cervi
Pulverulenta fugâ glomerant, montesque relin-
quunt. 155

At puer Ascanius mediis in vallibus acri
Gaudet equo, jamque hos cursu, jam præterit
illos;

Spumantemque dari pecora inter inertia votis
Optat aprum, aut fulvum descendere monte leonem.

Interea magno misceri murmure cælum 160
Incipit; insequitur commistâ grandine nimbus:
Et Tyrii comites passim, et Trojana juvenus,
Dardaniusque nepos Veneris, diversa per agros
Tecta metu petiere: ruunt de montibus amnes.
Speluncam Dido dux et Trojanus eandem 165
Deveniunt. Prima et Tellus et pronuba Juno
Dant signum: fulserc ignes, et conscius æther
Connubiis; summoque ulularunt vertice Nym-
phæ.

atque s-gâ glomerant pulverulenta agmina, relinquuntque montes. At puer Ascanius gaudet acri equo in mediis vallibus, jamque præterit hunc cursu, jam illos, votisque optat spumantem aprum dari sibi inter inertia pecora, aut fulvum leonem descendere monte.

Interea cælum incipit misceri magno murmure: nimbus insequitur, grandine commistâ: Et Tyrii comites, et Trojana juvenus, Dardaniusque nepos Veneris, passim petiere diversa tecta per agros metu: amnes ruunt de montibus. Dido et Trojanus dux deveniunt ad eandem speluncam: et Tellus prima et pronuba Juno dant signum: ignes et æther conscius omnibus fulserc, Nymphæque ulularunt summo vertice.

TRANSLATION.

Plains, and flying thicken their mingled Troops involved in Clouds of Dust, and forsake the Mountains. Now the Boy Ascanius exulting drives his sprightly Courser through the inclosed Vales; and now these, now those outrides, and devoutly wishes a foaming Bear would cross his Way amidst the weak feeble Flocks, or a tawny Lion descend from the Mountain.

Mean while the Air begins to be overturned with a loud roaring Tempest; a Deluge of Rain with mingled Hail succeeds. And now here and there the Tyrian Train, the Trojan Youth, and Venus's Grandchild of Dardanian Line, for Fear sought different Shelters through the Fields: Whole Rivers from the Mountains come pouring down. Dido and the Trojan Prince repair to the same Cave: Then first the Earth, and Juno who presides over Marriage, give the Signal: Lightnings flashed, the Sky brightened as conscious of the Alliance, and Nymphs were heard to yell on the Mountains Tops. That Day to Dido proved

NOTES.

Hence he has the Epithet given him of *Arctærenæ*, the God who wields the Bow.

154. *Transmittunt*. Is equivalent to *celeriter transeunt*, a Word applied the same Way by *Lucræti*, whom *Virgil* had studied very much:

*Et circumvolitant equites, mediisque repente
Transmittunt valido quatientes impete campos.*

Lib. II. Ver. 32.

156. *Mediis in vallibus*. Either through the Middle of the Vales, or through the Vales lying between the Hills, in which Sense we understand it.

166. *Tellus*. The Earth, whom some rank a-

mong the Divinities who presided over Marriages, gave Sign of her Disapprobation by an Earthquake; then which, *Servius* says, no Omen was reckoned more inauspicious to Nuptials. *Juno* gave her untoward Sign, *nimbus commissa græve*, by Rain and Storms of Hail. Flames of Lightning from the angry Sky supplied the Place of the Nuptial-torch; and the only *Ephthalamm*, or Nuptial-song, was the Howling of the Mountain Nymphs.

Milton seems to have had this Passage twice in his Eye in the *Paradise Lost*. The one is where universal Nature accompanies the Loves of

Ille dies primus fuit causa lethi Didoni, primusque fuit causa malorum: Dido enim neque morietur specie famæve, nec jam meditatur furtivum amorem: vocat hunc amorem conjugium; prætexit culpam hoc nomine.

Extemplo Fama it per magnas urbes Libyæ; Fama, malum quo non est ullum aliud velocius, viget mobilitate, acquiritque vires eundo; primo parva metu, mox attollit sese in auras, ingrediturque solo, et condit caput inter nubila.

Ille dies primus lethi, primusque malorum Causa fuit: neque enim specie famæve morietur;

Nec jam furtivum Dido meditatur amorem: Conjugium vocat; hoc prætexit nomine culpam.

Extemplo Libyæ magnas it Fama per urbes; Fama, malum quo non aliud velocius ullum, Mobilitate viget, viresque acquirit eundo; Parva metu primò, mox sese attollit in auras, Ingrediturque solo, et caput inter nubila condit.

TRANSLATION.

the Source of Death, the Source of *all her Woes*; for *now* she is neither influenced by conscious Worth, nor Sense of Shame, nor is she now studious to carry on clandestine Love; *what she has done she openly avows*, calls it Marriage, she screened her Guilt with that *specious Name*.

Forthwith Fame through the populous Cities of Libya runs: Fame, than whom no Fiend more swift, by exerting her Agility she grows more active, and acquires *new Strength* by progressive Motion: Small at first through Fear; soon she shoots up into the Skies, stalks upon the Ground, while she hides her

NOTES.

of Adam and Eve with Signs of Joy and Gratulation:

To the Nuptial-Bower

I led her blushing like the Morn: All Heaven And happy Constellations on that Hour Shed their selectest Influence; the Fairb Gave Sign of Gratulation; and each Hill; Joyous the Birds; fresh Gales and gentle Airs Whisper'd it to the Woods, and from their Wings

Flung Rose, stung Odors from the spicy Shrub, Disporting, &c. Book VIII. 510.

In the other the Scene is reverted, and the whole Creation gives contrary Signs of Agony and Distress, when Eve eats the forbidden Fruit:

Earth felt the Wound, and Nature from her Seat

Sighing through all her Works gave Signs of Wee,

That all was lost.—

And afterwards more fully, when Adam follows Example:

Earth trembled from her Entrails, as again In Pangs, and Nature gave a second Groan; Sky howl'd, and, muttering Thunder, some sad Drops

Wept, at completing of the mortal Sin, Original.

Par. Lost, Book IX. 782, and 1000.

This last is more especially parallel to the Passage before us in *Virgil*, and it is evident how far *Milton* excels in the Choice and peculiar Propriety of his Images, as well as in the Importance of the Occasion on which they are introduced.

169. *Ille dies primus lethi, &c.* Bishop Douglas translates it:

This was the foremost Day of her Gladness; And first Mourner of her woful Sadness.

Whence it would seem that he had read *lati* instead of *lethi*; but, besides that this Reading is unsupported by any good Authority, it would make such an *Antithesis* between *lati* and *malorum*, as favours much more of *Dodd* than *Virgil*.

170. *Specie famæve.* By the *species* we are to understand the foul Idea and Deformity of her Action, as it passed in Review before her own Mind; and by the *fama*, the Scandal and Infamy of it in the Eyes of the World.

174. *Fama, malum quo.* This is the Reading of most Editions; but *Pierius* tells us the Roman has *qua*.

176. *Parva metu primò, mox sese attollit in auras,*

Ingrediturque solo, et caput inter nubila condit. This is almost a literal Translation of *Homer's* Description of *Dike*:

Illam Terra parens, irâ irritata Deorum,
Extremam, ut perhibent, Cœo Enceladoque so-
rorem

Progenit, pedibus celerem, et perniciousis alis;
Monstrum horrendum, ingens; cui, quot sunt
corpore plumæ, 181

Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit
aures.

Nocte volat cœli medio, terræque per umbram
Stridens, nec dulci declinat lumina somno. 185

Luce fedet custos, aut summi culmine tecti,
Turribus aut altis, et magnas territat urbes;
Tam ficti praviq; tenax, quam nuncia veri.

Hæc tum multiplici populos sermone replebat
Gaudens, et pariter facta atque infecta cane-
bat: 190

*Terra parens, irritata irâ De-
orum, progenit illam, ut perhi-
bent, extremum sororem Cœo En-
celadoque, celerem pedibus et per-
niciousis alis; monstrum horren-
dum, ingens, cui tot sunt vigi-
les oculi subter (mirabile dictu)
tot linguæ, totidem ora sonant,
subrigit tot aures, quot sunt plu-
mæ corpore. Nocte volat me-
dio cœli, perque umbram ter-
ræ, stridens, nec declinat lumina
dulci somno: luce fedet custos, aut
culmine summi tecti, aut altis
turribus, et territat magnas ur-
bes, tam tenax ficti praviq;
quam nuncia veri. Hæc tum
gaudens replebat populos multi-
plici sermone, et pariter cane-
bat atque infecta:*

TRANSLATION.

Head among the Clouds. Parent Earth, enraged by the Vengeance of the Gods
on her gigantic Race, produced her the youngest Sister, as it is said, of Cœus and
Enceladus, swift to move with Feet and persevering Wings: A Monster hideous
and enormous; who (wonderous to relate!) for as many Plumæ as are in her
Body, numbers so many wakeful Eyes beneath, so many Tongues, so many
babbling Mouths, pricks up so many listening Ears. By Night through the
Mid-region of the Air, and through the Shades of Earth, she flies buzzing, nor
ever inclines her Eyes to balmy Rest: Watchful by Day she perches either on
some high House-top, or on lofty Turrets, and fills mighty Cities with Dismay:
As obstinately bent on Falshood and Iniquity as on reporting Truth. She then
with various Rumours filled the People's Ears, pleased with her Task, and
uttered Fictions and Matters of Fact indifferently: As how one Æneas, sprung

NOTES.

Ητις οἷον μὲν πρὸς τὰ κρησάται, αὐταρ ἰππὶτα
Οὐρανὸν ἐννεσίει καρπὸν, καὶ ἐπὶ γένει βίβωμι.

Il. IV. 442.

*Discord! dire Sister of the slaughter'ring Power,
Small at her Birth, but rising every Hour.*

*While scarce the Skies her horrid Head can
bound,*

*She stalks on Earth, and shakes the World a-
round.*

Mr. Pope, Il. IV. 502.

A very judicious Critic is of Opinion, that
this Description of *Fame* is to be considered as
one of the greatest Ornaments of the Æneid; it
has not, however, escaped Censure. *Macrius*
particularly alledges, that *Virgil* has been guilty
of Impropriety, in applying to *Fame* what Ho-

mer does to *Discord*; for *Discord*, says he, tho'
it extend to mutual Devastation and War, is
still *Discord*; but *Fame*, when it grows to be
universal, is *Fame* no longer, but becomes
Knowledge and Certainty. But, for my Part,
I see not why *Fame* may not still be called
Fame, be it ever so extensive and universal;
whether it pass through fifty, or through fifty
Million of Hands, it is still *Fame*, just as *Dis-
cord* is *Discord* still, whether between two sin-
gle Persons, or two Armies, or two Kingdoms.
In short, it is not the Universality of *Fame*, or
the Number of the Persons by whom a Report
is propagated, that makes it amount to Know-
ledge and Certainty; but it is the Nature of the
Evidence, and the Validity of their Testimo-

D

nics

Æneam venisse, cretum à Trojanano sanguine, cui viro pulchra Dido dignetur jungere se: nunc luxu fovere inter se hyemem, quàm longa est, immemores regnorum, captoſque turpi cupidine.

Fœda Dea paſſim diffundit hæc in ora virum. Protinus detorquet curſus ad regem Iarbam: incenditque ejus animum dictis, atque aggerat iras. Hic ſatus Ammon, Garamantide Nympha raptâ, poſuit Jovi centum immania templa in latis regnis, centum aras; ſacraveratque vigilem ignem,

Veniſſe Ænean Trojano à ſanguine cretum,
Cui ſe pulchra viro dignetur jungere Dido;
Nunc hiemem inter ſe luxu, quàm longa, fovere,

Regnorum immemores, turpique cupidine captoſ.

Hæc paſſim Dea fœda virum diffundit in ora.
Protinus ad regem curſus detorquet Iarbam, 196
Incenditque animum dictis, atque aggerat iras.

Hic Ammone ſatus, raptâ Garamantide Nymphâ,

Templa Jovi centum latis immania regnis,
Centum aras poſuit; vigilemque ſacraverat ignem, 200

TRANSLATION.

from Trojan Blood, was arrived, whom Dido, with all her Charms, vouchſafed to wed; that now in revelling between them two they enjoyed all the long Winter, unmindful of their Kingdoms, and enſlaved by a baſe Paſſion.

With theſe News the cruel malignant Goddeſs fills the Mouths of the People. To King Iarbas ſtrait ſhe turns her Courſe; inflames his Soul by her Rumours, and aggravates his Rage. This *Iarbas*, begot by Ammon on Garamantis, a Nymph whom he raviſhed, raiſed to Jove a hundred ſpacious Temples within his extenſive Realms, with as many Altars: And there had he conſecrated the

NOTES.

nies who publiſh the Report. Nor does *Virgil* call that Fame, which is known from Earth to Heaven, as *Macrobius* alleges; the Expreſſion, *ingrediturque ſolo, et caput inter nubila condit*, means either, that, while a Rumour is making its Progreſs through the Earth, its Source is often obſcure and unknown, or that Fame ſpares neither High nor Low.

193. *Hiemem quàm longa.* That is, *totam hiemem*, as *Ovid* ſays,

Et vacuus ſomno noſtem, quàm longa, peregi.

194. *Turpique cupidine.* By *Cupido*, *Servius* tells us, the Ancients underſtood the irregular ungoverned Paſſion of Love: Hence, ſays *Afranius*, *Alius eſt amor, alius cupido, amanti ſapientes, cupiunt cæteri.* The ſame Diſtinction is obſerved by *Plautus*, *Cupidon' te conſicit, ane amor?*

195. *Dea fœda*, i. e. Cruel, who ſpares none, in which Senſe the Word ſeems to have been anciently uſed; hence the Verb *ſædo* ſignifies to mangle, to deſtroy, as *Æn.* 11. 55.

— ferro *Argulicæ ſædare latebras.*

And *Æn.* III. 241.

Obſcenas pelagi ferro ſædare volucres.
So *Plaut.* *Amph.* Ac. 1. Sc. 1. 91. *Fædant et proterunt beſtium copias jure injuſtas.*

198. *Ammone ſatus.* This is the famous *Jupiter Ammon* (whom ſome take to be the ſame with *Ham* the Son of *Noah*, but *Sir Iſaac Newton* makes him the Father of *Sefac* or *Sefoſtris*, and cotemporary to *Solomon*) who had a celebrated Temple and Oracle in *Libya*, in a Spot of Ground watered by a Fountain, and incloſed by a pleaſant Grove, while all the Country around it was quite deſart, and parched with Drought. This Temple was built by *Bacchus* or *Hercules*, both whom that illuſtrious Author makes to be the ſame with *Sefoſtris*. *Iarbas*, King of the *Getulians*, is ſaid to have been this *Ammone's* Son by the Nymph *Garamantis*.

200. *Vigilemque—ignem.* *Plutarch* informs us that in *Ammone's* Temple was a Lamp perpetually burning, a Cuſtom common to ſeveral Nations, of which Mention has been already made in the Note on *Æn.* 11. 297.

Excubias Divûm æternas, pecudumque cruore
 Pingue solum, et variis florentia limina fertis.
 Isque amens animi, et rumore accensus amaro,
 Dicitur ante aras, media inter numina Divûm,
 Multa Jovem manibus supplex orasse supinis :
 Jupiter omnipotens, cui nunc Maurusia pictis 206
 Gens epulata toris Lenæum libat honorem,
 Aspicias hæc? an te, genitor, cum fulmina tor-
 ques,
 Nequicquam horremus? cæcique in nubibus ig-
 nes
 Terrificant animos, et inania murmura mis-
 cent? 210
 Femina, quæ nostris errans in finibus urbem
 Exiguam precio posuit, cui litus arandum,

*æternas excubias Divûm, solum-
 que pingue cruore pecudum, et
 limina florentia variis fertis.
 Isque amens animi, et accensus
 amaro rumore, dicitur supplex
 orasse Jovem multa supinis ma-
 nibus, ante aras, inter media
 numina Divûm: O omnipotens
 Jupiter, cui Maurusia gens e-
 pulata pictis toris nunc libat Le-
 næum honorem, aspicias hæc?
 an, Genitor, nequicquam horre-
 mus te, cum torques fulmina?
 cæcique ignes in nubibus terrifi-
 cant animos, et inania murmura
 miscent? Femina, quæ errans in
 nostris finibus posuit exiguum ur-
 bem pretio, cui dedimus litus a-
 randum,*

TRANSLATION.

wakeful Fire, with a sacred Watch to keep eternal Guard, a Piece of Ground
 fattened with Victims Blood, and the Gates adorned with Wreaths of various
 Flowers. He, inflamed even to Madness by the bitter Tidings, is said, *as he*
stood before the Altars, in the awful Presence of the Gods, to have *thus* impor-
 tunately addressed Jupiter in suppliant Form with uplifted Hands: Almighty
 Jove, to whom the Moorish Race, feasting on painted Beds, now offers a Liba-
 tion of their choicest Wine, seest thou these Things? Or do we vainly tremble
 and adore thee when thou, O Father! dartest thy Thunderbolts? And are those
 Lightnings in the Clouds that terrify our Minds blind and fortuitous? And are
 we disturbed by mere idle Sounds? A wandering Woman, who hath built in
 our Dominions a small City *on a Spot* she purchased; to whom we assigned a
 barren Tract of Land for Tillage, and imposed upon her the Laws of the

NOTES.

201. *Excubias Divûm.* A Watch of the
 Gods, i. e. sacred to the Service of the Gods.

204. *Media inter numina Divûm.* i. e. A-
 midst the Shines or Statues that represented the
 Gods.

206. *Maurusia gens.* i. e. *Mauritania. Vi-*
tervius, Lib. VIII. Cap. 2, *Maurusia quam*
nostrî Mauritaniam appellant.

206. *Nunc epulata.* This News, it seems,
 reached *Iarbas's* Ears, while he with his Peo-
 ple were feasting upon the Remains of the Sacri-
 fices that had been offered to *Jupiter Ammon*.
 Such solemn Sacred Banquets were usual among
 the *Heathens*, and at them it was always the
 Practice to pour forth Wine by way of Libation
 to the Gods.

207. *Lenæum bonorem.* Bacehus was called
Lenæus, either a *leniendâ mente*, as *Donatus* con-

tends, because Wine cheers the Mind; or rather
 from *leno*; *Torcular*, a *Wine-press*. Some of
 the best of the Wine was poured out as an Offer-
 ing to the Gods, and this is justly *honor Lenæus*,
 the Honour, or most excellent of *Bacchus's* Li-
 quor.

209. *Cæciquæ ignes.* I take *cæci* here, in the
 same Sense as Fortune is called blind, to signify
 fortuitous, not directed by Wisdom. *Inania mur-*
mura again may be taken in the Nominative
 Case, and the Words be construed thus: *An*
cæci ignes terrificant, & inania murmura miscent
animos? Others however make *murmura* the
 Accusative, and translate, *miscent, edunt, or ex-*
citant, raise vain idle Sounds, such as proceed
 from no Judgment or Design.

212. *Litus.* Because the Territory of *Car-*
thage lay along the Sea coast.

euique dedimus leges loci, reppulit nostra connubia, ac recepit Æneam suum dominum in regna. Et nunc ille Paris, cum semiviro comitatu, subnexum madentemque crinem Mæoniâ mitrâ, potitur rapto: quippe nos ferimus munera tuis templis, fovemusque inanem famam.

Omnipotens audiit eum orantem talibus dictis, tenentemque aras, et sitque oculos ad regia mœnia, et amantes oblitus melioris famæ. Tunc alloquitur Mercurium sic, ac mandat ei talia iussa: O nate, age, vade, voca Zephyros, et labere pennis;

Cuique loci leges dedimus, connubia nostra Reppulit, ac dominum Æneam in regna recepit: Et nunc ille Paris, cum semiviro comitatu, 215 Mæoniâ mentum mitrâ crinemque madentem Subnexus, rapto potitur: nos munera templis Quippe tuis ferimus, famamque fovemus inanem.

Talibus orantem dictis, arasque tenentem Audiit omnipotens, oculosque ad mœnia torfit Regia, et oblitus famæ melioris amantes. 221 Tunc sic Mercurium alloquitur, ac talia mandatur: Vade, age, nate, voca Zephyros, et labere pennis;

TRANSLATION.

Country, hath rejected our proffered Match, and hath taken Æneas into her Kingdom for her Lord and Husband. And now this other Paris, with his effeminate unmanly Train, having his Lydian Bonnet bound under the Chin, and his Locks bedewed with Odours, even he enjoys the ravished Prize: *This we have deserved*, because we bring Offerings to thy Temples, and please ourselves with the vain Name of *being thy Offspring*.

While in such *baughty* Terms he addressed his Prayer, and grasped the Altar, the Almighty heard, and turned his Eyes towards the royal Towers of Carthage, and the Lovers regardless of their better Fame. Then thus he bespeaks Mercury, and gives him these Instructions: Fly quick, my Son, call the Zephyrs, and

NOTES.

215. *Ille Paris.* He calls *Æneas Paris*, both to denote him effeminate, and a Ravisher, one who had carried off from him that Princess, whom he looked upon as his Property, and thought he had a Right to marry. In Allusion to which Rape he sits at the End of the Sentence, *rapto potitur*.

215. *Cum semiviro comitatu.* Is said in Allusion to the Manner of the *Pbrygians*, who were great Worshipers of the Goddess *Cebele*, whose Priests were Eunuchs.

216. *Mæoniâ mitrâ.* Mæonian or Lydian Mitre, a sort of Bonnet wore by the Lydian and Pbrygian Women, a Part of Dress which would have been quite infamous in a Man, especially when it had the redimicula or Fillets, wherewith it was tied under the Chin, *mentum subnexus*:

Vobis plectra croco et fulgenti murice cecis;

Desidia cordi; juvat indigere choreis;

Est nec manicæ et habent redimicula mitræ:

Quæ Pbrygiæ, neque enim Pbryges

ÆN. IX. 614.

Hence the Greeks called effeminate Persons *Επλυμνισται* and *οιτρεσσοι*. And *Jurénal*, inveighing against the Corruptions introduced into Rome from other Countries, mentions the *mitra* as an Ornament affected by lewd Women:

Ille quibus grata est plectra lupa barbara mitrâ.
Sat. III. 66.

218. *Famamque fovemus inanem.* These Words are capable of another Meaning; the *fama* here may signify the same Thing as *fama Deorum* in *Lucretius*, Lib. 1. 67. speaking of *Epicurus*:

*Primum Graius homo mortales tollere contra
Est oculos ausus, primasque obfistere contra;
Quem nec fama Deum, nec iulmina, nec mi-*
nistans

Murmure compressit caeli, &c.

In this Sense it may be rendered, *He fondly believeth the Fame, the idle vain Tradition of thy Divinity.*

219. *Arasque tenentem.* This was a Rite observed in the more solemn Acts of Religion, *Æn. XII. 201.*

Dardanumque ducem, Tyriâ Carthagine qui
nunc

Exspectat, fatisque datas non respicit urbes, 225
Alloquere, et celeres defer mea dicta per auras.

Non illum nobis genetrix pulcherrima talem
Promisit, Graiûmque idèd bis vindicat armis:
Sed fore, qui gravidam imperiis, belloque fre-
mentem

Italiam regeret, genus alto à sanguine Teucris 230
Proderet, ac totum sub leges mitteret orbem.

Si nulla accendit tantarum gloria rerum,
Nec super ipse suâ molitur laude laborem;

Ascanione pater Romanas invidet arces?

Quid struit? aut quâ spe inimicâ in gente mor-
ratur? 235

alloquereque Dardanum ducem, qui nunc exspectat in Tyriâ Carthagine, nonque respicit urbes datas satis; et defer mea dicta ad eum per celeres auras. Ejus p: liberrima genetrix non promisit nobis illum fore talem, idèdque bis vindicat illum armis Graiûm: sed promisit illum fore qui regeret Italiam gravidam imperiis, frementemque bello, qui proderet genus à alto sanguine Teucris, ac mitteret totum orbem sub suas leges. Si nulla gloria tantarum rerum accendit eum, nec ipse molitur laborem super suâ laude, paterne invidet Ascanio Romanas arces? quid struit? aut quâ spe moratur in inimicâ gente?

TRANSLATION.

on thy Pinions glide: To the Trojan Prince, who now loiters in Tyrian Carthage, nor regards the Cities allotted to him by the Fates, address yourself: And bear to him this my Message swiftly through the Skies. Not such a one fair Venus promised us in her Son, nor was it for this she saved him twice from the Grecian Sword; But a Prince who should rule Italy, a Land big with future Empire, and fierce in War, who should evince his Descent from Teucer's noble Blood, and bring the whole World under his Subjection. If he is not to be fired by the Glory of such heroic Deeds, nor will attempt any laborious Enterprize for his own personal Renown; can it consist with his paternal Affection to envy Ascanius the Glory of founding Rome's imperial Towers? What does he propose? Or with what Prospect lingers he so long among an unfriendly Race, nor once

NOTES.

Tingo aras, medioque ignes, et numina testor. Hence says Cicero: *Is si aram tenens juraret, crederet nemo.* Should he even lay his Hand on the Altar and swear to it, he would not be believed. Pin Flacco.

226. *Celeres per auras.* For celer, says Servius, or *celeriter*; of which Kind many Examples occur in Virgil and the other Poets.

228. *Bis vindicat.* He was twice rescued by Venus from impending Death, once in the Comate with Diomed, when he was struck to the Ground by the Blow of a huge Stone, and would certainly have been slain, if Venus had not thrown her Veil over him, and carried him off from the Fight, Iliad V. 315. And a second Time, when under her Conduct he escaped unhurt from the Flames of Troy, and through the midst of armed Enemies:

Descendo, ac, ducente Deo, flammam inter et hostes

Expedit: dant tela locum, flammæque recedunt. Æn. II. 632.

229. *Gravidam imperiis.* Quasi pariturum imperia, says Servius, vel unde multi imperatores possunt creari, whence many Heroes and brave Generals shall arise. The same beautiful Expression occurs, Georg. II. 5.

— *ibi pampineo gravidus autumnus*

Floret ager.—

229. *Belloque frementem.* Perhaps bello is here in the Dative, and then the Sense will be, impatiently raging for War.

235. *Inimicâ in gente.* This is said by Way of Anticipation, because of the Enmity between Rome and Carthage in After-times.

nec respicit Ausoniam prolem et Lavinia arva? Naviget: hæc est summa, hic esto illi nuntius nostri.

Dixerat: ille parabat parere imperio magni patris; et primum nescit aurea talaria pedibus; quæ portant eum sublimem alis, sive super æquora, seu super terram, pariter cum rapido flamine. Tum capit virgam: hæc ille evocat pallentes animas Orco, mittit alias sub tristia Tartara, dat adimitque somnos, et resignat lumina morte; fretus illâ agit ventos, et tranat turbida nubila. Jamque volans cernit apicem et ardua latera duri Atlantis, qui fuleit cælum vertice; Atlantis, cui piniferum caput assidue cinctum atris nubibus pulsatur et vento et imbri:

Nec prolem Ausoniam, et Lavinia respicit arva? Naviget. Hæc summa est: hic nostri nuntius esto.

Dixerat: ille patris magni parere parabat Imperio: et primum pedibus talaria nescit Aurea; quæ sublimem alis, sive æquora supra, 240 Seu terram, rapido pariter cum flamine portant. Tum virgam capit: hæc animas ille evocat Orco Pallentes, alias sub tristia Tartara mittit; Dat somnos, adimitque, et lumina morte resignat:

Illâ fretus, agit ventos, et turbida tranat 245 Nubila. Jamque volans, apicem et latera ardua cernit

Atlantis duri, cælum qui vertice fuleit; Atlantis, cinctum assidue cui nubibus atris Piniferum caput et vento pulsatur et imbri: 249

TRANSLATION.

regards his future Ausonian Offspring, and Lavinium's destined Fields? Bid him set Sail: No more, be this our awful Message.

He said: The God prepared to give Obedience to his high Father's Will: And first to his Feet he binds his golden Sandals; which by their Wings waft him through the Air sublime, whether over Sea or Land he soars, swift as the rapid Gales. Next he takes his Wand: With this he calls from Hell pale Ghosts, dispatches others to gloomy Tartarus, gives Sleep, or takes it away, and opens the Eyes which Death had sealed. Aided by this, he manages the Winds, on whose Wings he flies, and skims along the thick condensed Clouds. And now in his Flight he spies the Top and lofty Sides of stinty Atlas, who with his Summit props the Sky: Atlas, whose Head crowned with waving Pines is always encircled with lowering Clouds, and lashed with Wind and Rain:

NOTES.

241. *Rapido pariter eum flamine: Celeritate pari ventis.* Or it may be meant of the Assistance he received from the Winds in his Flight; which is hinted before in Verse 223, *Voca Zephyros*, and in the following 245th, *Illâ fretus agit ventos*. If so, the Translation will run thus: *His Wings, together with the rapid Gales, waft him through the Air.*

242. *Virgam.* Mercury's Rod or Caduceus, which was given him by Apollo in return for the Present he had made him of the Lyre. Mercury, in his Way to *Areadia*, having observed two Serpents going to fight, appeased them in an Instant, by throwing down this Rod before them. Hence a Rod wreathed about with two

Serpents became the Symbol of Peace.

244. *Lumina morte resignat.* Servius explains *resignat*, by *claudit, perturbat*; as if the Sense was that *Mercury seals the Eyes in Death. Turnebuz*, whom I follow, takes it in the contrary Sense, *he opens, he unseals*, and thinks *Virgil* is here alluding to the Roman Custom of opening the Eyes on the Funeral Pile, after they had been shut all the Time the Body lay in the House. *Plin. Lib. II. Cap. 37. Morientibus oculos operire, rursusque in roga patefacere, Quiritium magno ritu sacrum est: ita more condito, ut neq. e ab homine supremum eos spectari fas sit, et cælo non ostendi nefas.*

Nix humeros infusa tegit; tum flumina mento
 Præcipitant senis, et glacie riget horrida barba.
 Hic primùm paribus nitens Cyllenius alis
 Constitit; hinc toto præceps se corpore ad undas
 Misit, avi similis, quæ circum litora, circum 254
 Pisciferos scopulos, humilis volat æquora juxta:
 Haud aliter, terras inter cælumque, legebat
 Litus arenosum Libyæ, ventosque secabat,
 Materno veniens ab avo Cyllenia proles.
 Ut primum alatis tetigit magalia plantis,

*nix infusa tegit illius humeros -
 tum flumina præcipitant se men-
 to senis, et horrida barba riget
 glacie. Hic Cyllenius nitens pa-
 ribus alis primùm constitit; hinc
 præceps misit se toto corpore ad
 undas: similis avi, quæ volat
 humilis juxta æquora, circum
 litora, circum pisciferos scopulos.
 Cyllenia proles, veniens ab avo
 materno, haud aliter legebat li-
 tus arenosum Libyæ inter terras
 cælumque, secabatque ventos. Ut
 primum tetigit magalia alatis
 plantis,*

TRANSLATION.

Large Sheets of Snow enwrap his Shoulders: From his aged Chin headlong Tor-
 rents roll, and stiffening Icicles hang from his grizly Beard. Here first Cyllenius
 poising himself on even Wings alighted; hence with the Weight of his whole
 Body he flings himself headlong to the Floods; like the Fowl, which hovering
 about the Shores, about the fishy Rocks, flies low near the Surface of the Seas:
 Just so Maia's Son, shooting from his maternal Grandfire between Heaven and
 Earth, skimmed along the sandy Shore of Libya, and cut the Winds. So soon
 as he touched the Cottages of *Afric* with his winged Feet, he views *Æneas* found-

NOTES.

250. *Nix humeros infusa tegit.* Herodotus in
 Melpomene says of *Atlas*, *his Tops are never free
 from Snow either in Summer or Winter.* And *Pliny*,
 Lib. V. Cap. 1, says, *Vericem alis, etiam
 æstate, operire nivibus.*

251. *Præcipitant.* That is, *se præcipitant*,
 as in the second Book,

nox bumida cælo præcipitat.

252. *Cyllenius. i. e. Mercury*, whom *Maia*,
 the Daughter of *Atlas*, brought forth on Mount
Cyllene.

254. *Avi similis.* This Comparison, and in-
 deed the whole Passage, is in Imitation of *Ho-
 mer*, *Odyssey* V. 43, which I shall give the Rea-
 der in *Mr. Pope's* elegant Translation:

*He spoke: the God who mounts the winged
 Winds*

*Fast to his Feet his golden Pinions binds,
 That high thro' Fields of Air his Flight sustain
 O'er the wide Earth, and o'er the boundless
 Main,*

*He grasps the Wand that causes Sleep to fly,
 Or in soft Slumbers seals the wakeful Eye:
 Then shoots from Heav'n to high Pieria's Steep,
 And stoops incumbent on the rolling Deep.
 So wat'ry Fowl, that seek their fishy Food,
 With Wings expanded o'er the foaming Flood,
 Now sailing smooth the level Surface sweep,
 Now dip their Pinions in the bristling Deep.*

*Thus o'er the World of Waters Hermes flew,
 &c.*

The Fowl here referred to is called in *Homer*
λαῖον, which is thought to be either a Coot or a
Cormorant.

256, 257. *Haud aliter, &c.* These two
 Lines in all the other Editions run thus:

Haud aliter terras inter cælumque volabat;

Litus arenosum Libyæ ventosque secabat.

Pierius indeed has observed that some of the most
 ancient Copies change the Order of the Verses,
 and range them thus:

Haud aliter terras inter cælumque volabat,

Materno veniens ab avo Cyllenia proles,

Litus arenosum et Libyæ ventosque secabat.

Which tho' it takes away the Rhyme, which is
 so offensive to a delicate Ear, yet leaves a worse
 Fault behind, a Defect in the Sense. *Secabat
 ventos* is something; but what is the Meaning
 of *litus secabat*, unless it be, *be plowed or dug up
 the Shore*, an Idea quite foreign to the Purpose.
 We have therefore taken the Liberty to substitute
 Dr. Bentley's happy Emendation, which at
 once clears the Sense, changes a shocking Sound
 into agreeable Harmony, and makes *Virgil* speak
 his own proper Language. See Dr. Bentley's
 Note on *Hor.* Lib. I. *Carm.* XXXIV. 5. and
 Dr. Clarke's on the *Iliad*, Lib. V. 769.

259. *Magalia.* Either the Towers and Build-
 ings

conspicit Ænean fundantem arces, ac novantem tecta; atque ensis erat illi stellatus fulvâ iaspide, lanæque demissa ex humeris ardebat Tyrio murice: quæ munera dives Dido fecerat, et discreverat telas tenui auro. Continuo invadit eum: tu nunc locas fundamenta altæ Carthaginis, uxoriisque exstruis pulchram urbem, heu, oblite regni tuarumque rerum! Ipse Regnator Deum, qui torquet cælum et terras numine, demittit me tibi claro Olympo; ipse jubet me ferre tibi hæc mandata per celeres auras. Quid struis? aut quâ spe teris otia in Libycis terris? Si nulla gloria tantarum rerum movet te,

Ænean fundantem arces, ac tecta novantem 260
Conspicit; atque illi stellatus iaspide fulvâ
Ensis erat, Tyrioque ardebat murice læna,
Demissa ex humeris: dives quæ munera Dido
Fecerat, et tenui telas discreverat auro.
Continuo invadit: Tu nunc Carthaginis altæ 265
Fundamenta locas, pulchramque uxorius urbem
Exstruis? heu, regni, rerumque oblite tuarum!
Ipse Deum tibi me claro demittit Olympo
Regnator; cælum et terras qui numine torquet:
Ipse hæc ferre jubet celeres mandata per auras. 270
Quid struis? aut quâ spe Libycis teris otia terris?
Si te nulla movet tantarum gloria rerum,

TRANSLATION.

ing Towers, and raising new Structures: *At his Side* he wore a Sword all sparkling like Stars, with Gems of yellowish Jasper, and a Robe which glowed with Tyrian Purple hung waving from his Shoulders: Presents which wealthy Dido had given him, and whose Hands had interwove the varied Stuff with Threads of Gold. Forthwith he sharply accosts him: Is it for you to waste these important Moments in laying the Foundations of stately Carthage, and, the fond Slave of a Wife, raise a fair City for her? Regardless, alas, of your own Kingdom and nearest Concerns! *Know then*, I am sent down to you from the bright ethereal Mansions by the Sovereign of the Gods, who governs Heaven and Earth by his awful Nod. That same great Being ordered me to bear these his Instructions swiftly through the Air. What dost thou propose? Or with what Prospect dost thou waste thy peaceful Hours in the Territories of Libya? If you are to be wrought upon by none of these so glorious Incentives, and will attempt no la-

NOTES.

ings of Carthage, where Cottages once stood, as Æn. I. 425.

Miratur molem Æneas magalia quondam.
Or to the Huts of the African Shepherds, mentioned Geor. III. 340.

*Quid tibi pastores Libya, quid pascua versu
Prosequar, et raris habitata mapalia testis?*
261. *Stellatus iaspide fulvâ ensis erat.* i. e. The Hilt and Scabbard were studded with Gems sparkling like Stars, particularly with Jaspers, some of which, tho' not yellow throughout, are sprinkled with Drops of Gold. Servius tells us, it was a received Tradition that there was a Virtue in the Jasper-stone to assist Orators in their Pleadings. and that Græcebus was one of them for that Effect. This Notion Pliny also mentions, and ridicules it, Lib. XXXVII. 9.

262. *Læna.* Is, reckoned by Festus, Varro, and others, a rough Winter-garment, such as

was suitable to the Season, Verse 309.

Hiberno nobilis fidere classem.

265. *Continuo invadit.* The Word *invadit* shews the Nature of the Speech, and in what Manner Mercury is going to accost him. See the Note on Verse 304.

265. *Tu nunc, &c.* The Reader will observe here that a particular Emphasis lies upon the *nunc*; it implies, *Now after the Ruin of your Country, now when you have Enterprizes on foot* Moment to accomplish.

269. *Torquet.* Sometimes signifies the same with *regit*, or *sustinet*, as Æn. XII. 180.

— tuque inclyte Mavors

Cuncta tu qui bella, pater, sub numine torques,
271. *Teris.* Is a Word that implies Sloth and Remissness, as in Sallust: *Ibi triennio frustra trito.*

Nec super ipse tuâ moliris laude laborem ;
 Ascanium surgentem, & spes heredis Iuli
 Respice ; cui regnum Italiæ, Romanæque tellus
 Debentur. Tali Cyllenius ore locutus, 276
 Mortales visus medio sermone reliquit,
 Et procul in tenuem ex oculis evanuit auram.

At verò Æneas aspectu obmutuit amens ;
 Arrectæque horrore comæ, et vox faucibus hæsit.
 Ardet abire fugâ, dulcesque relinquere terras, 281
 Attonitus tanto monitu, imperioque Deorum.
 Heu ! quid agat ? quo nunc Reginam ambire fu-
 rentem

Audeat affatu ? quæ prima exordia sumat ? 284
 Atque animum nunc huc celerem, nunc dividit
 illuc,

In partemque rapit varias, perque omnia versat.
 Hæc alternanti potior sententia visa est :
 Mnesthea, Sergestumque vocat, fortemque Cloan-
 thum :

Classem aptent taciti ; socios ad litora cogant ;
 Arma parent ; et quæ sit rebus causa novandis 290

*nec ipse moliris laborem super tuâ
 laudæ, respice Ascanium surgentem,
 et spes heredis Iulii, cui
 regnum Italiæ, Romanæque tel-
 lus debentur. Cyllenius locutus
 tali ore, reliquit mortales visus
 in medio sermone, et procul eva-
 nuit ex oculis in tenuem auram.*

*At verò Æneas amens aspectu
 obmutuit ; comæque horrore ar-
 rectæ, et vox hæsit ejus
 faucibus. Ardet abire fugâ,
 relinquereque dulces terras, attoni-
 tus tanto monitu, imperioque Deo-
 rum. Heu ! quid agat ? quo
 affatu nunc audeat ambire fren-
 tem Reginæ ? quæ prima ex-
 ordia sumat ? Atque dividit ce-
 lerem animum nunc huc, nunc
 illuc, rapitque eum in varias
 partes, versatque per omnia. Hæc
 sententia visa est potior illi al-
 ternanti : Vocat Mnesthea, Ser-
 gestumque, fortemque Cloanthum,
 ut taciti aptent classem, cogant-
 que socios ad litora, parent arma,
 et dissimulent quæ sit causa
 novandis rebus :*

TRANSLATION.

borious Enterprize for your own personal Renown ; yet have some Regard at least to the rising Ascanius, and the Hopes of thine Heir Iulus ; for whom the Kingdom of Italy and the Roman Territories are destined by Fate. When thus the God had spoke, he dropped his visionary human Form in the midst of the Conference, and far beyond the Hero's Sight vanished into thin Air.

Mean While Æneas was by the Vision struck dumb, intranced in Fear and Wonder : His Hair with Horror stood on End, and his Tongue cleaved to his Jaws. He burns with Impatience to be gone, and leave the dear enchanting Land, awed by the thundering Message and dread Command of the Gods. But ah ! what can he do ? In what Terms can he now presume to solicit the Consent of the raving Queen ? With what Words shall he introduce the ungrateful Discourse ? And now this Way, now that, he swiftly turns his wavering Mind, snatches various Purposes by Starts, and rolls his shifting Soul on every Side. Thus fluctuating he fixed on this Resolution as the best : He calls to him Mnestheus, Sergestus, and the brave Cloanthus : Bids them with silent Care equip the Fleet, summon their social Bands to the Shore, furnish themselves with Arms, and artfully conceal the Cause of this sudden Change : In the mean Time that

NOTES.

277. *Mortales visus reliquit.* That is, says Servius, *Aut oculis se Æneæ sustulit, aut humanam reliquit effigiem quam sumperat ut ab Æneæ posset videri : quod melius.* It is proper to take it in this last Sense, to avoid a Tautology in the following Words, — *ex oculis evanuit.*

277. *Medio sermone.* That is, before Æneas had Time to make his Reply ; for *sermo*, says the same Critic, *est confabulatio duorum vel plurium.* A Conference between two or more Persons.
 E 293. *Quæ*

interea, quando optima Dido nefciat, et non speret tantos amores rumpi, sese tentaturum aditus, et quæ sint mollissima tempora sandi; quis sit dexter modus rebus. Omnes octûs læti parent ejus imperio, ac jussu sunt.

At Regina præsensit dolos (quis possit fallere amantem!) primaque excepit futuros motus, timens omnia tuta: eadem impia fama detulit ei furenti classem armari, cursumque parari. Sævit inops animi, incensaque bacchatur per totam urbem; talis qualis Thyias excita commotis sacris, ubi trieterica orgia sinuant eam, Baccho auditæ,

Diffimulent: sese interea, quando optima Dido Nesciat, et tantos rumpi non speret amores, Tentaturum aditus, et quæ mollissima sandi Tempora; quis rebus dexter modus. Ociûs omnes Imperio læti parent, ac jussu faceffunt. 295

At Regina dolôs (quis fallere possit amantem?) Præsensit, motusque excepit prima futuros, Omnia tuta timens: eadem impia fama furenti Detulit armari classem, cursumque parari. Sævit inops animi, totamque incensa per urbem Bacchatur; qualis commotis excita sacris 301 Thyias, ubi audito stimulant trieterica Baccho

TRANSLATION.

he himself, while indulgent Dido was ignorant of *what they were about*, and had no Apprehension that their Loves so well confirmed were to be dissolved, would explore the Avenues to *her Heart*, and *watch* the softest Moments of Address, what Means may most conduce to their Design. With joyful Speed they all obey *their Prince's* Commands, and put his Orders in Execution.

But the Queen (who can deceive a Lover?) was before hand in perceiving the Fraud, and the first who spied their future Motions, dreading *Danger even* where all was safe: The same malignant Fame conveyed the News to the frantic *Queen*, that they were equipping the Fleet, and preparing to set Sail. She rages even to Madness, and, *with Soul* inflamed, wildly roams through all the City; like a Bacchanal wrought up into enthusiastic Fury in celebrating the sacred *Mysteries of her God*, when the triennial Orgies stimulate *her Rage* at hearing

N O T E S.

293. *Quæ mollissima sandi tempora.* As well knowing that nothing is more true than that Maxim in Terence, Heaut. II. 3. 323. *In tempore venire omnium rerum primum est.* To this Purpose says Cicero, Lib. II. ad Fam. Ep. 16. *per magni refert, quo tibi hæc tempore epistola reddita sit: utrum eum sollicitudinis aliquid haberet, an cum ab omni molestia vacuus esset. Itaque ei præcepi, quem ad te misi, ut tempus observaret epistolæ tibi reddendæ. Nam quemadmodum coram qui ad nos in tempeste adunt, molesti sæpe sunt: sic epistolæ offendunt, non loco redditæ.*

301. *Commotis sacris.* Upon the moving of the sacred Symbols. *Commovere sacra*, according to Servius, was a Phrase made Use of by the Romans to signify the Opening of the Solemnities of particular Pagan Divinities on their high Festival-days, when their sacred Symbols were removed from their Temples, in order to be carried about in pompous Procession. Hence that Expression of Plautus in *Pseudulo*: *Soci tu*

profecto, mea si commovissim sacra, quo pacto et quantas soleam turbas dare. This was particularly the Practice in celebrating the Orgia or Mysteries of *Bacchus*, the Statues of that God were removed from his Temple, and carried about in Procession by his frantic Votaries. To which Rite *Horace* alludes, 1 Carm. XVIII. 11.

non ego te, candide Bassææ,

Invitum, quatiâ.

Some, by *commotum sacris*, understand the Brandishing of the Thyrsi, or sacred Srears; others, the Beating of the Cymbals. But all come to the same Sense.

302. *Thyias.* A Bacchanal, from *Θω*, to roar about with frantic wild Disorder.

302. *Trieterica.* The Mysteries of *Bacchus*, which were celebrated every third Year:

Ismaria celebrant repetita triennia Bacchæ.

Ovid. Met.

And elsewhere,

Tertia quæ. I hæc tempore bruma refert.

They

Orgia, nocturnusque vocat clamore Cithæron.
 Tandem his Ænean compellat vocibus ultro :
 Diffimulare etiam sperâsti, perfide, tantum 305
 Poffe nefas ? tacitusque meâ decedere terrâ ?
 Nec te noster amor, nec te data dextera quondam,
 Nec moritura tenet crudeli funere Dido ?
 Quin etiam hiberno moliris fidere classem, 309
 Et mediis properas Aquilonibus ire per altum ?
 Crudelis ! quid ; si non arva aliena domosque
 Ignotas peteres, & Troja antiqua maneret ;
 Troja per undosum peteretur classibus æquor ?

nocturnusque Cithæron vocat eam clamore. Tandem ultro compellat Ænean his vocibus : O perfide, sperâsti etiam te posse diffimulare tantum nefas ? tacitusque decedere meâ terrâ ? nec noster amor, nec dextera quondam data, nec Dido moritura crudeli funere tenet te ? Quin etiam moliris classem hiberno fidere, et properas ire per altum mediis aquilonibus, O crudelis ! quid ? Si tu non peteres arva aliena domosque ignotas, et antiqua Troja maneret, peteretur Troja classibus per undosum æquor ?

TRANSLATION.

Bacchus's Name, and the nocturnal Howlings on Mount Cithæron invite her. At length in these chiding Accusations she first accosts Æneas : And didst thou hope too, perfidious Traitor, to be able by dissembling Arts to conceal from me this thy wicked Purpose, and steal away in Silence from my Coasts ? Can neither our mutual Love, nor thy once plighted Faith, nor the Prevention of Dido's cruel untimely Death detain thy Flight ? Nay, such is your Impatience to leave me, that you rigg out your Fleet even in the rigorous Wintery-season, and haste to launch into the Deep amidst the roaring North-winds, ah, barbarous Man ! what Excuse can you plead ? Suppose you were not bound for a foreign Land and Settlements unknown, say old Troy was still remaining ; should you set Sail even for Troy on this tempestuous Sea ? But though there were no Danger,

NOTES.

They were instituted in Memory of Bacchus's three Years Expedition to India.

303. *Nocturnusque.* They were celebrated in the Night-time, and were therefore called *Nyctelia*.

303. *Cithæron.* A Mountain near Thebes in Beotia, according to some, a Part of Mount Parnassus, sacred to Bacchus ; for the two Tops of Mount Parnassus were dedicated, the one to Bacchus, and the other to Apollo, according to that of Lucan, Lib. VIII.

—*Parnassus gemino petit æthera colle, Mons Phœbo. Bromioque sacro.*

Whether the Bacchanals used to be called by loud Sounds, which they believed to proceed from Bacchus himself.

304. *Compellat.* Nothing is more remarkable in Virgil than the delicate Choice and Propriety of his Words, whereof we have particular Examples in his introducing his Speeches with Terms adapted to the Nature and Strain of the Discourse. Thus when Juno attacks Venus like an Enemy with a sly malicious Design, the Word is *aggredditur*, Verse 92. When Mercury falls

upon Æneas in severe reproachful Language, *invadit* is made use of, Verse 265. And here, when Dido throws out Accusations against Æneas for thinking to steal away from her like a Thief, a Term is used that is applied to a Criminal when arraigned before a Judge : *His Æneam compellat vocibus.* This Observation, tho' perhaps not always, yet I believe will generally hold.

305. *Etiam.* This Particle has here a particular Force and Significancy. As if she had said, Did you not only form so base a Design, but even hope to conceal it from me ?

305. *Hiberno fidere.* May either mean in general during the Winter Season, as *fidere* is used, Geor. I. *Quo fidere terrorem vertere—conveniat.* Or it may refer to the Constellation Orion, to whose influence the Storms are ascribed, Verse 52.

Dum pelago deseruit hiems, et agnosq. Orion.

310. *Mediis Aquilonibus.* The North-wind was quite contrary to Æneas, as he was to sail from Africa.

fugisse me? ego crote per has lacrymas etiamque dextram (quando ipsa jam reliqui nihil aliud mihi miseri.) per nostra connubia, per Hymenæos inceptos, si quid bene merui de te, aut si quicquam meum fuit dulce tibi; misereere labentis domus, et exue istam mentem, si quis licui adhuc sit prebus. Propter te Libycæ gentes, tyrannique Nomadum odere me, Tyrii infensi sunt mihi: propter te eundem pudor meus est extinctus, et prior fama quæ solâ adibam sidera: cui deferis me moribundam, hospes? quoniam hoc nomen sol me restat mihi de conjugē? quid moror? an dum frater Pygmalion destruat mea mœnia, aut Gætulus Iarbas ducat me captam? si qua soboles saltem suscepta fuisset mihi de te ante fugam, si quis parvulus Æneas luderet mihi in aulâ,

Mene fugis? per ego has lacrymas, dextramque tuam te, 314
(Quando aliud mihi jam miseræ nihil ipsa reliqui)
Per connubia nostra, per inceptos Hymenæos;
Si bene quid de te merui, fuit aut tibi quicquam
Dulce meum; misereere domus labentis; et istam
Oro, si quis adhuc precibus locus, exue mentem.
Te propter, Libycæ gentes, Nomadumque tyranni
Odere, infensi Tyrii; te propter eundem, 321
Extinctus pudor, et, quæ solâ sidera adibam,
Fama prior: cui me moribundam deferis, hospes?
Hoc solum nomen quoniam de conjugē restat.
Quid moror? an mea Pygmalion dum mœnia
frater 325
Destruat? aut captam ducat Gætulus Iarbas?
Saltem, si qua mihi de te suscepta fuisset
Ante fugam soboles; si quis mihi parvulus aulâ

TRANSLATION.

in the Voyage, yet will you fly from me? By these my flowing Tears, by that plighted Right-hand of thine (since I have left nothing else to myself now, a Wretch forlorn) by our Nuptial-rites, by our Conjugal-loves just begun; if I have deserved any Thanks at thy Hand, or if ever you saw any Charm in me, pity, I implore thee, a falling Race, and, if yet there is any Room for Prayers, lay aside your cruel Resolution. For thy Sake have I incurred the Hatred of the Libyan Nations, of the Numidian Princes, and made the Tyrians my Enemies: For thy Sake have I sacrificed my Honour, and, what alone raised me to the Stars, my former Fame: To whom dost thou abandon dying Dido, ah, cruel Guest! since instead of a Husband's endearing Name only this remains? What wait I for? Is it till my Brother Pygmalion lay this City of mine in Ashes, or till Iarbas, the Getulian Prince, carry me away his Captive? Had I but enjoyed Offspring by thee before thy Flight; had I a young Æneas to play in my Hall,

NOTES.

316. *Per inceptos Hymenæos.* Qui novitate sunt dulces. Servius.

320. *Nomadum.* See the Note on Verse 40.

320. *Nomadumque tyranni.* The ancient Romans used the Word *tyrannus* and *rex* promiscuously, as *Æn.* VII. 266.

Parvulus mihi parvulus erit dextram tetigisse tyranni.

322. *Pudor, et, quæ solâ sidera adibam, fama.* This is that Female virtue which exalts the Sex to the Stars, and wherein consists their true Honour, the Loss of which is irreparable. *Plautus* emphatically calls it a *Maids's Portion*: *Non ego illam mihi dorem ducere esse, quæ dos dicitur: sed pudicitiam, et pudorem, et sedatum cu-*

pidinem. *Amp.* II. 209. So *Terence*: *Tum proterea, quæ secunda ei dos erat, periit, pro virgine dari nuptur: non potest.* *Ad.* III. 2. 48. On this Account the *Ejthet vilis*, *despicable*, is given to *Europa* after the Loss of her Honour:

Vilis Europa, — vid non cessas?

Hor. *Carm.* III. *Ode* XXVII. 57.

328. *Ante fugam soboles.* The ancient *Manuscripts* read *suboles* with a *u*, and *Pierius* in this Place quotes two Examples from ancient Monuments where it is so written; agreeably to the Etymology of the Word, which is derived from *subolescere*.

Luderet Æneas, qui te tantum ore referret; 329
Non equidem omnino capta aut deserta viderer.

Dixerat. Ille Jovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem pauca refert: Ego te, quæ plurima fando
Enumerare vales, nunquam, Regina, negabo 334
Promeritam; nec me meminisse pigebit Elisë,
Dum memor ipse mei, dum spiritus hos reget artus.
Pro re pauca loquar: nec ego hanc abscondere
furto

Speravi, ne finge, fugam; nec conjugis unquam
Prætendi tædas, aut hæc in fœdera veni.

qui tantum referret te ore, equidem non omnino viderer capta aut deserta.

Dido dixerat. Ille tenebat lumina immota monitis Jovis, et obnixus premebat curam sub corde. Tandem refert pauca: O Regina, ego nunquam negabo te promeritam esse plurima de me, quæ vales enumerare fando: nec pigebit me meminisse Elisë, dum ego ipse ero memor mei, dum spiritus reget hor artus: loquar pauca pro re: ego nec speravi abscondere hanc fugam furto, ne finge; nec unquam prætendi tædas conjugis, aut veni in hæc fœdera.

TRANSLATION.

were it but to give me the Image of your Person and Features, I should not indeed have thought myself quite a Captive and forlorn. She said: He, over-awed by the Commands of Jove, held his Eyes unmoved, and with hard Struggle suppressed the anxious Passion in his Heart: At length he briefly replies: That you, O bounteous Queen, have conferred on me numerous Obligations, which you may recount at large, I never shall disown: And I shall always remember Eliza with Pleasure, while I have any Remembrance of myself, while I have a Soul to actuate these Limbs. But to the Point in Debate I shall briefly speak: Believe me, I neither thought by Stealth to have concealed from you this my Flight, as you call it; nor can you charge me with Breach of Faith, since I never coloured over our Loves with the Name of lawful Nuptials, nor came I

NOTES.

329. *Qui te tantum ore referret.* Some ancient Copies read *qui te tamen*, an Expression full of Love, implying, that, however desirous Dido was of having Offspring by Æneas, she would not indulge that Desire, if the Son was not to resemble, and be the Image of the Father. Some explain the *Weris* as they are commonly read, *qui te tantum*, &c. as if Dido meant that she did not wish the Son to resemble Æneas in his Mind, in his Cruelty and Heart-hardenedness, but only in his Person and Features, *qui referret te tantum ore*, non moribus; but this Sentiment, tho' suitable enough to that Fury and Despair of Mind into which she is wrought up afterwards, yet can by no Means agree with the present Strain of her Discourse, which is full of Tenderness, soft Address, Prayer, and moving Expostulation: Therefore the juster Sense is what we have given in the Translation, that, if she could not enjoy his Person, it would have been some Alleviation of her Distress, had she but been possessed of a Son by him, to set his dear Image always before her Eyes.

330. *Capta aut deserta.* Ruæus translates

capta by *decepta*, *betrayed*, *seduced*; but this is a harsh Expression, that must have irritated Æneas, instead of moving his Compassion, which is the Point she labours in this first Speech. And, therefore, I take *capta* to refer to what she had said, Verse 326.

— *aut captam ducat Gælus Iarbas.*

In order to print her Distress to Æneas in the more lively Colours, she represents him as the Person on whom she depended for Protection; and, now that he was going to abandon her, considers herself as quite helpless, forlorn, deserted, left a Prey to her Enemies, and already made their Captive. This is the dreary Image that haunts her disturbed Fancy by Day, and her Dreams by Night, Verse 466.

— *semper, ut relinqui*

*ſola ſibi, ſemper longam in omittata videtur
Ire anim, et Tyrios deſerta querere terra.*

337. *Neque ego hanc abscondere.* This is in answer to the first Part of her Charge: *Disſimulare etiam ſperavi*, &c. 335.

338. *Nec conjugis unquam prætendi tædas.* Refers to her second Charge: *Nec te noſter amor, nec*

*Si fata paterentur me ducere vitam
meis auspiciis, et componere curas
meâ sponte; primùm colerem urbem Trojanam,
dulcesque reliquias meorum; alta tecta
Priami manerent, et meâ manu
posuisssem vicibus Pergama victis.
Sed nunc Grynæus Apollo jussit me
capeffere magnam Italiam, Lyciæ sortes
jussere capeffere Italiam. Hic est meus
amor, hæc est mea patria. Si arces
Carthaginis,*

*Me si fata meis paterentur ducere vitam
Auspiciis, et sponte meâ componere curas;
Urbem Trojanam primùm, dulcesque meorum
Reliquias colerem; Priami tecta alta manerent;
Et recidiva manu posuisssem Pergama victis.
Sed nunc Italiam magnam Grynæus Apollo,
345 Italiam Lyciæ jussere capeffere sortes.
Hic amor, hæc patria est. Si te Carthaginis arces*

TRANSLATION.

hitherto to make such a Contract. Had the Fates left me free to conduct my Life by my own Direction, and ease my Cares by Means of my own choosing; my first Regards had been shewn to Troy and the dear Relicks of my Country; Priam's lofty Palace should now remain, and with this Hand I had repaired the Walls of Pergamus, raised again from Ruin. But now to famed Italy Apollo worshipped at Grynæum, to Italy the Lycian Oracles have commanded me to repair: This is now *by Necessity become* the Object of my Love, this my Country. If you, a Phœnician born, *have left your Native-home, and here* fondly doat upon

NOTES.

nee te data dextera quondam. I never celebrated the Nuptial-rites with you, or coloured over our Loves with the Name of Marriage. This, the Poet had told us before, was the specious Pretext which Dido herself had framed, in order to excuse her Frailty:

Conjugium vocat, hoc prætexit nomine culpam.
Verse 127.

340. *Me si fata meis, &c.* This Passage furnishes the Critics with a specious Handle to condemn *Æneas* of monstrous Ingratitude and Insensibility. Was it not enough for him, say they, to let *Dido* know he was forced by the Destinies to go elsewhere, without insulting her with an open Declaration that he preferred other Objects to her?

*Me si fata meis paterentur ducere vitam
Auspiciis, et sponte meâ componere curas;
Urbem Trojanam primùm, dulcesque meorum
Reliquias colerem, &c.*

But we will not think *Æneas* so much to blame if we consider the true Meaning of his Words, which in short is this: *Dido* had urged him to stay; he replies, it was not in his Power, because the Destinies opposed it: In Proof of which he gives her to understand, that, if they had left him to his own Choice, he would never have quitted his Native-country, he would have rebuilt Troy that now lay in Ashes. This is not to say, that, if I had been at my Liberty, I would have forsaken you, and gone Home to repair Troy; but I would never have formed any other Design but

that of rebuilding my Native-city, and of recovering my Country from Desolation, had not the same Destinies, that now force me to quit *Carthage*, compelled me first to leave my Country. 'Tis the same Reason with what he pleads in his own Behalf when he sees *Dido* in the infernal Regions:

—Per sidera juro,
Per Superos, et si qua fides tellure sub imâ est,
Invisus, regina, tuo de litore cessi.
Sed me jussit Dæm, quæ nunc has ire per umbras.
Per loca fœta sita, cogunt, noctemque profundam.

Impetus non fuit—

What makes the Objection appear the more specious is, that *Virgil* uses *colerem* for *coluisssem*; but I have observed many Instances where the Imperfect of the Subjunctive has the Signification of what is called the Plusquamperfect; and that it is so here, appears both from the Sense, and from its being joined with *posuisssem* in the following Line.

344. *Re idem.* That is, says *Servius*, *Post casum restructa.*

345. *Grynæus Apollo.* This Epithet is given to *Apolon* from *Gryna*, the original Name of *Clazomenæ*, a City in *Æolia*, near which was a Grove called *Grynæum*, where *Apollo* had an Oracle of great Antiquity.

346. *Lyciæ sortes.* Lycia is a Country in *Asia Minor*, to which belonged the City *Patara*, where:

Phœnissam, Libycæque aspectus detinet urbis;
 Quæ tandem Aufoniâ Teucros confidere terrâ,
 Invidia est? et nos fas extera quærere regna. 350
 Me patris Anchisæ, quoties humentibus umbris
 Nox operit terras, quoties astra ignea surgunt,
 Admonet in somnis, et turbida terret imago;
 Me puer Ascanius, capitisque injuria cari, 354
 Quem regno Hesperix fraudo, et fatalibus arvis:
 Nunc etiam interpretes Divûm Jove missus ab
 ipso,

Testor utrumque caput, celeres mandata per
 auras

Detulit. Ipse Deum manifesto in lumine vidi
 Intransem muros, vocemque his auribus hausi.
 Desine meque tuis incendere, teque querelis: 360
 Italiam non sponte sequor.

Talia dicentem jamdudum averfa tuetur,

*aspectusque Libycæ urbis detinet
 te Phœnissam; quæ tandem in-
 vidia est Teucros confidere in Au-
 foniâ terrâ? fas sit et nos quæ-
 rere extera regna. Quoties nox
 operit terras humentibus umbris,
 quoties ignea astra surgunt, tur-
 bida imago patris Anchisæ ad-
 monet et terret me in somnis: me
 admonet puer Ascanius, injuria-
 que cari capitis ejus quem frau-
 do regno Hesperix et fatalibus
 arvis. Nunc etiam interpretes
 Divûm, missus ab ipso Jove (te-
 stor utrumque caput) detulit mi-
 hi mandata per celeres auras.
 Ego ipse vidi Deum, in mani-
 festo lumine, intransem muros,
 basique vo em his auribus. De-
 sine incendere meque teque tuis
 querelis: sequor Italiam non
 sponte.*

*Dido jamdudum averfa tuetur,
 illum dicentem talia,*

TRANSLATION.

the Towers of Carthage, and are captivated with the Sight of a Libyan City, why need you be dissatisfied that we Trojans settle in the Land of Aufonia? Let us too have the Privilege to go in quest of foreign Realms. What Time the Night overspreads the Earth with humid Shades, what Time the sparkling Stars arise, the *pale* troubled Ghost of my Father Anchises visits me in my Dreams, and with dreadful Summons urges *my Departure*: My Son Ascanius *calls* me *hence*, and the Injury done my Darling Boy, whom I defraud of the Hesperian Crown, and his destined Dominions. Nay more, *even* now the Messenger of the Gods, dispatched from Jove himself (I call them both to witness) swift gliding through the Air, bore to me his high Commands: Myself beheld the God in conspicuous Brightness entering your Walls, and with these Ears I received his Voice. Cease *then* from tormenting yourself and me by your *vain* Complaints: The Italian Coasts I pursue, not out of Choice, *but forced by Fate*.

Thus while he speaks, *the Queen* views him all along from the Beginning with

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where the same God had another famous Oracle mentioned above, Verse 143. This and some other Oracles were called *Sortes*, *Lots*, either because they determined the Consulter's Lot, whether prosperous or adverse; or rather, because the Response of the God was gathered from drawing Lots, throwing Dice, or some such contingent Methods, which were believed to be under the Direction of the God.

350. *Et nos fas, &c. i. e. Fas sit et nos quærere, let us too be allowed.* If we make it *fas est*, as *Ruvius* seems to understand it, the Mean-

ing will be, *Besides, it is our Duty, or it would even be impious in us not to go in quest of a foreign Kingdom.* For *fas* signifies what is right, or a Duty towards the Gods, as *jus* does what is right, and fit in respect of Men.

359. *Potemque his auribus hausi.* This is a Pleonasm common in most Languages, which adds Strength to the Affirmation. So *Terence*, *Hec. III. 3. 3. Partim quæ perpexi his oculis, partim quæ accepi auribus.*

362. *Jamdudum.* See the Note on the first Verse of this Book.

volvens oculos huc illuc : pererratque illum totum tacitis luminibus, et accensa profatur sic : O perfide, nec est Diva parens tibi, nec Dardanus auctor tui generis, sed horrens Caucasus genuit te in duris cautibus, Hyrcanæque tigres admorunt tibi ubera. Nam quid ego diffimulo ? aut ad quæ majora referro me ? num ingemuit nostro fletu ? num flexit lumina ? num victus dedit lacrymas ? aut miseratus est me amantem ? Quæ anteferam quibus ? jam jam nec maxima Juno, nec pater Saturnius aspiciet hæc æquis oculis. Tuta fides est nusquam. Excepi eum ejectum litore, egentem, et demens locavi eum in parte mei regni : reduxi classem amissam, reduxi socios ejus à morte.

Huc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur :
Nec tibi Diva parens, generis nec Dardanus
auctor,
Perfide, sed duris genuit te cautibus horrens 366
Caucasus, Hyrcanæque admorunt ubera tigres.
Nam quid diffimulo, aut quæ me ad majora referro ?
Num fletu ingemuit nostro ? num lumina flexit ?
Num lacrymas victus dedit, aut miseratus amantem est ?
Quæ quibus anteferam ? jam jam nec maxima
Juno, 371
Nec Saturnius hæc oculis pater aspiciet æquis.
Nusquam tuta fides. Ejectum litore, egentem,
Excepi, et regni demens in parte locavi :
Amissam classem, socios à morte reduxi. 375

TRANSLATION.

Looks of Distaste and Aversion, rolling her Eyes hither and thither, and with silent Glances surveys his whole Person, then thus inflamed with Wrath breaks forth : Nor Goddes gave thee Birth, perfidious *Monster* ! nor is Dardanus the Founder of thy Race, but frightful Caucasus on ragged flinty Cliffs brought thee forth, and Hyrcanian Tygers gave thee Suck : For why should I dissemble ? Or for what greater Injuries can I be reserved ? Did he so much as sigh in my deepest Distress ? Did he once move his Eyes ? Did he, overcome with Pity, shed a Tear, or compassionate me in the Anguish of my Love ? Where shall I begin my Complaint : Now nor Juno, our mighty Protectress, nor Jove himself, the common Father of the World, considers these my Wrongs with due Regard. Firm Faith no where subsists. I received him an Outcast on my Shores, an indigent Wretch, and, Fool that I was, settled him in Partnership of my Crown : His shipwrecked Fleet I renewed, his Friends from Death I saved. Ah ! I am

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365. *Nec tibi Diva parens.* Here Dido grows outrageous, and, finding Æneas deaf to all Prayers and Intreaties, breaks forth into the most bitter Invektives. She first recalls all the fine Things she had said of him before in the Fondness of her Affection ; and instead of

Credo equidem, nec vana fides, genus est Deorum,

boldly asserts,

Nec tibi Diva parens, generis nec Dardanus auctor, &c.

367. *Caucasus.* An inhospitable Mountain, dividing Scythia from India ; it lies between the Caspian and Euxine Seas.

367. *Hyrcanæque tigres.* Hyrcania, a Country in Asia, antiently a Part of Partbia, lying between Media to the West, and Margiana to the East, having the Caspian Sea on the South ; its modern Name is *Taberestan*, and is under the Dominion of the *Persians* : This Country is infested with Panthers, Leopards, Tygers, and such like Savages.

369. *Num lumina flexit.* Refers to *ille Jovis monitis immota tenebat lumina.*

373. *Nusquam tuta fides.* Neither among Men, says *Ruus* who violate Faith at random, nor among the Gods, who suffer it to be violated with Impunity. *Fides* here may signify Trust,

Heu ! furiis incensa feror : Nunc augur Apollo,
Nunc Lyciæ fortes, nunc et Jove missus ab ipso
Interpres Divum fert horrida jussa per auras.
Scilicet is Superis labor est ; ea cura quietos 379
Solicitat ! neque te teneo, neque dicta refello.
I, sequere Italiam ventis ; pete regna per undas ;
Spero equidem mediis, si quid pia numina possunt,
Supplicia hausurum scopulis ; et nomine Dido
Sæpe vocaturum : sequar atris ignibus absens :

Heu ! feror incensa furiis : nunc Augur Apollo, nunc Lyciæ fortes, et nunc interpres Divum missus ab ipso Jove fert horrida jussa per auras. Scilicet is est labor Superis, ea cura sollicitat eos quietos. Ego neque teneo te, neque refello tua dicta. I, sequere Italiam ventis, pete regna per undas. Ego equidem spero te hausurum supplicia in mediis scopulis, si pia numina possunt quid, et sæpe vocaturum Dido nomine. Ego absens sequar te atris ignibus :

TRANSLATION.

all on Fire, I am distracted with Fury to hear him thus impudently alledge : " Now the prophetic Voice of Apollo warns me away ; now the Lycian Lots, and now the Messenger of the Gods, dispatched from Jove himself, through the Air conveys to me the horrid Mandate." A worthy Employment, no Doubt, for the Powers above, a weighty Concern to disturb them in their peaceful State. *It were easy to confute you ; but* I neither detain you, nor argue against what you have said. Go, speed your Way for Italy with the Winds, pursue this Kingdom of yours over the Waves. I hope, however (if the just Gods have any Power) thou shalt suffer the Punishment *thy Crimes deserved, by being shipwrecked* on the intervening Rocks, and *there* often call on injured Dido's Name. I, though absent, will pursue *thy guilty Mind like a Fury, armed with black vengeful Flames :*

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Trust, and then the Meaning will be, *No where, neither in Heaven nor Earth, in Gods nor Men, can one securely trust.* Turnebus explains it, *non tutum est quenquam in fidem recipere, it is not safe to take any one under your Protection, since even the shipwrecked, outcast Æneas, whom I so kindly received, has proved ungrateful and perfidious.*

376. *Nunc augur Apollo, &c.* Refers to what Æneas had said above, Verse 345.

Sed nunc Italiam magnam Grynaeus Apollo, Italiam Lyciæ jussere capeffere sortes,
And Verse 356.

Nunc etiam interpres Divum, &c.

381. *I, sequere Italiam ventis ; pete regna per undas.* This Quintilian gives us as an Instance of the ironical Stile. Nothing is more in the Character of an injured Lover, than thus to order him to do the very Thing that is most contrary to her Inclination. Servius too observes, that the commands it in a Way that implies Dissuasion, by mentioning the *Winds* and *Waves*, terrible Names, that served to remind him of his Danger, and by using the Word *sequere*, as if *Italy* fled from him.

382. *Medius scopulis.* May be meant of those

Rocks that are in the Mid-way between *Affric*, *Sicily*, and *Sardinia*.

383. *Supplicia hausurum scopulis.* So Cicero, in one of his Orations, says, *Laetum non hausimus majorem, ille animi non minorem.* Perhaps the Word *hausire*, to drink in, here made Use of, has an Allusion to the Death she hoped he would die, namely, that of drowning ; which was reckoned the peculiar Punishment reserved by Heaven for perfidious Lovers, as in *Ovid*, *Epist. Did. ad Æn.* 57.

Nec voluisse fidem tentantibus æquora prodest, Perfidie pœnas exigit ille locus.

Præcipue cum lusus amor, quia mater amorum Nuda Cytheriacis edita fertur aquis.

384. *Sequar atris ignibus absens.* Ater signifies sometimes fierce, cruel, as *Geor. IV.* 407, *atraque tigris.* *Atris ignibus* refers to the known Representation of the Furies, who were armed with Torches, which Cicero explains of the Stings and galling Torments of a guilty Conscience. See *Æn.* III. 331. The Meaning therefore is, that the Remembrance of *Dido*, whom he had abandoned, tho' absent, would still haunt his guilty Mind like a grim Fury. This Satisfaction she would have while in Life, and then

et, cum frigida mors seduxerit
artus animâ, umbra adero tibi
in omnibus locis: O improbe,
dabis pœnas: ego audiam, et
hæc fama veniet mihi sub imis
Manes. His dictis abruptit
sermonem medium, et ægra fugit
auras; avertitque et aufert se
ex oculis, linquens eum metu
cunctantem et parantem dicere
multa. Famulæ suscipiunt eam,
referuntque marmoreo thalamo
ejus collapsa membra, reponunt-
que stratis.

At pius Æneas, quanquam
cupit solando lenire eam dolen-
tem, et avertere ejus curas dictis,
gemens multa, labefactusque
animum magno amore,

Et, cum frigida mors animâ seduxerit artus, 385
Omnibus umbra locis adero. Dabis improbe,
pœnas.

Audiam, et hæc Manes veniet mihi fama sub
imos.

His medium dictis sermonem abruptit, et auras
Ægra fugit, seque ex oculis avertit et aufert;

Linquens multa metu cunctantem et multa paran-
tem 390

Dicere. Suscipiunt famulæ, collapsaque membra
Marmoreo referunt thalamo, stratisque reponunt.

At pius Æneas, quanquam lenire dolentem
Solando cupit, et dictis avertere curas,
Multa gemens, magnoque animum labefactus a-
more, 395

TRANSLATION.

And, when cold Death shall dis sever from the Soul *these* Limbs, my Ghost shall
haunt thee in every Place: Vengeance, Miscreant! awaits thee: I shall hear *it*;
even in the deep infernal Shades *these glad* Tidings shall reach me. With *these*
Words she breaks off in the Middle of the Conference, and sickening shuns the
Light: *Suddenly* she turns about, and flings away out of *the Hero's* Sight, leaving
him greatly perplexed through Fear, and preparing to make a thousand Apologies.
Her Maids lift her up, bear her fainting Limbs into her Marble Bed-chamber, and
gently lay her on the royal Couch.

Mean While the pious Prince, though by *all* solacing Means he is solicitous to
ease her Grief, and by *soothing* Words to divert her Anguish, heaving many a
Sigh, and staggered in his Mind by *the* mighty Power of Love; yet he gives O-

NOTES.

In the next Words, *Et, cum frigida mors, &c.* she rejoices at the Thought of being disengaged by Death from the Shackles and Incumbrance of a Body, when her Ghost should be at liberty to range over the Universe, and pursue him wherever he went. *Servius*, however, explains *arvis ignibus* of the black or dreary Flames of *Did's* Funeral-pile. To take *absens*, with *Dr. Trapp*, and some others, for *mortua*, as we say of a Person when dead, *he is gone*, seems forced and unnatural; besides that, it makes *Virgil* guilty of mere Tautology in the following Line.

385. *Et, cum frigida mors, &c.* The same Sentiment is thus expressed by *Horace*, Epod. V.

Quin, ubi perire jussus est spirare,

Nocturnus a curram furor;

Pitæque vultus umbra curis angustibus,

Quæ vix Deorum est Mors;

Et inquietis afflicto pectore curis,

Pavoris somnus aufertur.

386. *Omnibus umbra locis adero.*—*Manes* veniet mihi sub imos. The Ancients observed a threefold Distinction in the immortal Part of the human Nature, viz. the Phantom or Shade, *umbra*, which commonly frequented the Place where the Body was interred, or haunted those Abodes to which it had been accustomed in Life; the *Manes*, which was confined to the infernal Regions; and the *Spirit*, which returned to Heaven, its original Habitation, according to those Verities ascribed to *Osiris*:

— *tumulum circumvolat umbra,*

non scabit mores, furibus astra petit.

And this furnishes us with a sufficient Answer to Mr. Bayle's Criticism: If, says he, *Dido's* Ghost was to be every where with *Æneas*, what Need was there that she should wait in Hell for the News of his Misfortunes? See Bayle's Dict. in *Clémence*. The Answer is, That whilst her *Cura* or Shade haunted *Æneas* over the

Jussa tamen Divum exsequitur, classemque revisit.
Tum verò Teucri incumbunt, et litore celsas
Deducunt toto naves: natat uncta carina,
Frondeutesque ferunt remos, et robora filvis
Infabricata, fugæ studio. 400

Migrantes cernas, totâque ex urbe ruentes.
Ac veluti ingentem formicæ farris acervum
Cum populant, hyemis memores, tectoque repo-
nunt,

It nigrum campis agmen, prædamque per herbas
Convectant calle angusto; pars grandia trudunt
Obnixæ frumenta humeris; pars agmina co-
gunt, 406

Castigantque moras: opere omnis semita fervet.
Quis tibi tunc, Dido, cernenti talia sensus?

tamen exsequitur jussa Divum,
revisitque classem. Tum verò
Teucri incumbunt, et deducunt
celsas naves toto litore: uncta
carina natat, feruntque sylvis
frondeutes ramos, et robora in-
fabricata, præ studio fugæ. Cer-
nas eos migrantes, ruentesque ex
totâ urbe. Ac veluti cum for-
micæ memores hyemis populant
ingentem acervum farris, repo-
nuntque tecto, nigrum agmen in
campis, convectantque prædam
per herbas in angusto calle;
pars obnixæ humeris trudunt
grandia frumenta; pars cogunt
agmina, castigantque moras:
omnis semita fervet opere.

O Dido, quis sensus tunc erat
tibi cernenti talia?

TRANSLATION.

bedience to the Commands of the God, and revisits his Fleet. Then, indeed, the Trojans intently ply *their Work*, and launch the Ships all along the Shore: The pitchy Keel now floats; through eager Haste to sail, they bring from the Woods Oars unstripped of Leaves, and unfashioned Timber. You might have seen them removing to the Shore, and pouring from all Quarters of the Town: As when a Swarm of Ants, mindful of approaching Winter, plunder a large Granary of Corn, and hoard it up in their Cell; the black Battalion marches over the Plains, and along the narrow Track they convey their Booty through the Meadows: Some, shoving with their Shoulders, push forward the cumbrous Grains; some rally the straggling Bands, and chastise those that lag behind: The Path all glows with the Work.

Unhappy Dido, how wast thou then affected with so sad a Prospect? What

NOTES.

the Earth, her *Manes* remained in Hell, expecting and wishing to hear bad News of him.

402. *Ac veluti—cum formicæ, &c.* These little Insects are very fit Examples of Labour, Assiduity, and Foresight:

*Parvula, nam exemplo est, magni formicæ la-
boris*

*Ore trahit quodcumque potest, atque addit ac-
ceruo*

*Quem fruit, baud ignara ac non in aula fu-
turi.* Hor. Sat. Lib. I. 1. 33.

This Comparison *Fulvius Ursinus* observes *Virgil* had imitated from the fourth Book of *Apollonius Rhodius's Argonautics*.

405. *Convectant.* This Word represents those little Animals trudging often backward and forward, and returning again and again to their Carts full loaded, like Soldiers reaping the Spoils of an Enemy:

Convectare juvat prædas et vivere rapto.

Æn. VII. 749.

We may observe in what strong Language this Simile is conveyed: *Populant ingentem acervum,—reponunt tecto.*—*it nigrum campis agmen,—prædam convectant,—pars tradunt grandia frumenta,—obnixæ humeris.*—All this shews how, by the Force of Expression, by elegant Figures, and proper Images, the lowliest Subjects may be raised to true sublime.

405. *Tradunt obnixæ humeris.* By this the Poet gives us a lively Idea both of their Eagerness and Strength, which *Pliny* observes to be surprisingly great, considering the small Size of the Animal: *Si quis comparet onera corporibus eorum, jateant nullis portione suæ esse majores.* This Circumstance of their shoving forward the larger Grains with their Shoulder, the same *Virgil* contains even in *Æneid's* own Words:

quosve gemitus dabas? cum prospiceres ex summâ arce litora latè fervere, videresque ante oculos totum æquor misceri tantis clamoribus? O improbe amor, quid non cogis mortalia pectora facere? Iterum cogitur ire in lacrymas, iterum tentare cum precando, et supplex submittere animos amor: ne quid relinquat in expertum, moritura frustra. O Anna, vides properari in toto litore circum; convenere undique; carbasus jam vocat auras; et læti nautæ imponere coronas puppibus.

Quosve dabas gemitus, cum litora fervere latè Prospiceres arce ex summâ, totumque videres 410 Misceri ante oculos tantis clamoribus æquor? Improbe amor, quid non mortalia pectora cogis! Ire iterum in lacrymas, iterum tentare precando Cogitur, et supplex animos submittere amor; Ne quid inexpertum, frustra moritura, relinquat. Anna, vides toto properari litore circum; 416 Undique convenere; vocat jam carbasus auras, Puppibus & læti nautæ imponere coronas.

TRANSLATION.

Groans didst thou utter, when from thy lofty Tower thou beheldest the Shore in its wide Extent filled with bustling Crouds, and saw full in thy View the whole watery Plain resounding with such mingled Shouts of the departing Crew. Imperious, unrelenting Love, how irresistible is thy Sway over the Minds of Mortals! She is constrained once more to have Recourse to Tears, once more to assail *his Heart* by Prayers, and in a suppliant Strain to subject all the Powers of her Soul to Love: Left, by leaving any Means unattempted, she should throw away her Life rashly, and without Cause. Anna, thou seest over all the Shore how they are hastening to be gone: The whole Bands are drawn together: The hoisted Canvas now invites the Gales; and the joyful Mariners have crowned their Sterns

NOTES.

Majora aversæ postremis pedibus moluntur, bu-
miris cœnixa. Nat. Hist. Lib. XI. Cap. 30.

412. *Improbe amor, &c.* The same Apostrophe is made to Avarice, Æn. III. 56.

—quid non mortalia pectora cogis

Auri sacra fames!

The Epithet *improbis* signifies fierce, unrelenting, uncontrollable, outrageous, and violent to that Degree as to stick at Nothing; as will appear from the Manner in which it is applied elsewhere. To assiduous, indefatigable Labour, Geor. I. 145.

—labor omnia vincit

Improbis.

To a Wolf raging for his Prey, Æn. IX. 62.

—ille asper, et improbus ira,

Servit in absentes,

To cruel, adverse Fortune, Æn. II. 79.

—ecce, si miserum fortuna Sinonem

Finxit, vanum etiam mendacique inproba
finget.

To the Violence and Impetuosity with which a huge Stone tumbles down a Precipice, Æn. XII. 687.

Fecit in abrupto in magno menti improbus &c., which answers to Homer's δεινὸν καὶ ἀνείκελον.

413. *Ire in lacrymas—tentare precando cogitur.* As he had used the Word *cogis*, Verse 12, so here he repeats the same Word, and shews the constraining Power of Love in *Dido's* Conduct; *cogitur*, *she is forced*, in spite of her Pride, her Resentment, her Resolutions, her Imprecations.

414. *Animos.* Some read *animus*, but *animos* is more elegant; it implies that Love gets the better of all her other Passions, particularly her Indignation, her Pride, her keen Resentment, as we have said. For so the Word *animos* is used: *Vince animos, iramque.*

415. *Frustra moritura.* Interpreters are divided about the Meaning of the Word *frustra* in this Place; *Servius* joins it with *inexpertum*, that she might leave nothing unattempted, though in vain, since she was determined to die. But it is more like a Lover still to entertain some glimmering Hope, so long as her Object is within Reach. Wherefore we have taken it in the same Sense with Bishop Douglas:

Less she unweave, but cause, her Death parwayit,
Her list na Thing behind less unassayit.

Frustra is used the same Way by *Cicero*.

418. *Puppibus—imponere coronas.* It was the

Hunc ego si potui tantum sperare dolorem—
Et perferre, soror, potero: miseræ hoc tamen
unum 420

Exsequere, Anna, mihi: solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus:

Sola viri molles aditus, et tempora noras.

I, soror, atque hostem supplex affare superbum:
Non ego cum Danaïs Trojanam exscindere gen-
tem

Aulide juravi, classemve ad Pergama misi; 426
Nec patris Anchisæ cinerem Manesve revelli.

Cur mea dicta negat duras demittere in aures?

Quò ruit? extremum hoc miseræ det munus a-
manti;

Expectet facilemque fugam, ventosque ferentes.

O soror, si ego potui sperare
hunc tantum dolorem, potui per-
ferre,— et potero perferre eum:
Anna, tamen exsequere hoc unum
mibi miseræ. Nam ille perfidus
solebat colere te solam, etiam cre-
dere arcanos sensus tibi; tu sola
noras molles aditus et tempora
viri. Soror, I, atque supplex
affare superbum hostem: ego non
juravi Aulide cum Danaïs ex-
scindere Trojanam gentem, nisi-
ve classem ad Pergama: nec
revelli cineres manesve patris
Anchisæ. Cur negat demittere
mea dicta in duras aures? Quò
ruit? det hoc extremum munus
miseræ amanti, expectet facilem
que fugam, ventosque ferentes.

TRANSLATION.

with Garlands. O Sister, had I been able to foresee this fatal Blow, *I could also have borne it.*—And even as it is, I shall be able to bear it. Yet, *my dearest Anna*, deny not this one Request to thy wretched, *despairing* Sister: For yon perfidious Man made you the sole Object of his Esteem, *and* even intrusted you with the Secrets of his Soul; you alone knew the *fair* Occasions and soft Approaches to his Heart. Go, Sister, and in suppliant Terms bespeak the haughty Foe: I never conspired with the Greeks at Aulis to extirpate the Trojan Race, nor sent a Fleet to Troy: Nor did I disturb the Ashes and Manes of his Father Anchises. Why does he stop his unrelenting Ears to my Words? Whither does he fly? Let him grant *but* this last Favour to his unhappy, *despairing* Lover; to defer his Flight till it be safe, and till the Winds blow fair. I plead no more the sacred, venera-

NOTES.

the Custom of the Mariners to deck the Sterns of their Ships with Garlands both at Setting Sail, as here, and at Landing, as Geor. I. 303.

*Ceu pressæ cum jam portum tetigere carinæ,
Puppibus et lati nautæ imposuere coronas.*

The Reason why they thus adorned the Stern was, because there was a Chapel in Honour of the Gods *Patæci*, whose Statues were erected on the Sterns, as the Patrons and Protectors of the Ship. Hence says *Perfius*, Sat. VI. 30.

*Ionio jacet ipse in litore, et una
Ingentes de puppe Dei.*

And *Ovid*, *Epist. Parid. ad Hel.* 112.

Accipit et pîctos puppis adunca Deos.

See *Banier's Mythology*, Vol. II. B. VII. Ch. 10.

419. *Hunc ego si potui*, &c. Instead of connecting this Line immediately with the following, I suppose the Sentence here to be abrupt, and have added what I take to be understood,

Such a hasty, abrupt Transition, is perfectly agreeable to *Dido's* present Temper of Mind, and shews the Propriety of *potero* being in the Future, which is otherwise hardly to be justified by any poetical License whatever.

424. *Hostem—superbum.* The ancient Roman used *hostis* in the Sense of *hostes*. *Hostis enim apud majores nostros in dicebatur, quem nunc peregrinum dicimus*, Cic. de Off. Lib. I. 12. And *Servius* tells us some took the Word here to be used in that Sense.

426. *Aulide.* Aulis is an Island in the *Archipelago*, where the *Greeks*, in their Way to the Siege of *Troy*, took an Oath never to return to their own Country till they had taken that City.

430. *Ventosque ferentes.* i. e. *Ventosque secundos*, as in *Seneca de B. V. C.* 21. *Navigantem secundus et ferens ventus exilarat.* So *Pliny* in his *Panegyric*, *Venti ferentes et brevis cursus optentur*,

Nam non oro antiquum conjugium, quod prodidit; nec ut careat pulchro Latio, relinquatque regnum: Peto inane tempus, requiem spatiumque furori, dum mea fortuna doceat me vitam dolere. Oro te hanc extremam veniam: (miserere sororis) quam cum dederit mihi, remittam cum cumulatam morte.

Orabat talibus, sororque miserrima fertque refertque tales fletus: sed ille movetur nullis fletibus, aut tractabilis audit ullas voces. Fata obstant; Deusque obstruit placidas aures viri.

Non jam conjugium antiquum, quod prodidit: oro;

Nec pulchro ut Latio careat, regnumque relinquat:

Tempus inane peto, requiem spatiumque furori; Dum mea me vitam doceat fortuna dolere.

Extremam hanc oro veniam: (miserere sororis) Quam mihi cum dederit, cumulatam morte remittam.

Talibus orabat; talesque miserrima fletus Fertque refertque foror: sed nullis ille movetur Fletibus, aut voces ullas tractabilis audit. Fata obstant; placidasque viri Deus obstruit aures.

TRANSLATION.

ble Name of Wedlock, which he has betrayed: Nor that he should deprive himself of fair Latium, and relinquish his Hopes of a Kingdom. I ask but a few trifling, insignificant Moments; a short Respite and Interval from distracting Pain, till, subdued by Fortune, I learn to sustain my Woes. This Favour I implore as the last (pity thy Sister) which when he has granted, I shall send him away completely happy in my Death.

To this Effect she prayed, and her Sister, deeply distressed on her Account, bears once and again the mournful Message to Æneas: But by none of her mournful Messages is he moved, nor listens with calm Regard to any Expostulations. The Fates stand in his Way, and Heaven renders him deaf to all Intreaty. And as

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epentur. In like Manner: Homer says *ὁμοῖον ἀντιπαρόν*.

431. *Antiquum*. I take here in the same Sense, in which *antiquus* and *antiquissimus* are used by Cicero. So Servius explains *Æn.* I. 535.

—*Terra antiqua, potens armis*. *antiqua*, i. e. *nobilis*. Or it may signify *Marriage*, which he (Æneas) deems an obsolete, old-fashioned Thing.

432. *Pulchro Latio*. Latium, which charms and captivates his Heart so much.

433. *Tempus inane*. A short Space of Time, merely for its own Sake, without requiring him to perform his Marriage-vow. Or *tempus inane* may signify a little Time, which is but just nothing, and which he can easily spare.

434. *Dum mea me, &c.* The same Sentiment is thus expressed in other Words by Ovid, *Epist. Did. Æn.* 179.

Dum freta mitescunt, et amor: dum tempore et usi

Fortiter edis a tristia posse pati.

436. *Quam mihi cum, &c.* This is, I think,

the most perplexed Verse in the whole Æneid; it would be needless to trouble the Reader with the various Readings of the Words, and the various Glosses put upon them. Ruus's Reading is that which is now most generally approved, and therefore I have followed it: Tho' I must own I am far from being quite satisfied with it, chiefly because it is at best but a lucky Conjecture; and then it makes Dido discover to her Sister her Purpose of killing herself, which she appears careful above all Things to conceal from her, Verse 477.

Consilium vultu tegit, ac spem fronte serenat. Servius reads,

Quam mihi cum dederit cumulatam, morte relinquam,

and explains the Passage thus: *Quod beneficium cum mihi cumulatam dederis, sola morte derelinquam; With which Favour when you have fully gratified me, nothing but Death shall part us.*

438. *Fertque refertque*. Non ab Ænea, qui nihil dicit. The refert cannot refer to Æneas, says Servius, because he makes no Reply.

440. *Placidasque obstruit aures*. Either Stens

Ac veluti annosam valido cum robore quercum
 Alpini Boreæ nunc hinc, nunc flatibus illinc
 Eruere inter se certant; it stridor, et altè
 Consternunt terram concusso stipite frondes;
 Ipsa hæret scopulis, et quantum vertice ad auras
 Ætherias, tantum radice in Tartara tendit: 445
 Haud secus assiduis hinc atque hinc vocibus heros
 Tunditur, et magno perferent pectore curas.
 Mens immota manet; lacrymæ volvuntur inanes.

Tum verò infelix fatis exterrita Dido 450
 Mortem orat: tædet cœli convexa tueri.

Quò magis inceptum peragat, lucemque relin-
 quat,

Vidit, thuricremis cum dona imponeret aris,
 Horrendum dictu, latices nigrescere sacros,

Ac veluti cum Alpini Boreæ, nunc hinc, nunc illinc, certant inter se flatibus eruere quercum validam annoso robore; stridor it, et frondes altè consternunt terram, concusso stipite; ipsa quercus hæret scopulis, et tendit tantum radice ad Tartara, quantum vertice tendit ad ætherias auras. Haud secus heros tunditur hinc atque hinc assiduis vocibus, et perferent curas magno pectore; mens manet immota; inanes lacrymæ volvuntur.

Tum verò infelix Dido exterrita fatis orat mortem: tædet eam tueri convexa cœli. Quò magis peragat inceptum, relinquat lucem; cum imponeret dona thuricremis aris, vidit (horrendum dictu!) sacros latices nigrescere,

TRANSLATION.

the Alpine North-winds by violent Blasts, now on this Side, now on that, strive with joint Force to overturn a sturdy ancient Oak; its Howlings pierce the Skies, and the Leaves strow the Ground in Heaps, while the Trunk bends to the Shock: The Tree itself cleaves fast to the Rocks; and as high as it shoots up to the Top in the ætherial Regions, so deep it descends with its Root towards the Tartarean Shades: Just so the Hero on this Side and that Side is plied with importunate Remonstrances, and thence feels deep Pangs in his mighty Soul: But his Mind remains unmoved; only a few vain, useless Tears, roll down his Cheeks.

Then, indeed, unhappy Dido, struck to the Heart by her untoward Fate, longs for Death; she loaths to view the Canopy of Heaven. The more to prompt her to execute her Purpose, and to part with the Light of Life, while she was presenting her Offerings upon the Altar that smoaked with Incense, she beheld, horrid to relate! the sacred Liquors grow black, and the shed Wine turn into loathsome,

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his Ears, *quo minus sint placidæ*, or *natura placida*.

442. *Alpini Boreæ*. The Alps lie northward in respect of Mantua, and a great Part of Italy: This Expression therefore represents the North-wind, as having his Seat in those Mountains, and from thence descending in Storm and Hurricane.

443. *Altè*. To some Depth, or in Heaps. Some Copies, however, read *altæ*, to agree with *frondes*; but the former is by far the more elegant.

446. *Tantum radice*, &c. According to Naturalists, who say the Length of the Roots is equal to that of the Body of the Tree. *Servius*,

448. *Perferent*. Has a deep or thorough Feeling.

449. *Inanes*. Unavailing, both with Respect to himself and Dido, as they produced not the Effect she desired, and altered not his steadfast Resolution.

451. *Cœli convexa*. From this Passage it is plain, that *convexus* in Latin has a quite different Signification from *convex* in English; for *convexa cœli* here can never be opposed to *convexa cœli*, because the convex Face of the Heavens is to Mortals invisible. *Convexa cœli* can signify nothing but the arched or vaulted Heavens, *cavum aut concavitatem*, as the ingenious Dr. Clarke explains it. In like Manner, *Æn.* 1, 310. *læta et innoxia signis* in a

*vinæque fusa vertere se in obscœ-
rum cruorem. Effata est hoc
visum nulli, non forori ipsi. Præ-
terea, templum antiqui conjugis
de marmore fuit in tectis, quod
colebat miro honore, revinctum
niveis velleribus et festâ fronde.
Hinc voces et verba viri vocantis
visa sunt exaudiri, cum obscura
nox teneret terras. Solæque bubo
sæpe visa est queri ferali carmine
super culminibus, et ducere lon-
gas voces in fletum. Præterea-
que multa prædicta piorum va-
sum horrifcent eam terribili mo-
nitu. Ipse Æneas ferus agit
eam furem in somnis: semper-
que videtur sibi relinqui sola,
semper ire longam viam inœomitata,*

*Fusæque in obscœnum se vertere vina cruorem.
Hoc visum nulli, non ipsi effata forori. 456
Præterea, fuit in tectis de marmore templum
Conjugis antiqui, miro quod honore colebat,
Velleribus niveis & festâ fronde revinctum.
Hinc exaudiri voces, et verba vocantis 460
Visa viri, nox cum terras obscura teneret.
Solæque culminibus ferali carmine bubo
Sæpe queri, et longas in fletum ducere voces.
Multæque præterea vaturn prædicta piorum
Terribili monitu horrificant. Agit ipse furem
In somnis ferus Æneas: semperque relinqui 466
Sola sibi, semper longam inœomitata videtur*

TRANSLATION.

inauspicious Blood. This Vision she revealed to none, not even to her Sister. Besides, there was in the Palace a Marble-shrine in Honour of her former Husband, to which she paid extraordinary Veneration, having it encircled with snowy Fillets of Wool, and festival Garlands. Hence Voices were heard, and the Words of her Husband calling her seemed to sound in her Ears, when the darksome Night shrouded the Earth: And on the House-tops the solitary Owl often complained in doleful Ditty, and spun out his long Notes in a mournful Strain. Besides, many Predictions of pious Prophets terrify her with dreadful Forebodings. Æneas himself, now stern and cruel, disturbs her raving Fancy in her Sleep: And still she seems to be abandoned in Solitude, still to be going a long tedious Journey,

NOTES.

in convexitate nemorum; In the Bosom, or under the Shelter of the bending Groves. To confirm this Sense of the Word, I shall only quote one other Passage, which is decisive, being in a grave Prose-author, where no licentious Abuse of Words can be alledged. It is in the second Book of *Justin*, Cap. 10. speaking of *Xerxes's* Exploits, he says, — *Et montes in planum ducebat, et convexa vallium æquabat.*

455. *Obscœnum cruorem.* Servius explains *obsœnum* by *mali ominis*. As in the third Æneid, *Obsœnas pelagi volucres.*

457. *Templum.* Some explain this of his Sepulchre, which, among the *Heathens*, were the first Temples, it being customary with them to consecrate the Places where their Ancestors were interred: Others, which comes to the same Thing, of a Chapel sacred to his Honour; others, in fine, tho' I know not by what Authority, of an Image or Statue consecrated to him.

459. *Velleribus niveis, &c.* Servius is of Opinion, that *Virgil* is here alluding to a Part of

the nuptial Ceremonies among the *Romans*, it being customary for the Bride, when she came to the Door of the Bridegroom's House, which was garnished with Flowers and Leaves, to bind about the Posts with woollen Lists, and wash them over with melted Tallow, to keep out Infection and Sorcery. Thus, according to him, *Dido*, in building this Temple or Shrine to *Sichæus*, her first Lord, had devoted herself to him for ever, by performing the same nuptial Rites towards him as if he had been alive, and thereby signified her Resolution never to marry another. Hence she says afterwards, Verse 552,

Non servata fides cineri promissa Sichæo.

But the Opinion of others is easier and more natural, that it has a Reference to the general Custom of adorning the Door-posts of Temples with Fillets of Wool, and Flowers, especially on Holydays.

462. *Solæque.* Some read *seræque*.

464. *Piorum.* Others read *piorum*; but the former is preferable, both as it is a proper Epithet

Ire viam, et Tyrios desertâ quærere terrâ.
Eumenidum veluti demens videt agmina Pen-
theus,

Et Solem geminum, et duplices se ostendere
Thebas :

Aut Agamemnonius scenis agitatus Orestes,
Armatam facibus matrem et serpentibus atris
Cum fugit, ultricesque sedent in limine Diræ.

Ergo ubi concepit Furiâs, evicta dolore,
Decrevitque mori, tempus secum ipsa modumque
Exigit ; et mœstam dictis aggressa sororem, 476
Consilium vultu tegit, ac spem fronte serenat :
Inveni, germana, viam (gratare forori)
Quæ mihi reddat eum, vel eo me solvat, aman-
tem.

Oceani finem juxta Solemque cadentem, 480
Ultimus Æthiopum locus est, ubi maximus Atlas

et quærere Tyrios in desertâ
terrâ. Veluti demens Eumenidum, et
geminum solem, et Thebas ostend-
ere se duplices : aut veluti A-
gamemnonius Orestes agitatus scen-
is, cum fugit matrem armatam
facibus et atris serpentibus, ul-
tricesque Diræ sedent in limine.

Ergo ubi Dido evicta dolore
concepit Furiâs, decrevitque mori,
ipsa exigit secum tempus mo-
dumque ; et aggressa mœstam so-
rorem his dictis, tegit consilium
vultu, ac serenat spem fronte :
O germana, gratare forori, in-
veni viam, quæ rediat eum mi-
hi, vel solvat me amantem ab
eo. Juxta finem Oceani, cadentem
que solem, est ultimus locus
Æthiopum, ubi maximus Atlas

TRANSLATION.

with no Attendance, and to be in quest of her Tyrians in some desert Country:
As frantic Pentheus sees Troops of Furies, two Suns, and Thebes appear double :
Or like Orestes, Agamemnon's Son, with Distraction tossed on the Stage, when
he flies from his Mother armed with Fire-brands and black Snakes, and the aveng-
ing Furies are planted in the Temple gate.

When, therefore, overpowered with Grief, she had taken the Furies into her
Breast, and determined on Death ; she ponders the Time and Manner with her-
self; and thus accosting her Sister, the Partner of her Grief, covers her Intention
in her Looks, and puts on a serene Air of Hope. Rejoice, O Sister, with a
Sister, I have found an Expedient, which will either restore him to me, or set my
Love-sick Soul at Liberty from him. Nigh the Extremity of the Ocean; and
the setting Sun, the utmost Boundary of Æthiopia lies; where mighty Atlas on his

NOTES.

thet of Prophets, and as *prædicta* implies *prio-
rum*, and renders it superfluous.

469. *Pentheus*. The Son of Cadmus, and
King of *Thebes* in *Bœotia*, who, for prohibiting
his Subjects from the Worship of *Bacchus*, was
punished by that God with Madness. In one of
his Fits he offered Violation to the Bacchanals
as they were celebrating their Orgies on Mount
Cithæron, for which they tore him in Pieces,
his Mother and Aunts being of the Number.
This is according to the Fable in *Ovid*, *Met.*
III. 700. But those, who would see the true
History of this unfortunate Prince, I refer to
Banier's Mythology. *Euripides*, in his *Baccha-*
nals, brings in *Pentheus* thus speaking: *K. A. 149*
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ὅραν μοι ἔνν' ἰσὺν ἡλίου ὄρω, διπλὰς δὲ Θηβὰς
Which is just *Virgil's*

*Et solem geminum, et duplices se ostendere The-
bas.*

471. *Orestes*. See the Note on *Æn.* III.
331.

481. *Æthiopum*. Æthiopia is a vast Coun-
try in *Africa*, now the Land of the *Abyssinians*.
It lies all within the torrid Zone, which is the
Reason of the Name. *Æthiops* being compound-
ed of the two Greek Words *αἶθρ* *aithra*, *torrere*, and
ὄψ *opsis*, because the Inhabitants are scorched
with the Heat of the Sun.

481. *Maximus Atlas*. The Rise of this po-
etical Fiction is thus delivered by *Mela*, *Lib.*
III.

humero torquet axem aptum ardentibus stellis: hinc sacerdos Massylæ gentis monstrata est mihi, custos templi Hesperidum, quæque dabat epulas draconi, quæ dabat, et sacros servabat in arbore ramos, spargens humida mella soporiferumque papaver: hæc promittit se solvere carminibus mentes quas velit; ast immittere duras curas aliis; sistere aquam fluviis, et vertere sidera retro; cietque nocturnos manes. Videbis terram mugire sub pedibus, et ornos descendere montibus.

Axem humero torquet stellis ardentibus aptum: Hinc mihi Massylæ gentis monstrata sacerdos; Hesperidum templi custos, epulasque draconi Quæ dabat, et sacros servabat in arbore ramos, Spargens humida mella, soporiferumque papaver:

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Hæc se carminibus promittit solvere mentes Quas velit; ast aliis duras immittere curas; Sistere aquam fluviis, et vertere sidera retro; Nocturnosque ciet Manes. Mugire videbis Sub pedibus terram, et descendere montibus ornos.

TRANSLATION.

Shoulder whirls about the celestial Globe, spangled with refulgent Stars: From hence appeared to me a Priestess of the Massylian Nation; the Guardian of the Temple of the Hesperides, who supplied the Dragon with Food, and watched the sacred Branches on the Tree, infusing liquid Honey and soporiferous Poppy. She undertakes, by Charms, to release any Souls, whom she pleases, from the Power of Love; and to entail on others a Load of irksome, *amorous* Cares: To stop the Course of Rivers, and turn the Stars backward: She summons up Ghosts by Night: You shall see the Earth bellowing under her Feet, and the wild Ashes from the Mountains at her Command descend. Sister dear, I call the Gods, and

NOTES.

III. Cap. 10. *In arenis mons est Atlas, dense confurgens, æterum incisus undique rupibus præceps.*—*Qui, quod aliis, quam conspici potest, usque in nubila erigitur, cælum et sidera non tangere modo vertice, sed sustinere quoque dictus est.*

482. *Torquet.* Servius renders it *sustinet*, *portat*; but the Sense we have given is common and full as applicable.

482. *Stellis ardentibus aptum.* Aptus here signifies *fitted, joined, fitly set, spangled, adorned*, as the Word is used by *Cicero*: *Fulgentem gladium e lacunari seta equina aptum.* In *Tuscul.* And in the third Book de *Nat. Deor.* speaking of the Order of the Stars, he says: *Inter se omnia connexa et apta.* It is derived from the old Verb *apere*, to bind, or join compactly together:

Sic ubi non erimus, cum corporis atque animæ Dissidium fuerit, quibus s. mus uniter apti.

Lucr. Lib. V.

And again,

—nos nil ladt esse carere

Purpurea, atque auro signij; e ingentibus apta.

484. *Hesperidum templi custos.* The Hesperides were the Daughters of *Atlas*, who, according to the Fable, possessed a Garden where-

in grew golden Apples, consecrated to *Venus*; which Apples *Hercules* carried off, having slain the Dragon that kept them. But in Reality they were Shepherdesses of noble Birth, whose Flocks bore Wool of a reddish Colour, somewhat resembling Gold, and which *Hercules* plundered, having first slain the Keeper. The Greek Name for Sheep *ovra*, signifying also Apples, made the Poets feign that *Hercules* had stole the Apples (*mala*) of the Hesperides; and their Keeper's Name, being *Drac.*, gave them a Handle to say they were kept by a literal Dragon.

486. *Soporiferumque papaver.* As the Dragon was to be continually awake, hence a Question arises how the Priestess came to feed him with soporiferous Poppy? Some will have it that these Poppies, with the Honey, were his proper Food, and had no Effect to lay him asleep; it being observed, that a Composition of Honey and Poppy-seed dried was among the Delicacies used by the Ancients: *Papaveris sativaria genera: candidum e jus semen tostam in secunda mensa cum melle apud antiquos dabatur.* *Plin.* XIX. 8. Others allege, that it was in order to procure Sleep to him at certain Intervals. Perhaps it is only mentioned to shew the Power of this Sorceress, that she was able to lay a-

Sleep

Testor, cara, Deos, et te, germana, tuumque
 Dulce caput, magicas invitam accingier artes.
 Tu secreta pyram testo interiore sub auras 494
 Erige; et arma viri, thalamo quæ fixa reliquit
 Impius, exuviasque omnes, lectumque jugalem,
 Quo perii, superimponas. Abolere nefandi
 Cuncta viri monumenta jubet, monstratque sa-
 cerdos.

Hæc effata silet: pallor simul occupat ora.
 Non tamen Anna novis prætexere funera sacris
 Germanam credit: nec tantos mente furores 501
 Concipit: aut graviora timet quàm morte Sichæi.
 Ergo jussâ parat.

At Regina, pyrâ penétrali in sede sub auras
 Erectâ ingenti, tædis atque ilice sectâ, 505
 Intenditque locum fertis, et fronde coronat
 Funereâ: super exuvias, enseque relictum,
 Effigiemque toro locat, haud ignara futuri.

O cara germana, testor Deos
 et te, tuumque dulce caput, me
 invitam accingier ad magicas
 artes. Tu secreta erige pyram
 in interiore testâ sub auras; et
 superimponas arma viri, quæ
 ille impius reliquit fixa thalamo,
 omnesque ejus exuvias, lectumque
 jugalem, quo perii. Sacerdos
 jubet monstratque mihi abolere
 cuncta monumenta viri. Dido
 effata hæc silet: simul pallor oc-
 cupat ejus ora. Anna tamen
 non eredit germanam prætexere
 funera novis sacris: nec concipit
 tantos furores esse in ejus mente,
 aut timet graviora quàm quæ
 evenerant in morte Sichæi. Ergo
 parat quæ erant jussâ.

At Regina, ingenti pyrâ e-
 rectâ sub auras in penétrali se-
 de, è tædis atque sectâ ilice, in-
 tenditque locum fertis, et coronat
 eum funereâ fronde: super, lo-
 cat in toro ejus exuvias, ense-
 que relictum, effigiemque, haud
 ignara futuri.

TRANSLATION.

you, and that sweet Life of thine to witness, that it is against my Will I set about these magic Arts. Do you in Secrecy erect a Funeral-pile in the inner Court under the open Air, and lay upon it his Arms, which he, impiously base, left fixed in my Bed-chamber, with all his Cloaths, and the Nuptial bed in which I was undone. The Priestess orders and directs me to destroy every Monument of that execrable Man. Having thus said, she ceases: At the same Time, Paleness overcasts her whole Complexion. Yet Anna never dreams that her Sister palliates Death under Pretext of these unusual Rites, nor once suspects that she had formed such a desperate Purpose, nor dreads any worse than *had happened* at the Death of Sichæus. Therefore she gets ready what Things were ordered.

But the Queen, so soon as the vast Pile was erected under the open Air in the inner Court, *consisting* of Torches and Faggots of Oak, encircles the Ground with Garlands, and crowns it with Funeral-boughs: Upon the Bed she lays his Cloaths, the Sword he left, and his Image, well knowing what was to happen.

NOTES.

sleep even the wakeful Dragon. Lastly, *Servius* is of Opinion that Poppy, which procures Sleep to Men, has a contrary Effect on Dragons, and keeps those Animals awake. Others, to avoid this Difficulty, make a full Stop at *ramos*, and connect this Line with the following.

495. *Et arma viri.* The Sword which *Æneas* had accidentally left in *Dido's* Bed-chamber, — *exuvias enseque relictum*, 507.

498. *Jubet.* Other Copies read *juvat*. As it stands, *jubet* signifies *she commands*, and *monstrat* implies the Reason given for that Command.

499. *Pallor* — *occupat ora.* Some Copies read *infit ora*: As in *Horace*, Epod. Ode VII. 15. *Ta. ent, et albus ora pallor inficit.*

508. *Effigiemque toro locat.* One of the Rites of Magic was to prepare an Image of the Person against whom the Incantment was designed, ei-

*Aræ fiant circums: et sacerdos
effusa crines tonat ore tercentum
Deos, Erebumque, Chaosque,
tergeminamque Hecaten, tria ora
virginis Dianæ. Sparferat et
simulatos latices fontis Averni.
Et pubentes herbæ messæ ahenis
falcibus ad lunam quæruntur ahenis
cum lacte nigri veneni. Et amor
equæ revulsus de fronte nascentis
equi et præreptus matri
quæritur.*

Stant aræ circum: et crines effusa sacerdos
Tercentum tonat ore Deos, Erebumque, Cha-
osque, 510
Tergeminamque Hecaten, tria virginis ora Di-
anæ.
Sparferat et latices simulatos fontis Averni:
Falcibus et messæ ad Lunam quæruntur ahenis
Pubentes herbæ, nigri cum lacte veneni:
Quæritur et nascentis equi de fronte revulsus,
Et matri præreptus amor. 516

TRANSLATION.

Altars are raised around, and the Priestess, her Hair dishevelled, with thundering Voice, invokes three-hundred Gods, and Erebus, and Chaos, and threefold Hecate, Virgin Diana's triple Form. She sprinkled also Water counterfeiting that of the Lake Avernus: Ripe, full-grown Herbs, cut by Moon light with brazen Sickles, are searched out, together with black poisonous Juice: The *Knots of Love* too, torn from the Forehead of a new-foaled Colt, and snatched away from the Mother, are sought out. *The Queen* herself, now resolute on Death, having

NOTES.

ther of Wax or Wool, and use it in the same Manner as they would have used the Person himself, had he been in their Power:

terque hæc altaria circum

Effigiem duce. Eccl. VIII. 75.
Linos ut hic durefecit, et hæc ut cæra liquejunt
Uno eodemque igni: sic nostro Daphnis amore.

Ibid. 80.

510. *Tercentum tonat.* Servius tells us, that in the sacred Rites of *Hecate* in particular they used to imitate Thunder, which gives a Propriety to the Word *tonat*.

511. *Tergeminamque Hecaten.* This Goddess was called *Luna*, the *Moon*, in Heaven; *Diana* on Earth; *Proserpina* in Hell. *Hecate* was not so properly her Name, as an Epithet given her to denote her hundred various Qualities, from *κακρον*, *centum*; or because she was appeased by a hundred Victims. The same Goddess was also painted with three Heads, one of a Horse, another of a Dog, and the third of a Man. By these some understand the three different Phases of the Moon.

512. *Latices simulatos.* In performing their religious Rites, those Materials requisite to the sacred Occasion, that could not be conveniently procured, were allowed to be emblematically represented. Thus when Animals rare, and not easy to be got, were appointed to be sacrificed, a Substitution was sometimes admitted of Bread, or waxen Images of those Animals.

512. *Fontis Averni.* The *Avernus* is a Lake in *Campania*, fabled to be the Mouth of Hell, and thus described, *Æn.* VI. 237.

*Spelunca alta fuit, vossaque immanis biatu
Scrupea, tuta lacu nigro nemorumque tenebris,
Quam super baud ullæ poterant impune volantes*

*Tendere iter pennis; talis sese balitus atris
Faucibus effundens supera ad convexa ferebat:*
Unde locum Graii dixerunt nomine Avernum.

According to *Virgil* therefore it was called *Avernus*, *quasi aværæ*, because no Birds were safe to fly over it. The Waters of this Lake are said to have been much used by the *Latins* in Magic Rites.

513. *Falcibus et messæ ad Lunam.* The Dews that were thought to distil from the Moon upon Herbs were reckoned subservient to the Purposes of Magic. Those Herbs were to be cut with brazen Sickles. Hence *Virgil*, speaking of *Medea*, *Met.* VII. 228, says,

Partim succidit urvamine salis ahenæ.

515. *Quæritur et nascentis equi, &c.* He means the *Hippomares*, whereof are chiefly two Kinds. The first is described by *Virgil*, *Geor.* III. 280.

Hæc denique, Hippomares, nec quod nomine dicunt

Passores, lentum distillant ab inguine virus.
The other is that here referred to, and is thus described by *Pliny*, *Lib.* VIII. *Cap.* 42. *Et sunt*

Ipsa molâ, manibusque piis, altaria juxta,
Unum exuta pedem vinclis, in veste recinctâ,
Testatur moritura Deos, et conscia fati 519
Sidera : tum, si quod non æquo fœdere amantes
Curæ numen habet, justumque memorque pre-
catur.

Nox erat ; et placidum carpebant fessa soporem
Corpora per terras ; silvæque et sæva quierant
Æquora : cum medio volvuntur sidera lapsu ;

*Ipsa Dido moritura, exuta unum
pedem vinclis, in recinctâ veste,
stans juxta altaria, molâ piis-
que manib' s testatur Deos, et si-
dera conscia fati : tum precatur
numen, si quod justumque memor-
que habet sibi curæ amantes junc-
tos fœdere non æquo.*

*Nox erat, et fessa corpora per
terras carpebant placidum soporem,
silvæque et sæva æquora
quierant ; cum sidera volvuntur
medio lapsu ;*

TRANSLATION.

one Foot bare, and her Robe ungirt, standing by the Altars, with the salt Cake and pious Hands, makes her last Appeal to the Gods, and the Stars conscious of her Fate : Then, if any Deity, just, and mindful of human Affairs, regards Lovers unequally yoked, *him* she invokes.

It was Night, and weary Bodies over the Earth were enjoying peaceful Repose ; the Woods and raging Seas were still : When the Stars roll in the Middle of their gliding Course ; when every Field is hushed : The Beasts, and speckled

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scæne equis amoris innasci ænscium, Hippomanes appellatum, in fronte, cervicæ magnitudine, colore nigro : quod, statim edito partu, devorat fœta, aut partum ad ubera non admittit siquis præceptum beateat. *Olfactu in rabiem id genus agit*. See also *Aristot. de Animal. Lib. VI. 22.* According to the Account given of it by those Ancients, it is a Lump of Flesh that grows in the Forehead of a Foal just brought forth, which the Mare presently devours, else she loses all Affection for her Offspring, and denies it Suck. Its being so greedily sought after by the Mother, is the Reason why *Virgil* here calls it *matris amor*, the Object of the Mare's Love ; and another Poet for the same Reason calls it *hinnientium dulcedines*. What had given Rise to the vulgar Opinion of its Virtue in Philitres, was undoubtedly owing to this Circumstance fore-mentioned, namely, that the Mares, from which it is snatched, lose all Love for their Offspring, and become hardened against them. *Aristotle*, who gives much the same Description of the Hippomanes with *Pliny*, says, that all that is related of its pretended Efficacy in Love-potions is mere Fable, invented by old Women and Enchanters. See *Bayle's Dissertation on the Hippomanes*.

517. *Mola*. The mola was a Cake made of Barley and Salt, both of that Year's Production, wherewith the Head of the Victim was sprinkled, which Rite was therefore called *immolatio*.

518. *Unum exuta pedem*, &c. Putting her

self in the Habit of Sorceresses, as *Ovid* describes *Medea*, Met. VII. 182.

*Egreditur testis, vestes induta recinctas,
Nuda pedem, nudis humeris infusa capillis.*

518. *In veste recinctâ*. It appears from the Passage in *Ovid* now quoted, that Sorceresses were wont to be loose in their Attire when they set about their Incantments, and therefore I choose to translate *recinctâ* by loose or ungirt, as all the Interpreters have done, except *Ruæus*, who contends it should be rendered girt or tucked up. See his Note.

522. *Nox erat*, &c. Every Reader of Taste must be sensible of the exquisite Softness and Delicacy of these Numbers, and that the whole Description is a most beautiful and perfect Image of Nature. Those trivial Objections, which *Dr. Trapp* takes so much Pains to confute, would never, I believe, enter into the Thought of any Reader who judges candidly, and according to Nature. It is obvious that *Virgil* never designed this as a Description of Night in general, but of a Night calm and perfectly serene, and that in order to set off to greater Advantage the opposite Image of *Dido's* Anxiety and Disquietude : And indeed nothing could give us a more lively Idea of her restless Situation than thus to represent it in Opposition to the universal Quiet and undisturbed Repose which reigns over all Nature besides. She is so far from partaking the Blessings of Sleep with the rest of the World, that

cum omnis ager tacet; pecudes,
 p̄stæque volucres, quæque latè
 tenent liquidos lacus, quæque te-
 nent rura aspera dumis, omnes
 posita sub silenti nocte lenibant
 curas somno; et corda oblita sunt
 laborum. At Phœnissa infelix
 animi non lenibant curas; neque
 unquam solvitur in somnos, acci-
 pitque noctem oculis aut pectore:
 curæ ingeminant, amorque resur-
 gens rursus sævit, fluctuatque
 magno æstu irarum. Sic adèd
 infistit, itaque volutat secum cor-
 de: En quid ago? egone irrita
 rursus experiar priores proci?
 supplexque petam connubia No-
 madum, quos ego jam toties sum
 dedignata maritos? sequarne i-
 gitor Iliacas classes atque ultima
 jussa Teucrorum? quæne juvat
 me eos ante fuisse levatos meo
 auxilio, et gratia ceteris facti
 stat apud eos bene memores?

Cum tacet omnis ager; pecudes, p̄stæque vo-
 lucres,

Quæque lacus latè liquidos, quæque aspera dumis
 Rura tenent, somno posita sub nocte silenti
 Lenibant curas; et corda oblita laborum.

At non infelix animi Phœnissa, neque unquam
 Solvitur in somnos, oculisve aut pectore noctem
 Accipit. Ingeminant curæ, rursusque resur-
 gens

Sævit amor, magnoque irarum fluctuat æstu.

Sic adèd infistit, secumque ita corde volutat:
 En quid ago? rursusne procos irrita priores
 Experiar? Nomadumque petam connubia sup-
 plex,

Quos ego sum toties jam dedignata maritos?

Iliacas igitur classes, atque ultima Teucrum
 Jussa sequar? quæne auxilio juvat ante levatos,
 Et bene apud memores veteris stat gratia facti?

TRANSLATION.

Birds, both those that far and wide haunt the liquid Lakes, and those that possess the Fields with rough Bushes overgrown, all stretched under the Mantle of silent Night, allayed their Cares with Sleep; and every Heart forgot its Toil. Not so the Soul-distressed Queen, not one Moment is she lulled to Rest, nor enjoys the Blessing of the Night with Eyes or Mind: Her Cares redouble; and Love again arising rages afresh, and fluctuates with a high Tide of tumultuous Passions. Thus then she persists, and revolves these secret Reflections in her Breast: What shall I do? Baffled as I am, shall I, in my Turn, apply to my former Suitors? Shall I humbly sue for a Match with one of the Numidians, whom I have so often disdained to wed? Shall I then attend the Fleet of Ilium, and submit to the basest Commands of the Trojans? And that, because I am well rewarded for having lent them my Assistance, and their grateful Hearts retain a just Remorsement of

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that the Silence and Solitude of the Night, which disposes others to Rest, only seeds her Care, and swells the Tumult of her Passion:

—ingeminant curæ, rursusque resurgens

Sævit amor, magnoque irarum fluctuat æstu.

527. Sub nocte silenti. The Poet, I think, here considers Night as a Person spreading her dark Mantle over the Earth, as she is often poetically represented.

531. Rursusque resurgens sævit amor. This represents Love as a mighty Sea, which had been for some Time calm and still, but now begins to rise in furious Waves, rack and agitate her Soul with a Variety of tumultuous Passions:

—magnoque irarum fluctuat æstu.

534. Rursusne procos experiar. Servius renders rursus here by vicissim, Shall I court them now in my Turn as they have done me? But perhaps it may be taken in the common Signification thus, Shall I now again make my Addresses to my former Lovers, as I have done already to Æneas?

538. Auxilio juvat ante levatos. Some Copies read exilio, alluding to the hospitable Reception which Dido had given Æneas and his Followers, Urbem quam statuo vestra est. But the other Reading is more authentic.

Quis me autem (fac velle) finet? ratibusque superbis 540

Invisam accipiet? nescis heu, perdita, necdum Laomedontæ sentis perjuriam gentis?

Quid tum? sola fugâ nautas comitabor ovantes?

An Tyriis, omnique manu stipata meorum

Insequar? et quos Sidoniâ vix urbe revelli, 545

Rursus agam pelago, et ventis dare vela jubebo?

Quin morere, ut merita es, ferroque averte dolorem.

Tu lacrymis evicta meis, tu prima furentem

His, germana, malis oneras, atque objicis hosti.

Non licuit thalami expertem sine crimine vitam

Degere, more feræ, tales nec tangere curas? 551

Non servata fides, cineri promissa Sichæo.

fac autem me velle, quis finet, accipietque me invisam in superbis ratibus? heu perdita, nescis, necdum sentis perjuriam Laomedontæ gentis? Quid tum agendum est? egone sola fugâ comitabor ovantes nautas? an insequar eos stipata Tyriis omnique manu meorum? et rursus agam pelago, et jubebo dare vela ventis eos, quos vix revelli à Sidoniâ urbe? quin morere, ut es merita, avertere dolore ferro. O germana, tu evicta meis lacrymis, tu prima oneras me furentem his malis, et objicis me hosti. Non licuit mihi sine crimine degere vitam expertem thalami more feræ, nec tangere tales curas? fides promissa Sichæo cineri non est servata.

TRANSLATION.

my former Kindness. But, grant I was willing, who will put it in my Power, or receive into their proud Ships me, the Object of their Hate? Ah, undone *Dido*, art thou unacquainted with, art thou still to learn the Perfidiousness of Laomedon's Race? What then is to be done? Shall I steal away by myself to accompany the triumphant Crew? Or attended by my Tyrians, and all my People in a Body, shall I pursue them, and again lead out to Sea, and order those to spread their Sails to the Winds, whom, with much ado, I forced from Tyre? Nay, rather die, as you deserve; and end *all* your Woes at once with the Sword. You, Sister, melted down by my Tears, you first oppressed my distracted Mind with these Woes, and exposed me to the Mockery of this insulting Enemy. Might I not have led an innocent unwedded Life, like a Savage of the Field, and had nothing to do with such Cares? *Alas*, I have violated the Faith I plighted to the Manes of Sichæus.

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541. *Invisam*. Others read *irrisam*.

542. *Laomedontæ*. As much as to say *fraudulent, perfidious*, alluding to the known Story of *Laomedon*'s having defrauded the Gods of their promised Hire for buid'ing the Walls of *Troy*.

543. *Ovantes*. This is a Term applicable to Mariners in general, who usually set out with Accumulations of Joy: But here it is to be considered in that particular Light wherein *Dido* viewed them, as triumphing over her in their Departure.

544. *Insequar*. Others read *inferar*, shall I join them?

548. *Tu lacrymis evicta meis*. Her Sister could not bear to see her pine away in mournful Widowhood, and therefore had dissuaded her from it. See her Speech above, Verse 32.

Solane perpetua moriens carpere juventa?

550. *Thalami expertem degere more feræ*. Some read *expertam*, viz. *expertam vitam thalami*, having experienced the wedded Life. But that the other is the true Reading, appears particularly from *Quintilian*, who adduces this Passage as an Instance of that sort of Figure in Language, which, under Appearance of pleading for a Thing, tacitly argues against it. Thus, while *Dido* here seemingly approves of a single Life, by representing it as the Condition of a Savage, *degere vitam more feræ*, she in fact condemns it, and insinuates that Marriage is the most perfect Society, and distinguishes the Life of Men from that of unsocial Animals.

551. *Moræ feræ*. There seems to be no Foundation for referring this, with *Servius* and others,

*Illa rumpebat tantos questus
suo pectore. Æneas jam certus
eundi carpebat somnos in celsâ
puppi, rebus jam ritè paratis.
Forma Dei redeuntis eodem vultu
obtulit se huic in somnis, visagie
est rursus ita eum monere; simili
Mercurio omnia, vocemque
coloremque, et flavos crines, et
decora membra j ventæ: O nate
Deâ, potesne ducere somnos sub
hoc casu? nec cernis quæ pe-
ricula deinde circumfient te? de-
mens! nec audis secundos Zephy-
ros spirare? illa versat dolos di-
rumque nefas in pectore, certa
mori, fluctuatque vario æstu ira-
rum. Nonne fugis hinc præcepti,
dum potestas est tibi præcipitare?
Jam videbis mare turbari tra-
hibus, sævasque faces collucere:
jam videbis litora fervere flam-
mis, si Aurora attigerit te mo-
rantem in his terris. Eia age,
rumpe moras: femina est semper
varium et mutabile. Sic fatus,
immiscuit se atra nocti.*

Tantos illa suo rumpebat pectore questus:
Æneas, celsâ in puppi, jam certus eundi,
Carpebat somnos, rebus jam ritè paratis. 555
Huic se forma Dei vultu redeuntis eodem
Obtulit in somnis, rursusque ita visa monere est,
Omnia Mercurio similis, vocemque coloremque,
Et crines flavos, et membra decora juventæ:
Nate Deâ, potes hoc sub casu ducere somnos?
Nec, quæ circumfient te deinde pericula, cer-
nis? 561
Demens! nec Zephyros audis spirare secundos?
Illa dolos, dirumque nefas in pectore versat,
Certa mori, varioque irarum fluctuat æstu.
Non fugis hinc præcepti, dum præcipitare po-
testas? 566
Jam mare turbari trabibus, sævasque videbis
Collucere faces; jam fervere litora flammis,
Si te his attigerit terris Aurora morantem.
Eia age, rumpe moras: Varium et mutabile sem-
per 570
Femina. Sic fatus, nocti se immiscuit atræ.

TRANSLATION.

These heavy Complaints she poured fourth from her Heart. *Mean While* Æneas, determined to depart, was enjoying Sleep in his lofty Stern, all Things being now got in Readiness. That divine Form, *which he had seen before*, returning with the same Aspect, appeared to him in his Sleep, and thus again seemed to summon him away; in every Thing resembling Mercury, in Voice, Complexion, golden Locks, and comely youthful Limbs: "Goddeſs-born, can you indulge yourself in Sleep at this Conjunction? Insatuated! not to see what Dangers in a Moment shall beset thee, nor listen to the Breathing of the friendly Zephyrs! She, bent on Death, is hatching guileful Purposes, horrid Wickedness in her Breast, and fluctuates with a Tide of various Passions. Will you not fly hence with Precipitation, while thus to fly is in your Power? Forthwith you shall behold the Sea all in Commotion with her Oars, and Torches fiercely blaze; forthwith the Shore lighted up with Flames, if the Morning reach you lingering on these Coasts. Come then, quick, break off Delay: Woman is a sickle Creature, and always changeable." This said, he mingled with the sable Night.

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others, to the female Lynx, of whom Pliny says: *Lyncæ, post amissum conjugem, aliis non jungi.* The Expression is general, and ought to be so understood.

556. *Forma Dei—Mercurio similis.* The whole Current of Interpreters make this God

to be Mercury. But Catrou has observed, that the Expression, *omnia Mercurio similis*, implies that it was another God who assumed Mercury's Likeness, probably Morpheus.

562. *Zephyros—secundos.* The Zephyrs here are put for any fair Wind in general. For those
whu

Tum verò Æneas, subitis exterritus umbris,
Corripit è somno corpus, socioſque fatigat :
Præcipites vigilate viri, et confidite tranſtris ;
Solvite vela citi : Deus æthere miſſus ab alto,
Feſtinare fugam, tortoſque incidere funes 575
Ecce iterum ſtimulat. Sequimur te, ſancte
Deorum,

Quiſquis es, imperioque iterum paremus ovan-
tes.

Adſis, ô, placidusque juves, et ſidera cœlo
Dextra feras. Dixit, vaginâque eripit enſem
Fulmineum, ſtriſtoque ſerit retinacula ferro. 580
Idem omnes ſimul ardor habet : rapiuntque, ru-
untque ;
Litora deſeruere ; latet ſub claſſibus æquor ;

*Tum verò Æneas, exterritus
ſubitis umbris, corripit corpus
ſuum è ſomno, fatigatque ſocios :
O viri vigilate præcipites, et
confidite tranſtris ; citi ſolvite
vela : ecce Deus miſſus ab alto
æthere iterum ſtimulat me feſti-
nare fugam, incidereque tortos
funes. O ſancte Deorum, ſe-
quimur te, quiſquis es, iterum-
que ovariantes paremus tuo impe-
rio. O adſis, juceſque nos pla-
cidus, et feras dextra ſidera cœ-
lo. Dixit, eripitque ſilmineum
enſem vaginâ, ſeritque retinacu-
la ſtriſto ferro. Idem ardor
ſimul habet omnes : rapiuntque,
ruuntque ; deſeruere litora : æ-
quor latet ſub claſſibus :*

TRANSLATION.

Then, indeed Æneas, in dreadful Conſternation with this ſudden Apparition,
ſprings from his Bed, and rouzes up his Companions : Awake, my Mates, in
Haſte, and plant yourſelves on the Benches, quick unfurl the Sails: Lo, a God,
diſpatched from the high Heavens, once more prompts me to haſten my Depar-
ture, and cut the twiſted Cables. We follow thee, O holy Power, whoever thou
art, and once more with Joy obey thy Commands: Ah, be preſent, lend us thy
propitious Aid, and light up friendly Stars in the Heavens. He ſaid, and
ſnatches his keen ſhining Sword from the Sheath, and cuts the Haulſers with the
drawn Steel. The ſame Eagerneſs at once ſeizes them all ; they hale, they hur-
ry away : And now they have quitted the Shore ; the Sea lies hid under the

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who ſail from Carthage to Italy muſt be aided
by the South wind, not the Zephyr or South-
weſt.

572. *Corripit è ſomno.* This is a Phraſe which
Virgil ſeems to have borrowed from *Lucretius*,
who has

Corripere ex ſomno corpus, mutareque cultum.
The Word implies great Celeſtity, Eagerneſs, and
Impetuofity.

573. *Confidite tranſtris.* i. e. Take your Seats
at the Oars, for the *tranſtra* are the Rowers
Benches.

575. *Tortoſque incidere funes.* Dr. Denier,
in his Note on Hor. Carm. Lib. I. 14. 6,

—*ac ſine funibus vix durare carinæ,* &c.
underſtands by *funes*, both in that Paſſage of
Horace, and in this of *Virgil*, the Anchors, and
in Support of his Opinion quotes two Paſſes from
Lucan :

Ut tremulo ſtarent contentæ fune carinæ.
Lib. II. 621.

Litora curſa legit, perſeque ſuſcepit æquora,
Vol. II,

Ripibus creſcis lærentem ſine carinam.

Lib. V. 514.

But, with Submission to ſo great a Critic, *funes*
here, I think, can ſignify nothing but Ropes or
Cables, as is evident from the Epithet *tortoſ*,
and from the Word *incidere*. Beſides, we have
it ſo explain'd below, when Æneas puts the Or-
ders of the God in Execution, Verſe 580.

—*vaginâque eripit enſem*

Fulmineum, ſtriſtoque ſerit retinacula ferro.

576. *Sancte Deorum.* This is after the
Manner of the Greeks, Homer in particular, in
whom you will find *ὦ Ζεῦ πάτερ*, and ſuch like
Expressions. But *Virgil* ſeems immediately to
have imitated *Ennius*, who has *reſpondit Juna
Saturnia ſonſſa Deorum.*

578. *Sidera cæcis dextra feras,* i. e. Feras
nobis ſidera dextra è cælo.

580. *Fulmineum.* May either ſignify penetra-
ting like Lightning, or bright and ſhining.

582. *Litora æquora ;* *læta.* The Reader
will ſoon perceive a Change of the Tonic, which

illi adnixi torquent spumas, et
verrunt cœrula maria.

Et jam Aurora linquens cro-
ceum cubile Tithoni prima spar-
gebat terras novo lumine: ut
primum Regina è speculis vidit
lucem albescere, et classem pro-
cedere æquatis velis, sensitque
litora et portus esse vacuos sine
remige. Percussa decorum pectus
manu terque quaterque, absissa-
que flavescentes comas; ait, Proh
Jupiter! ibit hic, et advena
illuserit nostris regnis? nonne
expedient arma, sequenturque e-
um ex totâ urbe? aliiq; diri-
pient rates è navalibus? ite,
citi ferte flammas, date vela,
impellite remos. Quid loquor?
aut ubi sum? quæ insania mu-
tat mentem? O infelix Dido!
nunc ejus impia facta tangunt
te?

Adnixi torquent spumas, et cœrula verrunt.

Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile: 585
Regina è speculis, ut primum albescere lucem
Vidit, et æquatis classem procedere velis,
Litoraque, et vacuos sensit sine remige portus;
Terque quaterque manu pectus percussa deco-
rum,

Flavescentesque absissa comas; Pro Jupiter! ibit
Hic, ait, et nostris illuserit advena regnis? 591
Non arma expedient? totâque ex urbe sequen-
tur?

Diripientque rates alii navalibus? ite,
Ferte citi flammas, date vela, impellite remos.
Quid loquor? aut ubi sum? quæ mentem insa-
nia mutat? 595

Infelix Dido! nunc te facta impia tangunt?

TRANSLATION.

Fleet; they with exerted Vigour vex the foaming Billows, and sweep the azure Deep.

And now Aurora, leaving Tithonus's Saffron Bed, first sowed the Earth with new-born Light; soon as the Queen from her Watch towers marked the whitening Dawn, the Trojan Fleet setting forward with balanced Sails, and perceived the Shore and vacant Port without one Rower; with repeated Strokes beating her fair Bosom, and tearing her golden Locks, Oh Jupiter! shall he go, she says? And shall the Stranger thus mock my Kingdom? Will they not bring forth Arms, and pursue from all the City? And will not others tear my Ships from the Docks? Run, quick, fetch Flames, unfurl the Sails, ply the Oars. What am I saying? Or where am I? What Madness turns my Brain? Unhappy Dido! are you then at length stung with the Sense of his foul impious Deeds? Then it had be-

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adds to the Description. The *deservere* marks the Quickness of their Departure, and the *latet æquor sub classibus* shews them already out at Sea, and their Ships ranged together.

585. *Tithoni croceum*, &c. Tithonus was the Son, or according to others, the Brother of *Laomedon*, King of Troy, whom the Poets fabled to have been ravished by *Aurora*, on Account of his Beauty, and endued by her with Immortality; but, having forgot to ask likewise Perpetuity of Youth and Beauty, he grew so weak and extenuated by old Age, that Life was a Burden to him, and he would gladly have become again a Mortal. But the Goddess, not having it in her Power to divest him of his Immortality,

had Pity upon him, and transformed him into the Grasshopper. See *Ovid's Met.*

586. *Albescere lucem vidit*. Observed the Light of Day begin to whiten.

587. *Æquatis procedere velis*. The Sails were equally distended on either Side of the Sail-yard, which denotes that the Wind blew full and fair with equable Motion; as *Æn. V. 844. Æquata spirant aura*.

593. *Diripientque rates navalibus?* Will not others tear and hale my Ships from the Docks, to sail in Pursuit of him?

596. *Nunc te facta impia tangunt?* This is the Reading of the Cambridge Edition, founded on the Authority of *Probus*, and the *Codex Mediceus*

Tum decuit, cum sceptrā dabas. En dextra
fidesque!

Quem secum patrios aiunt portare Penates!

Quem subiisse humeris confectum ætate parentem!

Non potui abreptum diuellerē corpus, et undis 600
Spargere? non socios, non ipsum absumere ferro
Ascanium, patriisque epulandum apponere mensis?

Verum anceps pugnae fuerat fortuna: fuisset:

Quem metui moritura? faces in castra tulissem,
Impleissemque foros flammis; natumque, patremque

Cum genere exstinxem: memet super ipsa dedissem. 605

Sol, qui terrarum flammis opera omnia lustras,
Tuque harum interpres curarum et conscia Juno,
Nocturnisque Hecate triviis ululata per urbes,

tum decuit, cum dabas ei sceptrā. En dextra fidesque ejus quem aiunt portare patrios Penates secum! quem aiunt subiisse humeris confectum ætate parentem! Non potui diuellerē ejus corpus abreptum, et spargere in undis? Non potui absumere ipsum Ascanium ferro, apponereque cum epulandum patriis mensis? verum fortuna pugnae fuerat anceps: fuisset: quem metui ego moritura? tulissem faces in ejus castra, impleissemque foros flammis, extinxemque natum, patremque cum genere: ipsa dedissem memet supra. O Sol, qui lustras opera omnia terrarum tuis flammis, tuque Juno interpres, et conscia barum curarum, Hecateque ululata per urbes, in nocturnis triviis,

TRANSLATION.

come thee so to act, when thou impartedst to him thy Scepter. Is this the Honour; the Faith! this *the Man* who, they say, carries with him his Country's Gods! who bore on his Shoulders his Father spent with Age! Might I not have torn in Pieces his mangled Body, and strowed it on the Waves? Might I not with the Sword have destroyed his Friends, Ascanius himself, and served him up for a Banquet at his Father's Table? But the Fortune of the Fight was dubious. Grant it had been so: *Thus* resolute on Death, whom had I to fear? I might have hurled Fire-brands into his Camp, filled the Hatches with Flames, extirpated the Son, the Sire, with the whole Race, and flung myself upon the Pile. *Thou* Sun, who with thy flaming Beams surveyest all Works on Earth, and thou Juno, the Interpreter of these my Cares, and conscious to my Wrongs; Hecate, with Howlings invoked through the Cities in the Cross-ways by Night, and ye avenging

NOTE S.

dicere referred to by *Pierius*. Thus the Sense is quite easy, whereas one hardly knows what to make of the other Reading, *fata impia*.

600. *Abreptum diuellerē corpus*. As the Bacchanals did *Orpheus*, according to *Virgil's* beautiful Description, *Geor. IV.*

— *sperto Ciconum quo munere matres, Inter sacra Deum, nocturnique Orgia Bacchi, Discerptum latos juvenem sparsere per agros.*

602. *Epulandum apponere*. As *Progne*, to be revenged on *Tereus* for the barbarous Treatment of her Sister *Philomela*, served up his own Son *Irys* to him at a Banquet. See *Or. Met. Lib. VI.*

608. *Interpres. Witness, Judge, Arbitrator, says Servius.*

609. *Nocturnis*. Because the Rites of *Hecate* were celebrated by Night in a Place where three Ways met.

609. *Ululata*. When *Pluto* had ravished *Proserpine* (the same with *Hecate*) her Mother *Ceres* traversed the Earth in quest of her, with lighted Torches, stopping at those Places where two or three Ways met, to invoke her Name with doleful Outcry. Hence it became a Custom in her sacred Rites for the Matrons on certain Days to go about the Streets and Cross-ways,

et vos ultrices Diræ, et Dî morientis Elisæ, accipite hæc, advertiteque meritum malis meis malis, et audite nostras preces: Si necesse est ejus infandum caput tangere portus, et adnare terris, et si fata Jovis sic poscunt, si hic terminus hæret: at vexatus bello et armis audacis populi, extorris suis finibus, avulsus complexu Iulii, imploret auxilium, videatque indigna funera suorum; nec fruatur regno, aut optatâ luce, cum tradiderit se sub leges iniquæ pacis, sed cadat ante suum diem, sitque inhumatus in mediâ arenâ. Precor hæc, fundo hanc vocem extremam cum sanguine. Tum, O Tyrii, vos odiis exercete stirpem et omne ejus futurum genus; mittiteque hæc munera nestro cineri:

Et Diræ ultrices, et Dî morientis Elisæ, 610
Accipite hæc, meritumque malis advertite numen,
Et nostras audite preces: Si tangere portus
Infandum caput, ac terris adnare necesse est,
Et sic fata Jovis poscunt, hic terminus hæret:
At bello audacis populi vexatus et armis, 615
Finibus extorris, complexu avulsu Iulii,
Auxilium imploret, videatque indigna fuorum
Funera; nec, cum se sub leges pacis iniquæ
Tradiderit; regno, aut optatâ luce fruatur; 619
Sed cadat ante diem, mediâque inhumatus arenâ.
Hæc precor; hanc vocem extremam cum sanguine fundo.
Tum vos, O Tyrii, stirpem, et genus omne futurum
Exercete odiis; cinerique hæc mittite nostro

TRANSLATION.

Furies, and Gods of dying Eliza, receive these my Words, in Justice to my Wrongs, turn to me your divine Regard, and hearken to my Prayers. If it must be, and Jove's Decrees so require, if this be his fixed Determination, that yon execrable Traitor reach the Port, and get safe to Land: Yet persecuted, at least, by War, and the Hostilities of an audacious People, expelled his own Territories, torn from the Embraces of Iulus, may he sue to others for Relief, and see the ignominious Deaths of his Friends: And, after he shall have submitted to the Terms of a disadvantageous Peace, let him neither enjoy his Crown, nor the wished-for Light of Life: But die before his Time, and lie unburied in the midst of the sandy Shore. These are my Prayers; these the last Words I pour forth with my Blood. You too, O Tyrians, with irreconcilable Enmity, pursue his Offspring and all his future Race, and present those grateful Offerings to my

N O T E S.

ways, filling the Air with hideous S shrieks and Howlings.

611. *Meritumque malis advertite numen.* By *malis* here Interpreters commonly understand the *Wicked*; but this is a Sense in which *Virgil* seldom uses the Word: It appears much more poetical, and, I think, more natural to explain it as we have done.

615. *At bello audacis.* It was an Opinion very prevailing among the Ancients, that the Prayers of the Dying were generally heard, and that their last Words were prophetic. Thus *Virg.* makes *Dido* imprecate upon *Æneas* a Series of Misfortunes, which actually befell the Accomplishment in his own Person, or in his Posterity. 1. He was harassed with War in Italy by *Tanus*. 2. He was constituted to abandon his Son, and go into *Libya* to beg for

Assistance. *Æn.* VIII. 80. 3. He saw his Friends cruelly slain in Battle, especially *Pallas*, *Æn.* X. 489. 4. He died before his Time, being slain by *Mecentus*, according to the most authentic Tradition, and was left unburied on the Banks of the *Numicus*, by whose Waters his Body was at length carried off, and never more appeared. 5. The *Romans* and *Carthaginians* were irreconcilable Enemies to one another, and no Leagues, no Ties of Religion, could ever bind the two Nations to Peace. 6. *Annibal* was *Dido's* Avenger, who arose afterwards to be the Scourge of the *Romans*, and carried Fire and Sword into Italy.

623. *Cinerique hæc mittite nostro.* In Allusion to the Sacrifices that used to be offered to the Dead.

Munera : nullus amor populis, nec fœdera sunt.
 Exoriare aliquis nostris ex ossibus ultor, 625
 Qui face Dardanios, ferroque sequare colonos;
 Nunc, olim, quocunque dabunt se tempore vires :
 Litora litoribus contraria, fluctibus undas
 Imprecor, arma armis : pugnent ipsique nepotes.

Hæc ait, et partes animum versabat in omnes ;
 Invisam quærens quam primùm abrumperè lu-
 cem. 631

Tum breviter Barcen nutricem affata Sichæi :
 (Namque suam patriâ antiquâ cinis ater habebat)
 Annam, cara, mihi, nutrix, huc siste sororem :
 Dic corpus properet fluviali spargere lymphâ, 635
 Et pecudes secum, et monstrata piacula ducat :
 Sic veniat. Tuque ipsa piâ tege tempora vittâ.
 Sacra Jovi Stygio, quæ ritè incepta paravi,
 Perficere est animus, finemque imponere curis ;

*nullus amor, nec fœdera sunt popu-
 lis. Aliquis ultor exoriare ex
 nostris ossibus, qui sequare Darda-
 nios colonos face ferroque, nunc,
 olim, quocunque tempore vires da-
 bunt se. Imprecor litora contraria
 litoribus, undas contrarias flucti-
 bus, arma contraria armis : pug-
 nentque ipsi nepotes.*

*Ait hæc, et versabat animum
 in omnes partes, quærens quam
 primum abrumperè invisam lucem.
 Tum breviter affata est Barcen
 nutricem Sichæi, namque ater
 cinis habebat suam in antiquâ
 patriâ : O cara nutrix, siste
 Annam sororem huc mihi : dic ut
 properet spargere corpus fluviali
 lymphâ, et ducat pecudes secum,
 et monstrata piacula : sic veniat.
 Tuque ipsa tege tua tempora piâ
 vittâ. Animus est mihi perficere
 ritè incepta sacra quæ paravi
 Stygio Jovi, imponereque finem
 curis ;*

TRANSLATION.

Shade : Let no Amity nor Leagues between the two Nations subsist. Arise some Avenger from my Ashes, who may persecute those Trojan Fugitives with Fire and Sword, now, hereafter, at whatever Time Power shall be given. Let them take this Curse from me, that their Shores, their Waves, their Arms and ours may still be opposed to one another : And may their Posterity too *and ours* be still in War engaged.

She said, and every Way turned her shifting Soul ; seeking, as soon as possible, to bereave herself of the hated Light. Then briefly thus she bespoke Barce, the Nurse of Sichæus ; for the dark Grave lodged her own in her ancient Country : Dear Nurse, call hither to me my Sister Anna : Bid her make Haste to sprinkle her Body with running Water, and bring with her the Victims and the Things for Expiation of which I told her : Thus let her come : And you yourself cover your Temples with a holy Fillet. I have a Mind to finish the Sacrifice begun with proper Rites, which I have prepared for Jupiter Stygius, to put

NOTES.

635. *Fluviali spargere lymphâ.* The Custom both of Greeks and Romans was to wash their Bodies before they performed Sacrifice, as has been observed in the Note, *Æn.* II. 719. But *Servius* observes, that they only sprinkled themselves with Water before Offering Sacrifice to the infernal Deities. Thus *Æn.* VI. 230. *Æneas*, in performing the funeral Obsequies to *Misænus*, which were always accompanied with Sacrifices to the infernal Gods, sprinkles his Followers three Times with pure Water :

Idem ter socios pura circumtulit unda

*Spargens rare levi, et ramo felicitis olivæ,
 Lustravitque viros ———*

And, in the same Book, Verse 635, before he presents his Offering to *Proserpine*, he sprinkles his Body with fresh Water :

*Ocupat Æneas aditum, corpusque recenti
 Spargit aqua, ramumque aduerso in limine
 fixit.*

638. *Jovi Stygio.* Jupiter Stygius was one of the Names given to *Pluto*, who reigned supreme in the infernal Regions, as *Jupiter* did in Heaven.

permittereque flammæ rogam Dardanii capitis. Sic ait. Illa celerabat gradum anili studio.

At Dido trepida et effera immanibus cœptis, volvens sanguineam aciem, interfusaque trementes genas maculis, et pallida futurâ morte, irrupit interiora limina domus, et furibunda conscendit altos rogos, recluditque Dardanium ense, munus non quæsitum in vos usus. Hic, postquam conspexit Iliacas vestes notumque cubile, paulùm morata est lacrymis et mente, incubuitque toro, dixitque novissima verba: O dulces exuvix, dum fato Deusque finebant, accipite hanc animam, exsolvitque me bis curis. Vixi, et peregi cursum quem fortuna dederat; et nunc imago mei magna ibit sub terras.

Dardaniique rogam capitis permittere flammæ. Sic ait. Illa gradum studio celerabat anili. 641

At trepida, et cœptis immanibus effera Dido, Sanguineam volvens aciem, maculisque trementes Interfusa genas, et pallida morte futurâ, Interiora domus irrupit limina, et altos 645 Conscendit furibunda rogos, enseque recludit Dardanium; non hos quæsitum munus in usus. Hic, postquam Iliacas vestes; notumque cubile Consupexit, paulùm lacrymis et mente morata, Incubuitque toro, dixitque novissima verba: Dulces exuvix, dum fato Deusque finebant, 651 Accipite hanc animam, meque his exsolvite curis. Vixi, et, quem dederat cursum fortuna, peregi: Et nunc magna mei sub terras ibit imago.

TRANSLATION.

a Period to my Miseries, and commit to the Flames the Pile of the Trojan. She said; the other quickened her Pace with an old Woman's Officiousness.

But Dido, fearfully perplexed, and wildly outrageous, on Account of her horrid Purpos; rolling her Blood-red Eye-balls, her throbbing Cheeks streaked with Spots, and all pale with approaching Death, bursts into the Gates of the inner Palace, in frantic Disorder mounts the lofty Pile, and unsheaths the Trojan Sword; a Present not provided for such Purposes as these. Here, after she had viewed the Trojan Vestments and the conscious Bed, having wept and mused a While, she threw her on the Bed, and spoke her last Words: Ye Remains, so dear to me, while God and Fate permitted, receive this Soul, and set me free from these my Cares. I have lived, and finished the Race which Fortune gave me. And now my Ghost shall descend illustrious to the Shades below: I have raised a

NOTES.

640. *Dardaniique rogam capitis.* *Dardanium caput* here, I think, signifies no more than merely *Dardani*, the Trojan; for so the Word *caput* is used in other Places, as *Æn.* IV. 37. *Tector utrumque caput.*

And Verse 613.

— si tangere portus infandum caput. 647. *Non vos quæsitum munus in usus* From this some infer, that *Æneas* had made *Dido* a Present of that Sword; in which Sense *Ovid* understands it in the Epistle which he has written for *Dido* to *Æneas*. But, because a Sword was a very improper Present from a Lover to his Mistress, it is more probable that it was a Present from *Dido*, or some other, to *Æneas*, and that, in his Hurry to be gone, he had left it, with some other Things, in his Bed-chamber, as is said above, Verse 495.

arma viri thalamo quæ fixa reliquit.

And 507. *Super exuvias, enseque relictum.*

653. *Quem dederat cursum fortuna.* Not which Nature or Fate, but Fortune had given her, i. e. she had lived as long as she was able to enjoy Life, and be happy.

654. *Magna imago.* The Question here is, why *Dido* calls her Ghost or Shade *magna*, great. *Turnebus* gives a very odd and far-fetched Account of the Matter; it it, says he, because Ghosts make their Appearance in the Night-time, when, to the frighted Imagination of the Spectator, the Object is magnified. But is it not more natural to say, that *Dido* here speaks in the Swellings of her proud, haughty Spirit? She speaks the Language of Majesty, of one conscious of her own Dignity, that had reigned in Glory, had founded a flourishing Ci-

Urbem præclaram statui; mea mœnia vidi; 655
 Ultra virum, pœnas inimico à fratre recepi:
 Felix, heu! nimium felix, si litora tantum
 Nunquam Dardaniæ tetigissent nostra carinæ.
 Dixit; et, os impressa toro, moriemur inultæ?
 Sed moriamur, ait. Sic, sic juvat ire sub umbras.
 Hauriat hunc oculis ignem crudelis ab alto 661
 Dardanus, et nostræ secum ferat omina mortis.
 Dixerat: atque illam media inter talia ferro
 Collapsam aspiciunt comites, ensisque cruore
 Spumantem, sparsasque manus. It clamor ad
 alta 665

Atria: concussam bacchatur fama per urbem:
 Lamentis, gemituque et femineo ululatu
 Tecta fremunt: resonat magnis plangoribus æ-
 ther;
 Non aliter, quàm si immixtis ruat hostibus omnis
 Carthago, aut antiqua Tyros, flammæque fu-
 rentes
 Culmina perque hominum volvantur perque Deo-
 rum. 671

*Statui præclaram urbem; vidi
 mea mœnia; ultra virum, recepi
 pœnas à inimico fratre: Felix,
 heu! nimium felix, si tantum
 Dardaniæ carinæ nunquam te-
 tigissent nostra litora. Dixit;
 et, impressa os toro, ait, mori-
 emur inultæ? Sed moriamur:
 sic, sic juvat me ire sub umbras.
 Crudelis Dardanus hauriat hunc
 ignem oculis ab alto, et ferat se-
 cum omina nostræ mortis. Dixe-
 rat: atque comites aspiciunt il-
 lam collapsam ferro inter media
 talia verba, ensisque spumantem,
 manusque ejus sparsas cruore.
 Clamor it ad alta atria, fama
 bacchatur per concussam urbem,
 tecta fremunt lamentis, gemitu-
 que, et femineo ululatu; æther
 resonat magnis plangoribus: non
 aliter quàm si omnis Carthago,
 aut antiqua Tyros, &c. at, hosti-
 bus immixtis, furentesque flammæ
 volvantur perque culmina homi-
 num perque culmina Deorum.*

TRANSLATION.

glorious City: Have seen the Walls of my own building: Have avenged my Husband, and punished an unnatural Brother: Happy, ah too happy, had but the Trojan Ships never touched my Shores! She said, and pressing her Lips to the Bed, shall I then die unrevenged? But let me die, she says. Thus, thus with Pleasure I descend to the Shades below. Let the cruel Trojan from the Sea feed his Eyes with these Flames, and bear with him the ominous Signs of my Death. She said, and, while she spoke, her Attendants saw her fallen on the Sword, and the Weapon distained with foaming Gore, and her Hands *therewith* besmeared. The Outcry is darted to the lofty Palace. Fame wildly flies through the alarmed City. The Houses ring with Lamentations, Groans, and Female Yelling; and the Sky resounds with loud Shrieks: Just as if all Carthage, or ancient Tyre, in the Hands of the invading Enemy, were tumbling to the Ground, and the furious Flames were rolling over the Tops of Houses and Temples.

NOTES.

ty and Kingdom, had gained a glorious Revenge over her Brother, and, in short, had been happy in every Circumstance, but that which her high Disdain would not suffer her to outlive: In this Situation of Mind, what was more natural than for her to conceive her Ghost as of a great and illustrious Rank, that would be distinguished, even in the other World, from the Herd of vulgar Souls?

656. *Pœnas inimico à fratre recepi.* She had both recovered from *Pygmalion* her own Wealth, and the Treasures for which he had murdered *Sislaus*. Therefore it is with great Propriety she uses the Word *recepi*, in speaking of the Revenge she had taken on *Pygmalion*.

660. *Sed moriamur, ait. Sic, sic, &c.* Now she is come to the Execution of her desperate Purpose, and the Poet has artfully found a Way

Soror audiit hæc exanimis,
 exterritaque trepido cursu, fœ-
 dans ora unguibus et pectora pug-
 nis, ruit per medios, ac clamat
 morientem nomine : O germana,
 hocne illud fuit ? petebas me
 fraude ? an iste rogus, isti ignes,
 aræque parabant hoc mihi ? de-
 ferta quid primum querar ? mori-
 ensne sprevisi sororem comitem ?
 vocasses me ad eadem fata, idem
 dolor atque eadem hora tulisset
 ambas ferro. Struxi rogam e-
 tiam his manibus, vocaviq; pa-
 trios Deos voce, ut crudelis ab-
 essem, te sic posita ? O soror,
 extincti me, teque, populumque,
 Sidoniosque patres, tuamque ur-
 bem, Date, ablum vulnere e-
 jus lymphis, et, si quis extremus
 halitus super errat,

Audiit exanimis, trepidoque exterrita cursu,
 Unguibus ora soror fœdans et pectora pugnis,
 Per medios ruit, ac morientem nomine clamat :
 Hoc illud, germana, fuit ; me fraude petebas ?
 Hoc rogus iste mihi, hoc ignes, aræque para-
 bant ? 676

Quid primum deferta querar ? comitemne sororem

Sprevisi moriens ? eadem me ad fata vocasses ;
 Idem ambas ferro dolor atque eadem hora tulisset.
 His etiam struxi manibus, patriosque vocavi 680
 Voce Deos, sic te ut posita crudelis abessem ?
 Extincti me teque, soror, populumque patresque
 Sidonios, urbemque tuam. Date, vulnere lym-
 phis

Ablum ; et, extremus si quis super halitus er-
 rat,

T R A N S L A T I O N.

Her Sister was struck to the Heart at the News, and with trembling Haile;
 all aghast, tearing her Face with her Nails, and beating her Bosom with her
 Fists, rushes through the midst of the Crowd, and calls her dying Sister by Name :
 O Sister, was this *then* your Meaning ? Did you practise *thus* to deceive me ? Was
 this what I had to look for from that Pile, those Fires and Altars ? Abandoned !
 where shall I begin to complain ? Did you disdain a Sister for your Companion in
 Death ? Had you invited me to *share* the same Fate, one Distress and one Hour
 had snatched us both away by the *same* Sword. *Was it for this* I raised that
 Pile with these very Hands, and, with my Voice, invoked our Country's Gods,
 that I should cruelly absent myself from you thus stretched *on the Funeral pile* ?
 Ah Sister, you have involved yourself and me, your People, our Tyrian Princes,
 and your City, in one common Ruin. I let me bathe her Wounds with Water,
 and catch with my Mouth, if there be yet any straggling Remains of Breath

N O T E S.

to represent her to us in the Act of Striking
 herself, by the very Turns of the Verse ; first
 making a Stop at *ait*, and immediately sub-
 joining *sic, sic*, which sets her in our Eye
 plunging the Dagger into her Breast, and thrust-
 ing it Home with a desperate kind of Conpla-
 cency : *Hoc loco*, says Servius, intelligimus eam
 se percussisse, et verba sunt serientis.

681. Sic te ut posita. See the Note on Æn.
 II, 644. Sic o, sic positum, &c.

682. Extincti. Most of the ancient Copies
 read *extincti* in the first Person, whereby Anna
 turns the Reproach from Dido upon herself. But
 Prius, Servius, Donatus, &c. approve of the
 other.

683. Date, vulnere lymphis abluam. This
 was a Rite performed towards the Bodies of the
 Dead by the nearest Relations. Hence the Mo-
 ther of Raryalis regrets that she had not shut
 his Eyes, nor washed his Wounds, Æn. IX.
 435.

— nec te tua funera mater
 Prædixi, pressive oculos, aut vulnere la-
 tente teveni.

684. Si quis halitus errat, crederem. Virgil
 here is thought to be alluding to a Ceremony ob-
 served by the Greeks and Romans ; when the
 Person was just expiring, the nearest Relation
 applied his Mouth to his, and received his last
 Breath,

Ore legam. Sic fata gradus evaserat altos, 685
Semianimemque sinu germanam amplexa fov-
bat

Cum gemitu, atque atros siccatat veste cruores.
Illa graves oculos conata attollere, rursus
Deficit: infixum stridet sub pectore vulnus.

Ter sese attollens, cubitoque adnixa, levavit;
Ter revoluta toro est; oculisque errantibus,
alto 691

Quæsitit cælo lucem, ingemuitque repertâ.

Tum Juno omnipotens, longum miserata do-
lorem,

Difficile obitus, Irim demisit Olympo,
Quæ lucstantem animam, nexosque resolveret
artus. 695

Nam, quia nec fato, meritâ nec morte peribat,
Sed misera ante diem, subitoque accensâ furore,
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.

legam eum ore. Sic fata, eva-
serat altos gradus, amplexaque
semianimem germanam sinu, fo-
vebat eam cum gemitu, atque
siccatat atros cruores veste. Il-
la conata attollere graves oculos,
rursus deficit: infixum vulnus
stridet sub pectore. Ter attollens
adnixaque cubito levavit sese;
ter revoluta est toro; errantibus-
que oculis quæsitit lucem alto
cælo, ingemuitque ea repertâ.

Tum omnipotens Juno, mise-
rata ejus longum dolorem, diffi-
cileque obitus, demisit Irim O-
lympo, quæ resolveret lucstantem
animam artusque nexos. Nam
Proserpina nondum abstulerat illi
flavum crinem vertice, damna-
veratque caput Stygio Orco, quia
nec peribat fato, nec merita mor-
te, sed misera peribat ante diem,
accensaque subito furore.

TRANSLATION.

about her Lips. This said, she mounted the high Steps, and in her Bosom em-
bracing cherished her expiring Sister with deep Sighs, and dried up the black
Blood with her Robe. She, essaying to lift her Eyes, again sinks down. The
Wound deep fixed in her Breast hisses. Thrice leaning on her Elbow she made
an Effort to raise herself up: Thrice she fell back on the Bed, and with swim-
ing Eyes fought the Light of Heaven, and having found it, heaved a deepening
Groan.

Then all powerful Juno, in Pity to her lingering Pain, and uneasy Death,
sent down Iris from Heaven, to separate her struggling Soul and united Limbs.
For, since she neither fell by Fate, nor by a deserved Death, but unhappily died
before her Time, and stung with sudden Rage, Proserpina had not yet cropped
the yellow Hair from the Crown of her Head, and condemned her to Stygian

NOTES.

696. *Quia nec fato, meritâ nec morte, sed
ante diem.* Servius, in his Note on this Pas-
sage, has a long Dissertation on absolute and con-
ditional Decrees, in order to reconcile what Vir-
gil says here with that Assertion, Æn. X. 467.

*Stat sua cuique dies, brevis et irreparabile tem-
pus.*

Omnibus est ita, &c.

But, without having Recourse to such con-
founding Distinctions, what Virgil calls *sua cui-
que dies*, is the general Period of human Life,
which, at its utmost Length, is but short, and
is fixed by the Laws of Nature, that no Man

can exceed, or go beyond it. But those who
fall short of it by violent Deaths, or by Suicide,
are said, in his Stile, to die before their Time,
i. e. an untimely Death, *cadunt ante diem, non
fato, sed immatura morte.*

698. *Nondum flavum Proserpina crinem
abstulerat.* The Ancients had a Notion that none
could die until Proserpina, either in Person, or
by the Ministration of *Aerepos*, had cut one of
the Hairs of their Head. Hence, says Horace,
Carm. J. Lib. XXVIII. 19, 20.

*Non sum
Sed caput Proserpina fecit.*

*Ergo roscida Iris devolat per
cælum roscidis pennis, trabens
mille varios colores ex adverso
sole, et astitit supra ejus caput :
Ego jussa fero hunc crinem sa-
crum Diti, solvoque te isto cor-
pore. Ait sic, et secat crinem
dextra : et una omnis color est
dilapsus, atque vita recessit in
ventos.*

Ergo Iris croceis per cælum roscida pennis, 700
Mille trahens varios adverso Sole colores,
Devolat, et supra caput astitit : Hunc ego Diti
Sacrum jussa fero ; teque isto corpore solvo.
Sic ait, et dextrâ crinem secat : omnis et unâ
Dilapsus calor, atque in ventos vita recessit. 705

TRANSLATION.

Pluto. Therefore dewy Iris, drawing a thousand various Colours from the opposite Sun, shoots downward through the Sky on Saffron Wings, and alighted on her Head : I by Command bear away this Hair, sacred to Pluto, and disengage you from that Body. She said, and cut the Lock with her Right-hand : At once all the vital Heat was extinguished, and Life vanished into Air.

NOTES.

This Hair was considered as a Kind of First-fruits of Consecration to Pluto ; much in the same Way as the Hair, which they used to crop

from the Head of the Victim before Sacrifice, was reckoned the first Offering to the God.

P. VIRGILII MARONIS
ÆNEIDOS
LIBER QUINTUS.

ORDO.

Interea Æneas certus jam tenebat medium iter classe, secabatque fluctus atros Aquilone ; respiciens mœnia, quæ jamcellucens flammis infelicitis Elisæ :

Interea medium Æneas jam classe tenebat
Certus iter, fluctusque atros Aquilone se-
bat ;
Mœnia respiciens, quæ jam infelicitis Elisæ

TRANSLATION.

MEAN while Æneas, unalterably resolved, was now got into the full Sea, and cut the blackening Billows before the Wind, looking back to the Walls which now glare with the Flames of unfortunate Eliza. What

NOTES.

In this Book the Action of the Poem, which had been retarded for some Time by Æneas's Stay at Carthage, begins again to move forward. The Hero recovers his Liberty, shakes off the

Chains of Love, and extricates himself from the Snare which Juno had laid for him. He abandons Carthage, and in Obedience to the Mandate of Jove, sets Sail for Italy. But a Storm obliges

Collucent flammis. Quæ tantum accenderit ignem

Causa latet: duri magno sed amore dolores

Polluto, notumque furens quid femina possit,

Triste per augurium Teucrorum pectora ducunt.

Ut pelagus tenere rates, nec jam amplius ulla

causa quæ accenderit tantum ignem latet: sed duri dolores ex magno amore polluto noti, quidque furens femina possit notum, ducunt pectora Teucrorum per triste augurium.

Ut rates tenere pelagus, nec ulla terra jam amplius occurrit,

TRANSLATION.

Cause may have kindled such a Blaze is unknown; but the Thought of those cruel Agonies that arise from violent Love when injured, and the Knowledge of what frantic outrageous Woman can do, lead the Minds of the Trojans into dismal Conjectures. As soon as their Ships were got into the main Sea, and no

NOTES.

obliges him to put into *Drepanum*, a Port in *Sicily*, where King *Acestes* receives him as his Friend and Ally. There he offers Sacrifice at his Father's Tomb, and celebrates the Anniversary of his Death, exhibiting several Games in Honour of his Manes. 1. The naval Combat. 2. The Race. 3. The Gauntlet-fight. 4. Shooting the Bow. 5. Lastly, the Lusus Troicus, a Sort of Cavalcade, wherein *Afcantus*, with all the Flower of the *Trojan* Youth, celebrates at his Grandfather's Tomb a Kind of Mock-fight on Horse-back. In the meantime, the *Trojan* Women, tired with the Fatigues of a long Voyage, set Fire to *Aeneas*'s Fleet, at the Instigation of *Iris*, commissioned by *Juno*. Four Ships are burnt, and the rest saved by *Jupiter*, who sends down a Deluge of Rain to extinguish the Fire. The Night following *Achilles* appears to his Son, and orders him from *Jupiter* to leave in *Sicily* the Women and old Men, and lead with him into *Italy* only the Flower of his Youth. He further directs him to visit the Sibyl of *Cuma*, and beg her to conduct him to the infernal Regions and Elysian Fields, where he resided with the Souls of the Blessed; and was ready to give him a View of all his Descendants, and to instruct him in the Wars he had to undergo in *Italy*. *Aeneas* obeys, founds a City in *Sicily*, to which he gives the Name of *Acestes*; there he settles all those who were unfit for the Execution of his Enterprize. *Nephtune*, at the Request of *Venus*, favours *Aeneas*'s Navigation; *Palmirus*, during the Calm, gives Way to Sleep, and is precipitated into the Sea by the God *Morpheus*. *Aeneas*, after the Loss of his Pilot, takes upon himself the Conducting of the Ship. The Subject of this Book is chiefly gay and diverting, as that of the former is deeply tragical, and adapted to move the Passions. The Games are mainly imitated from *Homer*,

who, in the twenty-third Book of the *Iliad*, introduces *Achilles* in like Manner celebrating various Games in Honour of *Patroclus*'s Ghost. These Diversions the Poet has, with his usual Judgment, inserted in the most proper Situation, between the fourth and sixth Books, the Subjects of both which are of so grave and serious a Nature; particularly, by coming immediately after the tragical Narration of *Dido*'s Death and amorous Despair, they seasonably relieve and unbend the Mind of the Reader.

1. *Medium iter*. *Aeneas* had not yet advanced far from the Port of *Carthage*, otherwise he could not have seen the Flames of *Dido*'s Funeral-pile so distinctly; therefore *medium* is not to be taken strictly, but in the same Sense as it is used in the third Book, Verse 665, where he says of *Polyphemus*,

graditurque per aquor
F. m. medium, necdum fluctus latera ardua
tinxit.

where *medium aquor* signifies deep Water, such as it is in the full Sea or main Ocean.

2. *Atros Aquilone*. *Aquilo* here seems to be taken for the Wind in general, as *Æn. VII. 361. Quam primum Aquilone relinquit. Servius* however thinks it refers to the stormy Northwinds mentioned before.

Et vetus properas Aquilonibus ire per altum. The Effects of which upon the Sea were not yet quite defaced, the Waves still appearing black and grim with the Sand that had been tilled up, and was not yet settled to the Bottom.

7. *Triste per augurium*. Into dismal Predictions or Conjectures. The Word *augurium* occurs in the same Sense in *Cicero Tus. Qu. I. 15. A. 1. quædam in rebus in mentibus quasi seculorum quædam augurium futurorum, &c.*

8. *Nec jam amplius ulla occurrit tellus*. The preliminary

sed undique cœlum, et undique maria; cœruleus imber astitit olli supra caput, ferens noctem hyememque, et unda inborruit tenebris. Ipse gubernator Palinurus exclamat ab altâ puppi, heu! quianam tanti nimbi cinxerunt æthera? quidve paras, O pater Neptune? deinde locutus sic jubet socios colligere arma, incumbereque validis remis; obliquatque sinus in ventum, ac fatur talia: O magnanime Ænea, non sperem contingere Italiam hoc cœlo, si Jupiter auctor spondeat mihi. Venti mutati fremunt transversa, et consurgunt ab atro vespere, atque aër cogitur in nubem. Nos nec suffimus obniti contra, nec tantum tendere. Quoniam Fortuna iugeret, nos sequamur;

Occurrit tellus; maria undique, et undique cœlum:

Olli cœruleus supra caput astitit imber, 10
Noctem hiememque ferens; et inhorruit unda tenebris.

Ipse gubernator puppi Palinurus ab altâ,
Heu! quianam tanti cinxerunt æthera nimbi?
Quidve, pater Neptune, paras? sic deinde locutus,

Colligere arma jubet, validisque incumbere remis; 15

Obliquatque sinus in ventum, ac talia fatur:
Magnanime Ænea, non, si mihi Jupiter auctor
Spondeat, hoc sperem Italiam contingere cœlo.
Mutati transversa fremunt, et vespere ab atro
Consurgunt venti; atque in nubem cogitur aër.
Nec nos obniti contra, nec tendere tantum 21
Sufficimus. Superat quoniam Fortuna, sequamur;

TRANSLATION.

more Land appears, Sky and Ocean all around; a dark leaden coloured watery Cloud stood over his Head, bringing on Night and Storm; and the Waves were begrimed with horrid Darkness. The Pilot Palinurus himself from the lofty Stern exclaims; Ah! why have such threatening Clouds invested the Sky? or what, O Father Neptune, hast thou in View? Thus having spoke, he next commands to furl the Sails, and ply the sturdy Oars; the belying Canvas he turns askance to the Wind, and thus addresses *Æneas*: Magnanimous *Æneas*, should Jupiter on his Authority assure me, I could not hope to reach Italy in this Weather. The Winds changed roar in our Back-sail, and rise from the louring West, and the whole Air is condensed into Cloud. We are neither able to struggle against the Storm, nor make any Progress: Since Fortune overpowers us, let us follow her,

NOTES.

preliminary Circumstances here mentioned, viz. the Darkness of the Night, the Downfall of Rain, with which the *Trojans* are overtaken in the midst of the Ocean, where they are out of Sight of Land, and encompassed all around with gloomy Sky and raging Billows, wonderfully dispose the Reader for the following Description of the Storm, and add to its Terrors.

10. *Cæruleus imber*. See the Note on *ÆN.* III. 194.

13. *Quianam tanti*. *Quianam* is a Word used by *Ennius*, whom *Virgil* had sometimes imitated, as *Quintilian* observes, to give an Air of greater Antiquity to his Works.

14. *Quidve, pater Neptune, paras?* This abrupt Apostrophe to *Neptune* gives us a very

lively Idea of the Pilot's Astonishment and Wonder.

15. *Colligere arma jubet*. *Ruvius* translates this *jubet colligere arma nautica*, because *arma* signifies all Sorts of Instruments; but the Word *colligere* seems to restrict *arma* here to the Sails, which Sense of the Word also agrees best with what follows, *validisque in umbere remis*, and *obliquatque sinus in ventum*: The Wind being cross to them, it was not proper they should spread their Sails full, but contract them, sail with a Side wind, and at the same Time ply their Oars vigorously.

21. *Tendere tantum*, i. e. *Quantum adversa tempestas valet*; We gain no Ground against the Storm.

24. *Fraterna*

Quoque vocat, vertamus iter : nec litora longè
 Fida reor fraterna Erycis, portusque Sicanos ;
 Si modo ritè memor servata remetior astra. 25
 Tum pius Æneas : Equidem sic poscere ventos
 Jamdudum, et frustra cerno te tendere contra.
 Fleste viam velis. An sit mihi gratior ulla,
 Quoque magis fessas optem demittere naves,
 Quàm quæ Dardanium tellus mihi servat Acef-
 ten,

Et patris Anchisæ gremio complectitur ossa ?
 Hæc ubi dicta, petunt portus ; et vela secundi
 Intendunt Zephyri. Fertur cita gurgite classis :
 Et tandem læti notæ advertuntur arenæ.

vertamusque iter quo illa vocat :
 nec reor fida fraterna litora E-
 rycis, Sicanosque portus esse lon-
 gè ; si modo ego memor ritè re-
 metior astra servata. Tum pius
 Æneas respondit : Ego equidem
 cerno ventos poscere sic jamdu-
 dum, et te frustra tendere contra.
 Fleste viam velis. An ulla tel-
 lus sit gratior mihi, quoque ma-
 gis optem demittere fessas naves,
 quam quæ servat mihi Darda-
 nium Acesten, et gremio complec-
 titur ossa patris Anchisæ ? Ubi
 hæc sunt dicta, petunt portus,
 et secundi Zephyri intendunt ve-
 la. Classis cita fertur gurgite :
 et tandem læti advertuntur notæ
 arenæ.

TRANSLATION.

and turn our Course where she invites us : The trusty Shores of your Brother Eryx, and the Sicilian Ports, I deem not far off ; if I but rightly remembering review the Stars I observed before. Then the pious Hero : I indeed have observed long ago that the Winds urge us to this, and that your contrary Efforts are in vain. Shift your Course by *turning* the Sails : Can any Land be more welcome to me, or where I would sooner choose to put in my weather-beaten Ships, than that which preserves for me Trojan Acestes, and in its Womb contains the Bones of my Father Anchises ? This said, they make towards the Port, and the prosperous Zephyrs stretch the Sails. The Fleet swiftly rides on the Flood ; and at length the joyous *Crew* are waded to the well-known Strand. But Acestes from

NOTES.

24. *Fraterna Erycis*. Eryx is said to have been the Son of *Butes* and *Venus*, i. e. as some explain it, his Mother *Lycaeste*, a *Sicilian* Courtesan, had the Name of *Venus* given her upon Account of her extraordinary Beauty. *Virgil*, therefore, following common Tradition, calls him *Æneus's* Brother, they being reported to have had both the same Mother.

25. *Remetior*. Measure them over again. A Term proper to Astronomy, which employs Instruments in measuring the Distances, Heights, and Magnitudes of the Stars.

30. *Dardanium Acesten*. The Accounts given of *Acesten's* Birth and Genealogy are so various, that I shall not trouble the Reader with them. The most probable Account is that given by *Dionysius Halicarnassensis* : " That *Laomedon* being highly incensed against a noble Trojan, whose Name was *Hippotas*, put both him and his Sons to Death, and sold his Daughters to some Merchants, on Condition that they would transport them into foreign Countries, A

Person of Quality, whose Name was *Crinifus*, being in the Ship that carried them, fell in Love with one of them, paid her Ransom, and conveyed her into *Sicily*, where he married her. Her Name was *Egesta*. Some Time after she bore *Acestes*, who, upon the Death of *Laomedon*, obtained *Priam's* Permission to return to *Troy*, where he was during the War, contracted intimate Friendship with *Æneas*, and returned to *Sicily* after the Destruction of *Troy*. The River *Crinifus*, being afterwards called by the Name of the King, gave Rise to the fabulous Story of *Acesten's* Birth. See *Bamer's Mythology*, Vol. IV. B. VII. C. 9. of the Translation.

34. *Et tandem*. *Servius* will have it that *tandem* here is redundant ; otherwise it would imply that they had a hard Struggle to make the Coast of *Sicily*, whereas it is said immediately before,

— — — — — vela secundi
 Intendunt Zephyri ; fertur cita gurgite classis.
 But

At *Aceſtes* ex excelſo vertice
montis procul miratus adventum,
ſociasque rates, occurrit nobis,
horridus in jaculis et pelle Libyſ-
tidis urſæ: quem Troia nater
genuit conceptum Criniſo flumine.
Ille non immemor veterum pa-
rentum gratatur nos reduces, et
lætus excipit nos agreſti gazæ,
ac ſolatur nos feſſos amicis opi-
bus.

Cum poſtera clara dies fuga-
rat ſtellas primo oriente, *Æneas*
advocat ſocios in cœtum ab omni
litore, ſaturque ex aggere tumu-
li: magni Dardanidæ, quorum
genus eſt à alto ſanguine Divum,
annuus orbis completur exactis
menſibus,

At procul excelſo miratus vertice montis 35
Adventum, ſociasque rates, occurrit *Aceſtes*,
Horridus in jaculis, et pelle Libyſtidis urſæ:
Troia Criniſo conceptum flumine mater
Quem genuit. Veterum non immemor ille pa-
rentum,

Gratatur reduces, et gazâ lætus agreſti 40
Excipit, ac feſſos opibus ſolatur amicis.

Poſtera cum primo ſtellas oriente fugarat
Clara dies, ſocios in cœtum litore ab omni
Advocat *Æneas*, tumulique ex aggere ſatur:
Dardanidæ magni, genus alto à ſanguine Di-
vum, 45

Annuus exactis completur menſibus orbis,

TRANSLATION.

a Mountain's lofty Summit ſtruck with the diſtant Proſpect of our Arrival, and knowing our friendly Ships, comes up to us, roughly arrayed with Javelins, and the Hide of an African Bear; whom, begotten by the River Criniſus, a Trojan Mother bore. He, not unmindful of his Original, congratulates with us on our ſafe Arrival, and cheerfully entertains us with rude Magnificence, and reſieſhes us after our Fatigue with friendly *hospitable* Cheer.

When with the early Dawn the enſuing Day up riſing bright had chaced away the Stars, *Æneas* ſummons to Council his Followers from all the Shore, and from the Summit of a riſing Ground thus addreſſes them: Illuſtrious Trojans, whoſe Deſcent is from the Blood of the Gods, the annual Circle is completed by a full Re-

N O T E S.

But had he forgot that *Sicily* was not the Port for which they were bound at firſt, that they were long toſſed upon the boiſterous Main by croiſ Winds, had ſuffered not a little from the Storm above deſcribed, and were forced at length to put into *Sicily*, becauſe they could not bear up any longer againſt the violent Oppoſition of the Winds and Waves?

37. *Horridus in jaculis*, &c. The Word *horridus* is very applicable to the Dreſs and Equipage in which *Aceſtes* is repreſented, namely, that of a Hunter, bearing his Darts and Javelins in his Hand, and habited in a proper Manner againſt the Savages of the Mountains, whereof he was in purſuit. So that, however ſimple and unpoliſhed the Manners were of ancient Times, we need not look upon this as King *Aceſtes*'s ordinary Garb, but only what he had put on for that particular Occaſion.

37. *Libyſtidis urſæ*, i. e. *Libyca urſæ*, of a Libyan or African Bear. Piny contends that no Bears are to be found in *Africa*, by Reaſon

that the Climate is too hot for them; but there are Numbers of Authorities againſt him, particularly that of *Herodotus*, who ſays of *Libya*, καὶ οὐδὲν τῶν κατὰ τὰς θύρας οὐκ ἔστιν οὐδὲν τῶν κατὰ τὴν θύραν. They have alſo Lions among them, and Elephants, and Bears. And *Solinus* obſerves, that the *Numidian* Bears excel others in Beauty, *Numidici urſi forma cæteris præſtant*; which ſeems to be the Reaſon why *Virgil* dreſſes *Aceſtes* in the Furr of a *Libyan* Bear.

42. *Poſtera cum primo ſtellas oriente fugarat clara dies*. I ſhall here ſet before the Reader, at one View, the ſeveral Paſſages I can recollect, that he ſcattered up and down in *Virgil*'s Works, wherein he has deſcribed the Morning, to ſhew the Richneſs of his Imagination, and with what Variety of beautiful Images he embellishes his Style. In the ſiſt Georgic, both Morning and Evening are thus deſcribed, Verſe 250

*Naſque ubi primus equis orientis aſſat arboribus,
Illi ſua rubens auroſa limina ſolus.*

The

Ex quo reliquias, divinique ossa parentis
 Condidimus terrâ, mœstasque sacravimus aras.
 Jamque dies, ni fallor, adest, quem semper acerbum,
 Semper honoratum (sic Dî voluistis) habebō. 50
 Hunc ego, Gætulis agerem si Syrtibus exsul,
 Argolicove mari deprensus, et urbe Mycenæ;
 Annua vota tamen, solennesque ordine pompas
 Exsequeretur, strueremque suis altaria donis.
 Nunc ultro ad cineres ipsius et ossa parentis, 55
 Haud equidem sine mente, reor, sine numine
 Divûm,

ex quo tempore condidimus terrâ
 reliquias ossaque divini parentis,
 sacravimusque mœstas aras.
 Jamque dies adest, ni fallor,
 quem ego semper habebō acerbum,
 semper honoratum; O Dî, vos
 sic voluistis. Si ego exsul agerem
 hunc diem in Gætulis Syrtibus,
 deprensusve in Argolicove
 mari, et urbe Mycenæ; tamen
 exsequeretur annua vota, solennesque
 pompas ordine, strueremque
 altaria suis donis. Nunc ultro
 adsumus ad cineres et ossa ipsius
 parentis, equidem reor, haud sine
 mente, haud sine numine Divûm,

TRANSLATION.

olution of Months, since we lodged in the Earth the Relicks and Bones of my God-like Sire, and consecrated to him the Altars of Mourning. And now the Day, if I mistake not, is at hand, which I shall always account a Day of Sorrow, always a Day to be honoured: Such, ye Gods, has been your Pleasure. Were I to pass this Day in Exile among the Quicksands of Getulia, or caught on the Grecian Sea, and in the City of Mycene, yet would I regularly perform my annual Vows, and the solemn Funeral Processions, and heap the Altars with their proper Offerings. Now, without premeditated Design, tho' not, I judge, without the Direction, not without the Influence of the Gods, we are come to the Ashes and Bones

NOTES.

The same Thought is thus diversified, V. 446.

— ubi pallida surget
 Tisboni croceum linguens Aurora cubile.

Again, Geor. IV. 544.

— ubi nona suos Aurora ostenderit ortus.
 Æn. III. 521.

Jamque rubescebat stellis Aurora fugatis.
 Verse 588.

Postera jamque dies primo surgebat Eo,
 Humentemque Aurora polo dimoverat umbram.
 So Æn. IV. 6.

Postera Phœbea lustrabat lampade terra,
 Humentemque Aurora polo dimoverat umbram.
 And Verse 129.

Oceanum interea surgens Aurora reliquit.
 Again, Verse 584.

Et jam prima novo spargebat lumine terras
 Tisboni croceum linguens Aurora cubile.
 Æn. V. 65.

— si nona diem mortalibus alium
 Aurora exstulerit, radiisque retexerit orbem.
 VII. 25.

Jamque rubescebat radiis mare, et aethere ab
 alto

Aurora in roseis f. lgebat lutea bigis.
 XI. 182.

Aurora interea major mortalibus animam

Exstulerat lucem, referens opera atque labores.
 XII. 76.

— cum primum crastina cœlo
 Puniceis innecta rotis Aurora rubebit.

Lastly, different from all the rest is that in the
 113th Verse of the same twelfth Book,

Postera vix summos spargebat lumine montes
 Orta dies, cum primum alto se gurgite tollunt
 Solis equi, lucemque è latis naribus efflant.

52. Argolicove mari deprensus. Deprensus is
 a Term applied to Seamen exposed to the Dan-
 gers of the Main, as Geor. IV. 421.

Deprensus olim statio tutissima nautis.

In the same Senle Horace uses the simple Word
 pressus, Carm. II. Ode XVI. 1.

Utium Divos rogat in patentes

Pressus Argæo.

So Virg. Æn. VI. 65.

Finis, age, te rapido (nullum fit in omni
 pundo)

T. ubi deprendi, quid tibi mentis erit?

52. Et urbe Mycenæ. Some good Manu-
 scripts read, Et urbe Mycenæ.

53. Solennesque pompas exsequeretur. These are
 Terms of exact Propriety in this Place. For

pompæ signifies properly a Funeral Procession, and
 exsequere or exsequi, to follow, is a term of the same

et delati intramus amicos portus.
 Ergo agite, et cuncti celebremus
 lætum honorem: poscamus ven-
 eos ab eo, atque ut velis, me
 urbe positâ, quotannis ferre hæc
 sacra in templis dicatis sibi.
 Acestes generatus Troja dat vo-
 bis in navæ bina capita boum
 numero: adhibete Penates et pa-
 trios epulis, et Deos quos hospes
 Acestes colit. Præterea, si nona
 Aurora extulerit alnum diem
 mortalibus, retexeritque orbem
 radiis, ponam Teucris prima cer-
 tamina citæ classis. Quique ca-
 let cursu pedum, et qui incedit
 audax viribus, aut melior jacu-
 lo, levibusque sagittis; seu fudit
 committere pugnam crudo cæssu;
 cuncti adsint, expectentque præ-
 mia palmæ merita: omnes fave-
 re, et cingite tempora ramis.

Adsumus; et portus delati intramus amicos.
 Ergo agite, et cuncti lætum celebremus hono-
 rem:

Poscamus ventos, atque hæc me sacra quotannis
 Urbe velit positâ templis sibi ferre dicatis. 60
 Bina boum vobis Trojâ generatus Acestes
 Dat numero capita in navæ: adhibete Penates
 Et patrios epulis, et quos colit hospes Acestes.
 Præterea, si nona diem mortalibus alnum
 Aurora extulerit, radiisque retexerit orbem; 65
 Prima citæ Teucris ponam certamina classis.
 Quique pedum cursu valet, et qui viribus audax,
 Aut jaculo incedit melior, levibusque sagittis,
 Seu crudo fudit pugnam committere cæssu;
 Cuncti adsint, meritæque expectent præmia
 palmæ: 70
 Ore favete omnes, et cingite tempora ramis.

TRANSLATION.

of my own dear Father, and are wafted to *this* friendly Port we are now entering. Come then, and let us all celebrate the joyous Rites. Let us pray to him for *prof- perous* Winds, and that, when our City is built, he will permit me to offer to him these Rites annually in Temples consecrated to his Honour. Acestes, a Son of Troy, gives you two Oxen for each Ship: Invite to the Feast your Household and Country's Gods, and those whom our Host Acestes worships. Further, if the ninth Morning shall bring forth the Day fair and serene to Mortals, and brighten up the World with its Beams; I will propose to the Trojans the first Trial of Skill to be with the swiftest of their Ships. And whoever excels in Running, in Strength who boldly dares, or is superior in darting the Javelin, and shooting the nimble Arrow, or who has Courage to encounter with the bloody Gauntlet; let all *such* be ready at hand, and expect Prizes of Victory suitable to their Merit. Join your auspicious Voices all, and encircle your Temples with Boughs.

NOTES.

or Funeral Obsequies; the chief whereof was that of following the Corpse to the Grave or Fu- neral-pile. As in Terence, *Funus interim proce- dit: sequimur; ad sepulchrum venimus; in ig- nem posita est; fletus*. Hence the Word *exse- quia*, which primarily signifies only the Funeral Procession, from *sequor*, is taken for the whole Funeral Rites.

58. *Lætum honorem*. These Honours that were to be paid to *Anchises* are called *jyveus*, because thereby he was to be deified. Therefore *Æneas* addresses him afterwards, *Sancte pater*.

62. *Adhibete Penates*. As *Virgil* all along has a View to the Customs of his Country,

Seneca is of Opinion, that he is here alluding to the Roman Ceremony called *Leßifternia*, or so- cial Banquets prepared at the solemn Games for the Gods, whose Images were placed on Couches, and set down at the most honourable Part of the Table as the principal Guests.

68. *Aut jaculo incedit melior*. Incedit here is used in the same Sense with *est*, only more poetical, and serves to explain other Places where it is applied the same Way, particularly *Æn.* l. 50.

— *Divum incedo Regina*.

71. *Ore favete omnes*. *Favete ore*, or *fave- te ingit*, was the Phrase used by the public Crier

Sic fatus, velat maternâ tempora myrto.
 Hoc Elymus facit, hoc ævi maturus Acestes,
 Hoc puer Ascanius: sequitur quos cætera pubes.
 Ille è concilio multis cum millibus ibat
 Ad tumulum, magnâ medius comitante catervâ.
 Hic duo ritè inero libans carchesia Baccho,
 Fundit humi, duo lacte novo, duo sanguine sacro,
 Purpureosque jacet flores, ac talia fatur:
 Salve, sancte parens. Iterum salvete, recepti
 Nequicquam cineres, animæque umbræque pa-
 ternæ..

75

81

Non licuit fines Italos, fataliaque arva,
 Nec tecum Ausonium, quicumque est, quærere
 Tybrim.
 Dixerat hæc: adytis cum lubricus anguis ab
 imis

84

*Fatus sic, velat sua tempora
 maternâ myrto. Elymus facit
 hoc, Acestes maturus ævi facit
 hoc, puer Ascanius facit hoc:
 quos cætera pubes sequitur. Il-
 le ibat medius è concilio cum mul-
 tis millibus ad tumulum, mag-
 nâ catervâ comitante eum. Hic
 ritè libans fundit humi duo car-
 chesia ex mero Baccho, duo ex
 lacte novo, duo ex sacro sangui-
 ne, jacetque purpureos flores, ac
 fatur talia: Sancte parens, sal-
 ve; vos cineres nequicquam re-
 cepti, animæque umbræque pa-
 ternæ, iterum salvete. Non li-
 cuit mihi tecum quærere Italos
 fines, atqueque fatalia, nec Au-
 sonium Tybrim, quicumque est.
 Dixerat hæc: cum serpens lubri-
 cus,*

TRANSLATION.

This said, he crowns his Temples with his Mother's Myrtle. The same does Elymus, the same Acestes ripened in Years; the same the Boy Ascanius: Whose Example the other Youths follow. He went from the Assembly to the Tomb with many Thousands, in the Center of a numerous Retinue attending. Here in due Form, by way of Libation, he pours on the Ground to Bacchus two Bowls of Wine, two of new Milk, two of sacred Blood, then scatters purple Flowers, and thus speaks: Hail, holy Sire: Once more hail ye Ashes revisited in vain: Ye Ghosts and Shades of my Father *beil*. Heaven would not allow us to go together in quest of Italy, and the Lands allotted to me by Fate, nor the Ausonian Tyber; whatever *River* that is. He said: When from the Bottom of the Shrine a slippe-

NOTES.

Offer, before the Celebration of solemn Games or Sacrifices: And the Import of it is, I favour us with a religious Attention, be watchful over your Lips that you pronounce no Words of bad Omen, or whereby you may mar: and profane the sacred Ceremonies; let us have the Concurrence of your Prayers to render the Gods favourable and propitious to us: Or, lastly, Aid us by joining your Applauses and joyful Accanations.

72. *Velat maternâ myrto.* This is also according to the Practice of the Romans, among whom Persons of every Age and Denomination (here figured by *Æneas*, *Elymus*, *Acestes*, and the Boy *Ascanius*) who appeared at their solemn Games, wore Garlands on their Heads.

80. *Recepti cineres.* Servius makes *inertes* here to signify the same with *Anchises* himself:

Vol. II.

So *nequicquam recepti*, according to him, means whom I in vain saved from the Dangers of *Troy*. Others refer it to the History whereof we have taken Notice above, that *Diomedes* had carried away *Anchises*'s Ashes, and delivered them again with the Palladium to *Æneas*. But we have followed that Sense which seems to be the easiest.

81. *Animæque umbræque paternæ.* Servius explains this from *Plato* and *Aristotle*, who gave to Man a four-fold Soul. 1. The *intellectual*, whereby he thinks and reasons. 2. The *sensual*, which he has in common with the brute Creation. 3. The *vital*, or the Principle of Self-motion, which is to be found even in the Worms and meanest Reptiles. 4. A *vegetative* Soul, like what subsists in Plants and Trees. To each of these Souls is assigned a

R.

shadq

ingens, quoad septem gyros, traxit septena volumina ab imis adytis; placidè amplexus tumulum, lapsusque per aras: cui terga cæruleæ notæ incendebant, et cui squamam fulgor maculosus auro incendebat: ceu arcus in nubibus trahit mille varios colores ex adverso Sole. Æneas obstupuit visu. Tandem ille serpens longo agmine inter pateras et levia pocula, libavitque dapes, rursusque innoxius successit imo tumulo, et liquit altaria depasta. Magis hoc instaurat Genitori inceptos honores, incertus putetne esse Genium loci, famulumne parentis. Cædit quinas bidentes de more, totque sues, totidem juvencos nigrantes terga, fundebatque vina è pateris, vocabatque animam magni Anchisæ, Manesque remissis Acheronte. Nec non et socii ejus læti ferunt dona, quæ copia est cuique; onerantque aras, mactantque juvencos.

Septem ingens gyros, septena volumina traxit; Amplexus placidè tumulum, lapsusque per aras: Cæruleæ cui terga notæ, maculosus et auro Squamam incendebat fulgor: ceu nubibus arcus

Mille trahit varios adverso Sole colores. Obstupuit visu Æneas. Ille agmine longo Tandem inter pateras, et levia pocula serpens, Libavitque dapes, rursusque innoxius imo Successit tumulo, et depasta altaria liquit. Hoc magis inceptos genitori instaurat honores, Incertus, Geniumne loci, famulumne parentis Esse putet. Cædit quinas de more bidentes, Totque sues, totidem nigrantes terga juvencos: Vinaque fundebat pateris, animamque vocabat Anchisæ magni, Manesque Acheronte remissos. Nec non et socii, quæ cuique est copia, læti Dona ferunt; onerantque aras, mactantque juvencos.

101

TRANSLATION.

ry Snake, his huge Bulk collected in seven circling Spires, trailed along his seven-fold Volumes, gently twining round the Tomb, and gliding over the Altars: Whose Back, azure Streaks, and whose Scales Drops of burnished Gold brightened up: As the Bow in the Clouds draws a thousand various Colours from the opposite Sun. Æneas stood amazed at the Sight. At length the Reptile, shooting forward with a long Train of moving Folds between the Bowls and smooth polished Goblets, gently tasted the Banquet, re-entered into the Bottom of the Tomb, and left the Altars on which he had fed. Æneas with the more Zeal pursues the Sacrifice begun in Honour of his Father, in doubt whether to think it the Genius of the Place, or the Attendant of his Father. He sacrifices five Ewes of two Years old according to Custom, as many Sows, as many Bullocks with sable Backs: The Wine he poured from the Goblets, and invoked the Soul of great Anchises, and his Ghost from Acheron released. In like Manner his Mates offer Gifts with Joy, each according to his Ability; they load the Altars, and sacrifice Bullocks. O-

NOTES.

Shade or Image. Others construe their Words in the Genitive Case, and join them with *incensæ*: Ye Ashes of my Father's Ghost, &c.

85. *Septem ingens gyros*. The seven Folds of the Serpent prognosticated, says *Servius*, that Æneas's Wanderings were to last for seven Years.

92. *Libavitque dapes*. I take *libavit* here to signify the same as *le iter attingit*, or *degesta* it, as the Word is used elsewhere, *Æn.* I. 260.

Libavitque dapes. And *Geor.* IV. 54.

Purpureisque mixtae flores, et flumina l'bant Summa levi.

95. *Geniumne loci*. The Ancients had a Notion that there were *Genii* appointed, some the Protectors of Cities and Countries, and others the Guardians of particular Persons, who never quitted them, not even after Death, but attended upon them in the other World.

98. *Animamque vocabat*. Not merely called upon

Ordine athena locant alii, fusique per herbam
Subjiciunt verubus prunas, et viscera torrent.

Expectata dies aderat, nonamque serenâ
Auroram Phaetontis equi jam luce vehebant;
Famaque finitimos, et clari nomen Acestæ 106
Excierat. Læto complerant litora cœtu,
Visuri Æneadas: pars et certare parati.

Munera principio ante oculos, circoque locan-
tur 109

In medio, sacri tripodes, viridesque coronæ,
Et palmæ, pretium victoribus; armaque, et
ostro

Perfusæ vestes, argenti aurique talenta:
Et tuba commissos medio canit aggere ludos.

Prima pares ineunt gravibus certamina remis
Quatuor, ex omni delectæ classe, carinæ. 115
Velocem Mnestheus agit acri remige Pristin,

*Alii locant athena vasa ordine,
fusique per herbam subjiciunt prunas verubus, et torrent viscera.*

Dies expectata aderat, equique Phaetontis jam vehebant nonam auroram serenâ luce; fama-que et nomen clari Acestæ excierat finitimos. Complerant litora læto cœtu, pars visuri Æneadas, pars et parati certare. Principio munera locantur ante oculos, inque medio circo, sacri tripodes, viridesque coronæ, et palmæ, pretium destinatum victoribus; armaque, et vestes perfusæ ostro, talenta argenti aurique: et tuba canit ludos commissos in medio aggere.

Quatuor carinæ delectæ ex omni classe, pares gravibus remis, ineunt prima certamina. Mnestheus agit velocem Pristin acri remige,

TRANSLATION.

thers in order place the brazen Caldrons, and, stretched along the Grass, apply burning Coals under the Spits, and roast the Joints.

Now the wished-for Day approached, and the Steeds of the Sun ushered in the ninth Morning bright and serene; Fame and the Renown of illustrious Acestes had drawn together the Neighbourhood. They filled the Shores with jovial Clouds, some to see the Trojans, some too prepared to try their Skill. The Prizes first are set before their Eyes in the midst of the Circus, sacred Tripods, green Garlands, and Palms, the Reward of the Conquerors; Arms and Vestments of purple Dye, Talents of Gold and Silver: And now the Trumpet from the midst of the rising Ground gives the Signal that the Games are begun.

Four Ships, selected from all the Fleet equally matched with ponderous Oars, first enter the Lists. Mnestheus manages the swift sailing Pristin with stout Rowers,

NOTES.

upon his Ghost to partake of the Repast he had prepared for him; but invoked him as a Deity to be propitious to him.

103. *Viscera*. Signifies the Joints of Meat in general, as *Æn.* VI. 253. VIII. 180, &c.

105. *Phaetontis equi*. Phaeton here is put for the Sun, in Imitation of *Homer*, who calls that Luminary *Ἥλιος φαεινός*, the resplendent Sun.

110. *Sacri tripodes*. The Tripod was properly a kind of three-footed Stool or Table, on which were placed the sacred Bowls, and other Vases, for the Libations. It is called *sacred*, on Account of its various Uses in the Ceremonies of Religion. We learn, from several Passages in

Homer, that the *Greeks* used to make Presents of Tripods to their Heroes and great Men. Of which *Horace* takes Notice, *Carm. Lib. IV. Ode VIII. 1.*

*Donarem tripodas, præmia fortium
Graviorum.*

111. *Et palmæ pretium victoribus*. The Palm was the ordinary Prize of every Conqueror at the Games; whereof *Plutarch* assigns this for the Reason, that the Palm is a fit Emblem of Fortitude, because it is not crushed nor borne down by any Weight, but still maintains its Growth, and rises superior to the Opposition.

Maesebus non futurus Italus,
à quo nomen est genus Memmi:
Crasque cogit ingentem Chima-
ram, ingenti mole, opus urbi:
quam Dardana pubes impellunt
triplici versu; remi conjungunt
terno ordine, Sergefiusque, à
quo Sergia domus tenet nomen,
in celitur magno Centauro: Clo-
antibusque caruleis Scyllis, unde
genus est tibi, O Romane Clu-
enti. Præcul in pelago, contra
sperantis litora, est saxum, quod
submersum chimæ tendit: r tumidis
fluctibus, ubi liberi Ceti, an-
d ne fidero: silet in tran ullo
mari, exque nuda immota at-
collitur arripus, et stat præ-
stiffat aprinis necis, lili pa-
ter Aeneas confiluit: curiam me-
ram ex sfondenti iunc, quo ef-
flet signum nauis, unde fente
reverti, et ubi non fletu longè

Mox Italus Minostheus, genus à quo nomine
Memmi:

Ingentemque Gyas ingenti mole Chimæram,
 Urbis opus : triplici pubes quam Dardana versu
 Impellunt ; terno confurgunt ordine remi. 120
 Sergæstusque, domus tenet à quo Sergia nomen,
 Centauro invehitur magnâ ; Scyllaque Cloanthus
 Cæruleâ, genus unde tibi, Romane Cluenti.
 Est procul in pelago saxum, spumantia contra
 Litora, quod tumidis submersum tunditur olim
 Fluctibus, liberni condunt ubi sidera Cori : 126
 Tranquillo filet, immotæque attollitur undâ
 Campus, et apricis statio gratissima mergi.
 Hic viridem *Æneas* trondenti ex ilice metam
 Constituit, signum nautis, pater : unde reverti
 Scirent, et longos ubi circumflectere cursus. 131

TRANSLATION.

foam to be the Italian Mæthæus, from which Name the Family of Memmius is derived. Cyas commands the huge Chimæra of stupendous Bulk, a Wave like a City, which with a triple Tide the Trojan Mouth impel; the Cars rise together in a triple Row. Sergellus, from whom the Sergeant Family has its Name, rides in the bulky Centaur; and Cloanthus in the Sea-green Scylla, from whom Cluentius, illustrious Roman, is thy Decent. Far in the Sea there lies a Rock opposite to the foaming Shore, which sometimes overwhelmed is buffeted by the swelling Surges, when the wintry North-west winds overcloud the Stars: In a calm *Sia* it lies hushed, and rises above the still Wave as a Plain, and affords a delightful Station for the Cormorants basking in the Sun. Here Father Æneas crested a verdant Goal of branching Oak for a Signal to the Mariners; whence they might know to turn back, and whence to wind about the long Circuits. Then they

N O T E S.

117. *Max Italus Mnestheus*. Vi gi', to make his Court to the noble Families of the Romans, derives their Original from *Trojans* of some Distinction.

119. *Triplidwerft*, i. e. A Gallery consisting of three Series of Rowers. *It* yokes the Word *cyfus* in the same Sense, Lib. V. D. c. 5. *Regiam cingentum annorum, nam scelerum werftis remum agunt*. The Kind of Gallery, however, was not known till long after *Alexis's* Time; but it was not so likely that *Virgil*, the Poet, should confine himself strictly to the Chronology of Fact, especially those of ancient Date.

120. *Πικρο σμύκη*. This is a Trichemis, or

one of those Gallies that had three Banks of Oars, which Banks were called *linging* y^e one above another; so that there in the second Bank sat the three Fleet who were the chief of the fleet were seated. By terms of *urgent* *grave* *grave*, understand the three Banks of Oars joined together to strike the Waves, with profoundity with their Images. *Reverend* in his Name in this Passage, then did *three* *grave* *grave* *grave* from one another: The first, according to his figure, the Seaten of Rows, the second, *grave* is above one another from the lowest Bank to the Highest; the *second*, again, he makes to be the same Rows, rick and by their Banks, as they sit on a level, one behind the other.

Tum loca forte legunt; ipsique in puppibus auro
 Duces longè effulgent ostroque decori.
 Cætera populeâ velatur fronde juvenus,
 Nudatosque humeros oleo perfusa nitescit. 135
 Confidunt transfris, intentaque brachia remis:
 Intenti exspectant signum; exultantiaque haurit
 Corda pavor pulsans, laudumque arrecta cupido.
 Inde, ubi clara dedit sonitum tuba, finibus omnes,
 Haud mora, profluere suis: ferit æthera clamor
 Nauticus; adductis spumant freta versa lacer-
 tis.

I4I

Insidunt pariter sulcos: totumque dehiscit
 Convulsum remis rostrisque tridentibus æquor.

*Tum legunt loca forte, ipsique
 duces longè effulgent in pup-
 pibus, decori auro ostroque. Cæ-
 tera juvenus velatur populeâ
 fronde, perfusaque nudatos hu-
 meros oleo nitescit. Confidunt
 transfris, brachia sunt intentæ
 remis: illi intenti exspectant
 signum; pavorque pulsans, ar-
 rectaque cupido laudem haurit
 eorum exultantia corda. Inde,
 ubi clara tuba dedit sonitum, om-
 nes profluere suis finibus, haud
 est mora: nauticus clamor ferit
 æthera; freta versa adductis
 laceratis spumant. Pariter in-
 sidunt sulcos: totumque æquor
 convulsum remis tridentibusque
 rostris dehiscit.*

TRANSLATION.

choose their Places by Lot, and in the lofty Decks the Leaders, adorned with Gold and Purple, shine with distinguished Lustre from afar. The rest of the Youth are crowned with Poplar Vireaths, and glitter, having their naked Shoulders besmeared with Oil. They take their Seats on the Benches, and stretch their Arms to the Oars: With eager Attention they wait the Signal, and their throbbing Hearts beat high with the Impulse of Fear, and the generous Thirst of Praise. Then, as soon as the loud Trumpet gave the Signal, in a Trice all started from their Barricade: The Seamen's Clamour beats the Skies: And the Seas, upturned by the Force of their intent Arms, foam. At once they plough the watery Ways, and the whole Deep convulsed with Oars and Trident beaks. Not with such violent

NOTES.

132. *Populeâ velatur fronde.* The Reason, as *Scriver* says, why they wore Garlands of the Poplar-tree, was, that they were Funeral Games, in which they celebrated, and *Hesiod* is said to have brought this Tree from the infernal Regions.

136. *Intentaque brachia remis intenti exspectant signum.* Others point it thus, *Intentaque brachia remis intenti exspectant signum.* But I choose rather to follow the Printing of *Heinsius's* Edition, which is a Colon at *remis*, both because it makes the sense quite easy, and avoids the seeming Allegation of playing upon the Words *intent* and *intend*. Besides, it gives a great Solemnity to the Action, by making it uttered more leisurely, and allowing the Reader Time to view the several Motions of the Combatants one after another.

137. *Haud mora, profluere suis.* Raises such Passion in their Breasts, as if it would draw them out of their Boats.

141. *Add ætis laceratis.* Dr. *Trapp* has a very just Remark on this Phrase, and understands by it that Motion of the Rowers, when, in Tugging at the Oar, they draw their Arms close up to the Body.

142. *Insidunt sulcos.* Cleave Furrows in the Ocean.

143. *Rostrisque tridentibus.* Some Editors of *Virgil*, not understanding the Meaning of *rostris remantibus*, substituted *tridentibus* for *tridentibus*, not considering that they made *Virgil* write false Quantity, the first Syllable in *tridentibus* being always long. But ancient Medals explain the Thlog, in some of which is plainly to be seen a Rostrum or Beak of a Ship with three Teeth to it. *Valerius Flaccus* mentions a Rostrum of the same Make,

Velut unguis ova pinus habentis

Insiduntque salum, et spumas amant are tri-
dentis.

Argon. Lib. I. See also *Æn.* VIII. 690.

Currus non tam præcípites corripiere campum in bijugo certamine, ruuntque effusi carcere; nec aurigæ sic concussere undantia lora immisissis jugis, pendentque proni in verbera. Tum omne nemus consonat plausu fremituque virum, studiisque faventum; litoraque inclusa volutant vocem: pulsati colles resultant clamore. Gyas effugit ante alios, primisque elabitur undis inter turbam fremitumque: quem Cloanthus, melior remis, deinde consequitur; sed tarda pinus tenet eum pondere. Post hos Pristis Centaurusque tendunt superare priorem locum, æquo discrimine. Et nunc Pristis abit, nunc ingens Centaurus præterit eam victam; nuncque ambæ feruntur undâ, junctis frontibus, et sulcant salsa vada longâ carinâ. Jamque propinquabant scopulo, tenebantque metam, cum Gyas princeps, victorque in medio gurgite compellat voce Menæten rectorem navis:

Non tam præcípites bijugo certamine campum
Corripuere, ruuntque effusi carcere currus: 145
Nec sic immisissis aurigæ undantia lora
Concussere jugis, pronique in verbera pendent.
Tum plausu, fremituque virum, studiisque fa-
ventum

Consonat omne nemus; vocemque inclusa vo-
lutant

Litora: pulsati colles clamore resultant. 150

Effugit ante alios, primisque elabitur undis,
Turbam inter fremitumque, Gyas: quem deinde
Cloanthus

Consequitur, melior remis; sed pondere pinus
Tarda tenet. Post hos, æquo discrimine, Pristis
Centaurusque locum tendunt superare priorem.
Et nunc Pristis habet; nunc victam præterit in-
gens 156

Centaurus; nunc undâ ambæ junctisque feruntur
Frontibus, et longâ sulcant vada salsa carinâ.
Jamque propinquabant scopulo, metamque tene-
bant,

Cum princeps, medioque Gyas in gurgite victor,
Rectorem navis compellat voce Menæten: 161

TRANSLATION.

Speed the Coursers in the two-yoked Chariot race spring to the Field, and start with full Career from the Goal: Nor with such Ardour do the Charioteers shake the waving Reins over the flying Steeds, and, bending forward, hang to give the Lash. Then, with the Applause and Uproar of the Seamen, and the eager Acclamations of the favouring Croud, every neighbouring Grove resounds: The bounded Shores roll the floating Voices; the lashed Hills echo back the Sound. Amidst the Bustle and Uproar, Gyas flies out before the rest, and scuds away the foremost on the Waves: whom next Cloanthus follows, a more skilful Rower; but the Vessel, incumbered by its Bulk, retards him. After these, at equal Distance, the Pristis and Centaur strive to gain the foremost Place. And now the Pristis has it, now the huge Centaur gets before her vanquished Antagonist: Anon both advance together with united Fronts, and with their long Keels plough the briny Waves. And now they approached the Rock, and had reached the Goal, when Gyas, the foremost, and hitherto victorious, thus in Mid-sea accolls Menætes, Pi-

NOTES.

144. *Non tam præcípites.* This is one of those Passages wherein Macrobius himself owns Virgil to have excelled Homer, his great Example. And, indeed, nothing can be more finely imagined, nor represented more to the Life.

146. *Immisissis jugis.* The Yoke: i. e. here put

for the Horses yoked in the Chariot.

151. *Primis undis.* On the nearest or hithermost Waves, as opposed to *ultima aquora*, V. 1. 218.

157. *Junctisque frontibus.* i. e. They moved on together, neither gaining Way of the other.

Quò tantùm mihi dexter abis? huc dirige cursum;

Litus ama, et lævas stringat, fine, palmula cautes:

Altum alii teneant. Dixit: sed cæca Menœtes
Saxa timens, proram pelagi detorquet ad undas.
Quò diversus abis? iterum, pete faxa, Menœte,

Cum clamore Gyas revocabat: et ecce Cloanthum

Respicit instantem tergo, et propiora tenentem.
Ille inter navemque Gyæ scopulosque sonantes
Radit iter lævum interior, subitusque priorem
Præterit; et metis tenet æquora tuta relictis.

Tum verò exarsit juveni dolor offibus ingens:
Nec lacrymis caruere genæ; segnemque Menœten,

Oblitus decorisque sui sociùmque salutis,
In mare præcipitem puppi deturbat ab altâ. 175

quò tantùm abis mihi dexter? dirige cursum huc; ama litus, et sine ut palmula stringat lævas cautes: alii teneant altum. Dixit: sed Menœtes timens cæca saxa, detorquet proram ad undas pelagi: quò abis diversus? Gyas iterum revocabat eum cum clamore, O Menœte, pete saxa: et ecce respicit Cloanthum instantem ejus tergo, et tenentem propiora. Ille interior radit lævum iter inter navemque Gyæ sonantesque scopulos, subitusque præterit priorem, et tenet æquora tuta, metis relictis. Tum verò ingens dolor exarsit offibus juveni, nec genæ ejus caruere lacrymis: oblitusque sui decoris, salutisque sociùm, deturbat segnem Menœten ab altâ puppi præcipitem in mare.

TRANSLATION.

lot of his Ship, Whither away so far to the Right? This Way steer your Course. Keep to the Shore, and let the Oar graze upon the Rocks to the Left; let others stand out to Sea. He said: But Menœtes, dreading the latent Rocks, turns out his Prow towards the Waves. Gyas with raised Voice called to him again, Menœtes, whither are you steering? opposite? Once more, I say, keep to the Rocks; and lo he spies Cloanthus pressing on his Rear, and fetching a nearer Compass. He, between Gyas's Ship and the roaring Rocks, brushes along the Left-hand Path on the Inside, and on a sudden gets a-head of him who was before, and leaving the Goal, gains the safe Seas. Then indeed the Soul of the Youth was inflamed with vast Anguish: Nor were his Cheeks not wet with Tears; and, regardless both of his own Dignity, and the Safety of his Friends, he tumbles dastardly Menœtes headlong from the lofty Stern into the Sea. Himself succeeds to the Helm both

NOTES.

It is of the same Import with *æquatis rostris*, an Expression he uses afterwards.

163. *Litus ama*, i. e. Keep near the Shore. *Hora* uses the Word in the same Sense, Lib. I. Ode XXV. 3.

Amazque janua limen.

See also the Note on *Æn.* III. 134.

163. *Palmula*. Is properly the broad Part at the Extremity of the Oar, that has some Resemblance to the Palm of a Man's Hand when extended.

163. *Lævas stringat cautes*. Both in the Naval and Chariot-race, the great Art lay in

turning as near the Goal as possible; for the Goal being in the Center, the nearer they kept to it, the shorter Circumference they had to make: But as this was an Enterprize of Dexterity and Danger, the Accomplishing it was proportionably honourable, *Hor. Od. Lib. I. 1.*

metaque fervidis

*Evitata raris, palmoque nobilis
Terrarum Dominos euebit ad Deos.*

170. *Interior*. In the Inside, i. e. between Gyas's Ship and the Goal, which was on the Left-hand of him who steered the Vessel.

Ipse subit gubernaculo rector, ipse magister, hortaturque viros, torquesque clavam ad litora. At ut Menætes gratia undis tandem vix redditus est imo fundo, jam senior, si quis in modicâ resse, petit summa scopuli, resedatque in sicca rupe. Teucri risere illum et libentem, et natantem; et rident cum remouentem saisos fluctus à pectore. Hic læta spes accensa est debus extremis, nempe Sergestus Mneitheique, sperare Gyan morantem. Sergestus capit locum ante, propinquatque scopulis; nec tamen est ille prior totâ carinâ præuente: à iâ parte est prior, em la Pristis premit alium partem rostro. At Mneitheus incedens per ipsos socios in mediâ naxe hortatur eos: Hæstoræi socii, quos deilegi comites in supremâ sorte Trojæ, nunc, nunc insurgite remis; nunc promitte illis remes, et ne illos animos quibus usi alii in Geris Syrtibus, mari ue linc, undisque se iuuantibus Maleæ.

Ipse gubernaculo rector subit, ipse magister, hortaturque viros, clavamque ad litora torquet. At gravis ut fundo vix tandem redditus imo est Jam senior, madidâque fluens in veste Menætes; Summa petit scopuli, siccâque in rupe resedit. 180 Illum et labentem Teucri, et risere natantem; Et falsos rident revouentem pectore fluctus. Hic læta extremis spes est accensa duobus, Sergesto, Mneitheique, Gyan superare morantem.

Sergestus capit ante locum, scopuloque propinquat;

Nec totâ tamen ille prior præuente carinâ: 186 Parte prior; partem rostro premit remula Pristis. At mediâ socios incedens naxe per ipsos Hortatur Mneitheus: Nunc, nunc insurgite remis,

Hæstoræi socii, Trojæ quos sorte supremâ 190 Delegi comites; nunc illas promitte vires, Nunc animos, quibus in Græulis Syrtibus usi, Ionioque mari, Maleæque sequacibus undis.

TRANSLATION.

Pilot and Commander: Incourages his Men, and turns the Rudder to the Shore. But when incumbered Menætes, with Difficulty at length, had got up from the deep Bottom, *as being* now in Years, and languid by Reason of his wet Garments, he crawls up to the Summit of the Rock, and sit down on the dry Cliff. The Trojans laughed both to see him fall, and to see him swimming; and they renew their Laughter, when from his Breast he vomits up the briny Wave. Here Sergestus and Mneitheus, the two last, were fired with joyous Hope to outstrip Gyan lagging behind. Sergestus gets the Start, and makes up to the Rock, nor yet had he the Advantage by the whole Length of the Snip, only by a Part: The Rival Pristis partly presses him with her Beam. But Mneitheus in the Mid deck walking among his Crew animates them: My Hæstoræan hands, whom I chose Associates in Troy's last fatal Hour, now, now with Kennech ply your Oars: Now exert that Vigour, now that Creatness of Soul which you were Masters of in the Quick-sands of Getulia, in the Ionian Sea, and Maleæ's Coast, where Waves succeeding Waves pursued us. Your Mneitheus aspires not now to the foremost Place, nor

NOTES.

184. *Mneitheique*. The Greek Dative, as Orphe, Gen. IV. 445.

190. *Hæstoræi socii*. In order to animate them, and gain their Good will, he calls them *Hæstoræi*, my Mates, who are every one of you as valiant as *Hæstor*.

193. *Maleæque sequacibus undis*. Malea is a Promontory of Laconia, that runs out into the Sea about five Miles; near which Sailing was so very dangerous, that it became a Proverb, *Malea am linc, obliuiscere u. partem domi*.

The *Epithet se uares*, given to the Waves of this

Non jam prima peto Mneſtheus, neque vincere
certo :

Quanquam ô ! ſed ſuperent, quibus hoc, Nep-
tune, dediſti. 195

Extremos pudeat rediſſe. Hoc vincite, cives,
Et prohibete neſas. Olli certamine ſummo
Procumbunt : vaſtis tremiſt iſtibus ærea puppis,
Subtrahiturque ſolum. Tum creber anhelitus
artus,

Aridaque ora quatit : ſudor fluit undique rivis.

Attulit ipſe viris optatum caſus honorem. 201

Namque furens animi, dum prorâ ad ſaxa ſub-
urget

Interior, ſpatioque ſubit Sergeſtus iniquo,

Infelix ſaxis in procurrentibus hæſit.

Concuſſæ cautes, et acuto in murice remi 205

Obnixi crepuere, illiſaque prorâ pependit.

Ego Mneſtheus jam non peto prima, neque certo vincere : Quanquam ô utinam poſſem ! ſed hi ſuperent, O Neptune, quibus dediſti hoc : pudeat nos rediſſe extremos. Cives, vincite et prohibete hoc neſas. Olli procumbunt ſummo certamine : ærea puppis tremiſt vaſtis iſtibus, ſolumque ſubtrahitur. Tum creber anhelitus quatit artus aridæque ora : ſudor fluit undique rivis. Ipſe caſus attulit viris optatum bonorem. Namque dum Sergeſtus furens animi ſuburget prorâ ad ſaxa, interior, ſubitque iniquo ſpatio, infelix baſit in procurrentibus ſaxis. Cautes concuſſæ ſunt, et remi obnixi crepuere in acuto murice, prorâque illiſa pependit.

TRANSLATION.

contends for the Victory : Though would to Heaven ! but may thoſe conquer to whom thou, O Neptune, haſt given that Honour. Let us be aſhamed to come in the laſt. Surmount, my Countrymen, and repel that criminal Diſgrace. They bend to the Oar with the greateſt Ardour : The brazen-beaked Galley trembles with the vaſt Strokes, and the watery Surface from underneath them flies. Then thick Panting ſnakes their Limbs and parched Jaws : Sweat flows from every Pore in Rivulets. Mere Chance procured them the wiſhed for Honour : For, while Sergeſtus between Mneſtheus and the Goal in his furious Career is preſſing up the Head of the Ship to the Rocks, and ſteers in a diſadvantageous Place, he unluckily ſtuck among the jutting Rocks. The Cliffs receive a violent Shock, and among the ſharp craggy Points the labouring Oars with a Crack were ſhivered, and the Prow daſhed againſt the Rocks ſtood ſuſpended. The Mariners ariſe together,

NOTES.

that Coaſt, paints them as ſo many ſiege devouring Monſters that purſued Ships in order to overwhelm them.

195. *Quanquam ô !* This is an Example where Virgil is even eloquent in his Silence ; for the abrupt Exclamation is more expreſſive of Mneſtheus's Mind than any Words he could have put in his Mouth ; eſpecially it muſt have been ſo to thoſe who ſaw the Looks and Geſtures that would accompany his Voice.

199. *Solum.* Whatever is ſpread underneath a Thing, as its Support or Foundation to bear it up, is called in Latin, *ſolum* ; as the Sea is to a Ship, the Air to a Bird on the Wing.

202. *Suburget interior.* i. e. Between Mneſ-

theus and the Goal, fetching a nearer Compas to the Left. See Verſe 170.

203. *Spatio iniquo.* He had not left himſelf Room enough to ſteer between Mneſtheus and the Goal, and was therefore forced to run his Veſſel upon that Part of the Rock which jutted out farther than the reſt.

204. *Concuſſæ cautes.* This is only ſaying in other Words, that the Galley received a violent ſhock, ſince *Aſſio* is equal to Reaction.

205. *Acuto in murice.* Murex properly ſignifies the Shell-fiſh or the Liquor whereof purple Colour is made ; and hence it is taken for the Prominence of a Rock, which tapers into a ſharp Point like the Shell of that Fiſh.

Nautæ consurgunt, et morantur magno clamore, expediuntque serratas fides et contos acutâ cuspide, leguntque fractos remos in gurgite. At Mnestheus lætus, acriorque ipso successu, petit prona maria, celeri agmine remorum, ventisque vocatis, et decurrit aperto pelago. Tantis qualis columba, cui domus et dulces nidi sunt in latebroso pumice, subito commota à spelunâ, volans fertur in arva, exterritaque dat pennis ingentem plausum tecto; mox lapsa quieto aëre radit liquidum iter, neque commovet celeres alas: sic Mnestheus, sic ipsa Pristis fugâ secat ultima æquora; sic ipse impet. fert illam volantem. Et primum deserit Sergestum l. flant. in alio scopulo, radisque brevibus, frustra que vocantem auxilia, et discentem currere fractis remis. Inde consequitur Gyan, ipsamque Chimæram ingenti mole. Illa cedit, quoniam est spoliata magistro.

Consurgunt nautæ, et magno clamore morantur, Ferratasque fides, et acutâ cuspide contos Expediunt, fractosque legunt in gurgite remos. At lætus Mnestheus, successuque acrior ipso, 210 Agmine remorum celeri, ventisque vocatis, Prona petit maria, et pelago decurrit aperto. Qualis speluncâ subito commota columba, Cui domus, et dulces latebroso in pumice nidi, Fertur in arva volans, plausumque exterrita pen-

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nis
Dat tecto ingentem; mox aëre lapsa quieto Radit iter liquidum, celeres neque commovet alas:

Sic Mnestheus, sic ipsa fugâ secat ultima Pristis Æquora; sic illam fert impetus ipse volantem. Et primum in scopulo luctantem deserit alto 220 Sergestum, brevibusque vadis, frustra que vocantem

Auxilia, et fractis discentem currere remis. Inde Gyan, ipsamque ingenti mole Chimæram Consequitur. Cedit, quoniam spoliata magistro est.

TRANSLATION.

and with great Clamour desist, and apply Booms shod with Iron, and Poles with sharpened Points, and gather up their shattered Oars on the Stream. Mean While Mnestheus, flushed with Joy, and more animated by this same Success, with the nimble Impulse of the Oars, and Winds called to his Aid, cuts the easy Waves, and scuds away on the open Sea. As a Pigeon, whose Nest and darling Young are in some harbouring Rock, suddenly roused from her Covert, flies away into the Fields, and, starting in a Fright, gives a loud Clap with her Wings against the Nest; then, shooting through the calm still Air, skims along the liquid Way, nor once moves her nimble Pinions. Thus Mnestheus, thus the Pristis self in her Career cuts the utmost Boundary of the watery Plain: Thus the mere Vehemence of her Motion carries her forward in her flying Course, And first she leaves behind her Sergestus struggling against the high Rock and Shallows, in vain imploring Aid, and practising to row with shattered Oars. Then he overtakes Gyas, and bulky Chimæra's self: She yields, because she wants her Pilot.

NOTES.

207. *Consurgunt nautæ, et morantur.* The Rowers, perceiving their Error, sit at once, and give over Paving.

210. *Prona maria* Signifies Sea, where he can steer easy, without any Molestation or Interruption. This is explained by the next Words, *pelago decurrit aperto*, he scuds away

on the open Sea with the same easy Motion, as if he was sailing down a River along with the Stream.

214. *Dulces nidi.* The Nest here is put for the Young in the Nest, as Geor. IV. 17.

Id est nidi committit bus esum.

Solus jamque ipso superest in fine Cloanthus : 225
 Quem petit, et summis adnixus viribus urget.
 Tum verò ingeminat clamor, cunctique se-
 quentem

Instigant studiis : resonatque fragoribus æther.
 Hi proprium decus, et partum indignantur ho-
 norem, 229

Ni teneant : vitamque volunt pro laude pacisci.
 Hos successus alit : possunt, quia posse videntur.
 Et fors æquatis cepissent præmia rostris ;

Ni, palmas ponto tendens utrasque, Cloanthus
 Fudissetque preces, Divosque in vota vocasset :
 Dî, quibus imperium est pelagi, quorum æquora
 curro, 235

Vobis lætus ego hoc candentem in litore taurum
 Constitutam ante aras, voti reus, extaque salfos
 Porriciam in fluctus, et vina liquentia fundam.

Jamque Cloanthus solus superest in ipso fine : quem petit, et adnixus urget summis viribus. Tum verò clamor ingeminat, cunctique studiis instigant eum sequentem : ætherque resonat fragoribus. Hi indignantur ni teneant proprium decus et honorem partum, voluntque pacisci vitam pro laude. Successus alit hos : possunt, quia videntur posse. Et fors cepissent præmia æquatis rostris, ni Cloanthus, tendens utrasque palmas ponto, fudissetque preces, vocassetque Divos in vota : Dî, quibus est imperium pelagi, quorum æquora curro, ego lætus constitutam vobis ante aras candentem taurum in hoc litore, reus voti, porriciamque exta in salfos fluctus, et fundam liquentia vina.

TRANSLATION.

And now, in the very End of the Course, Cloanthus alone is before him : Whom he makes up to, and, straining with the utmost Vigour, pursues. Then, indeed, the Shouts redouble, and all the Spectators, with hearty Applauses, stimulate him in the Pursuit, and the Sky resounds with roaring Acclamations. These Indignation fires, lest they should not maintain their Possession of Glory, and the Honour they have won, and they are willing to barter Life for Praise. Those Success animates ; they are enabled to exert themselves, because they are confident of their own Power : And, perhaps, they had both been equally intitled to the Prize, had not Cloanthus, stretching out his Hands to the Sea, poured forth Prayers, and invoked the Gods in Form of a Vow : Ye Gods, to whom belongs the Empire of the Main, whose Seas I sail, I, bound by Vow, will cheerfully present before your Altars a Snow-white Bull on this Shore, and present the Intrails on the briny Waves as an Offering to you, and pour out pure Wine by Way of Liba-

NOTES.

225. *Superest in fine.* i. e. Near the End of the Course, having passed the Goal, and returning to the Port whence they set out : For the Prize was to be given not to him who first reached the Goal, but who first reached the Port after having touched the Goal, as appears from Verse 130.

Constituit, signum nautæ pater ; unde reverti S' irent, et longos ubi circumflectere cursus. *Superest* here I take to signify the same as *superat*, which is sometimes the Sense of it. Thus Cicero says, *Majorebus doctrina superfuit.*

228. *Resonatque fragoribus æther.* This is certainly the true Reading, and not *clamoribus*,

as in the *Codex Mediceus* ; for we have *ingeminat clamor* immediately before, and *resonatque clamoribus* makes false Quantity.

232. *Et fors æquatis.* Perhaps they had both gained Prizes by equaling their Beaks or Prows, i. e. by coming both in together, so as it could not be distinguished which was first.

237. *Voti reus.* He is said to be *reus voti*, who has undertaken a Vow on a certain Condition ; and when that Condition is fulfilled, then he is *damnatus voti*, or *votis*, i. e. The Gods condemn and sentence him to pay his Vow.

Thus in the fifth Eclogue. Verse 80, when Virgil says, *dammabis tu quoque votis*, the Meaning

Dixit: omnisque chorus Nereidum Phorcique. Panopeaque virgo, audit eum sub imis fluctibus; et ipse pater Portunus magnâ manu impulit navem euntem. Illa fugit ad terram citius noto volucrique sagittâ, et condidit se in alto portu. Tum satus Anchisâ, cunctis vocatis ex more, declarat Cloanthum victorem magnâ voce præconis, advelatque tempora viridi lauro; et datque ei optare ternos juvencos, vinaque, et ferre magnum talentum argenti, quæ erant munera in naves. Addit præcipuos honores ipsi dædoratibus; victori auratam chlamydem, circum quam prima Melibæa purpura cucurrit duplici Mæandro;

Dixit: eumque imis sub fluctibus audit omnis Nereidum Phorcique chorus, Panopeaque virgo; Et pater ipse manu magnâ Portunus euntem 241 Impulit. Illa Noto citius volucrique sagittâ Ad terram fugit, et portu se condidit alto. Tum satus Anchisâ, cunctis ex more vocatis, Victorem magnâ præconis voce Cloanthum 245 Declarat, viridique advelat tempora lauro; Muneraque in naves, ternos optare juvencos, Vinaque, et argenti magnum dat terre talentum.

Ipsis præcipuos ductoribus addit honores; Victori chlamydem auratam, quam plurima circum 250 Purpura Mæandro duplici Melibæa cucurrit;

TRANSLATION.

tion. He said; and the whole Choir of Nereids and Phorcus's Train, and the Virgin Panopea heard him from the Bottom of the Waves, and Father Portunus himself, with his ample Hand, pushed on the Galley in her Course: She flies to Land swifter than the Wind or winged Arrow, and lodged herself in the Harbour's deep Recess. Then Anchises's Son, having assembled all in Form, proclaims Cloanthus Conqueror, by the loud Voice of the Herald, and crowns his Temples with verdant Laurel; gives him the Choice of three Bulls *designated* for Presents to the three victorious Gallies, and gives him Wine to carry away with him, and a great Talent of Silver. On the Leaders themselves he confers peculiar Honours. To the Conqueror a Mantle embroidered with Gold, round which a thick Fringe of Melibean Purple run in a double Maze, and *where* the royal Boy *Ganymede* in-

NOTES.

Eng is, You shall bear our Prayers, and so oblige us to the Performance of our Vows.

240. *Nereidum.* The Nereids were Sea-nymphs, the Daughters of Nereus and Doris.

240. *Phorcique chorus.* Phorcus, or Phorcus, was a Sea-god, the Son of Neptune, and Father of the Gorgons.

240. *Panopeaque virgo.* She was one of the Nereids. Servius says she is mentioned by herself, as being the only Virgin among them.

241. *Portunus.* One of the Sea-gods, a Name derived from *Portus*, because he presided over Ports and Harbours.

241. *Ipse Portunus impulit.* We may observe that Virgil neglects no Opportunity to instruct as well as please his Reader. Here he keeps to strict moral Decorum in the Conduct of this first Game, giving the Victory to him who had invoked the Gods. Then he shews us the Rashness of Youth punished by Disappointment, in

the Character of Gyas; whose Temerity and Fool-hardiness make him lose the Victory, of which he had the fairest Prospect at first. Lastly, he sets forth Æneas as a Pattern of Equity and Liberality, by making him reward *Sergestus* for having saved the Galley, since he could not give him a Prize as one of the Conquerors.

245. *Victorem præconis voce declarat.* Alludes to the ancient Custom of proclaiming the Conqueror at the Olympick Games through all Greece; of which *Nepos* says, *Magnus in laudibus justè tota Græcia victorem Olympica citari.*

251. *Mæandro duplici.* Mæander was a River in Lesser Asia, running between *Caria* and *Ionia* into the *Ægean* Sea; so full of Windings and Turnings, that it came to be used metaphorically for any Windings whatever.

251. *Melibæa.* Was a City in Thessaly, at the

Intextusque puer frondosa regius Idā,
 Veloces jaculo cervos cursuque fatigat,
 Acer, anhelanti similis; quem præpes ab Idā
 Sublimem pedibus rapuit Jovis armiger uncis:
 Longævi palmas nequicquam ad sidera ten-
 dunt 256

Custodes; sævitque canum latratus in auras.
 At qui deinde locum tenuit virtute secundum,
 Levibus huic hamis confertam auroque trilicem
 Lorica, quam Demoleo detraxerat ipse 260
 Victor apud rapidum Simoenta sub Iliō alto,
 Donat habere viro, decus et tutamen in armis.
 Vix illam famuli Phegeus Sagarisque ferebant
 Multiplicem, connixi humeris: indutus at olim
 Demoleus, cursu palantes Troas agebat. 265
 Tertia dona facit geminos ex ære lebetes,
 Cymbiaque argento perfecta, atque aspera fig-
 nis.

Jamque aded donati omnes, opibusque superbi,
 Puniceis ibant evincti tempora tæniis;

regiusque puer Ganymedes intex-
 tus in ea; jaculo cursuque fati-
 gat veloces cervos in frondosa
 Idā, acer, similis anhelanti;
 quem præpes armiger Jovis un-
 cis pedibus rapuit sublimem ab
 Idā: longævi custodes nequic-
 quam tendunt palmas ad sidera,
 latratuque canum sævit in au-
 ras. At donat huic viro, qui
 deinde tenuit secundum locum vir-
 tute, habere lorica confertam
 levibus hamis, trilicemque auro,
 quam ipse victor detraxerat De-
 moleo sub alto Iliō apud rapidum
 Simoenta, quæ sit huic decus et
 tutamen in armis. Phegeus Sa-
 garisque famuli vix ferebant il-
 lam multiplicem, connixi hume-
 ris; at Demoleus olim indutus
 ea, cursu agebat palantes Troas.
 Facit geminos lebetes ex ære ter-
 tia dona, cymbiaque perfecta ar-
 gento, atque aspera signis. Jam-
 que aded omnes donati, superbi-
 que opibus, ibant evincti tempora pu-
 niceis tæniis;

TRANSLATION.

woven pursues, with Darts and full Career, the fleet Stags on woody Ida, eager, seeming to pant for Breath; whom Jove's swift Armour-bearer, with his crooked Talons, snatched aloft from Ida. The aged Keepers in vain stretch out their Hands to the Stars, and the Baying of the Dogs rages to the Skies. Next to him, who by his Merit won the second Place, he gives to wear a Coat of Mail, thick set with smooth polished Rings, and wrought in Gold with triple Tissue, which his own victorious Hands had torn from Demoleus by rapid Simois under lofty Ilium; he gives it to be his Ornament and Defence in War. The Servants, Phegeus and Sagaris, with united Force, scarce bore the cumbrous Armour on their Shoulders: But Demoleus, formerly clad therein, chased before him the straggling Trojans. For the third Present he bestows two Kettles of Brass, and two silver Bowls of finished Work, and rough with Figures. And thus now all rewarded, and flushed with their Wealth, walked in Procession, having their Temples bound with scarlet Fillets: When Sergestus hardly with much Art disentan-

NOTES.

the Foot of Mount Ossa, famous for the Dying of Purple.

252. *Pier regius.* The Boy Ganymede, of whom see *Æn.* 1. 28.

255. *Jovis armiger.* Pliny, enumerating such Things as are Proof against Thunder, mentions the Eagle, and assigns this for the Reason why that Bird is called *Jove's Armur-bearer*,—*Sicut ne, e volutibus, avistam, quæ ab*

Jove armiger bujus rei fingitur. Lib. II. Cap. 21.
 265. *Demoleus Troas agebat.* This is an indirect Method of celebrating the Valour of *Æneas*; for if *Demoleus* was able to drive whole Squadrons of the Trojans before him like to many straggling Sheep, how great a Hero must he be, who slew that Conqueror of those numerous Squadrons!

267. *Cymbia, &c.* The Cymbia were cooking

cum Sergestus vix multâ arte revulsus è seruo scopulo, ramis amissis, atque debilis uno ordine, agebat irrifam ratem sine honore. Talis qualis sæpe deprensus serpens in aggere viâ, quem ærea rota transit obliquum, aut viator gravis idæu liquit seminecem lacerumque saxo: ille nequicquam fugiens dat longos tortus corpore; aliâ parte ferox, ardensque oculis, et arduus attollens sibila colla; pars clauda vulnere retentat eum nexantem nodos, plicantemque se in sua membra. Tarda navis movebat se tali remigio: tamen facit vela, et subit ostia plenis velis. Æneas lætas donat Sergestum promisso munere, ob navem servatam sociosque reductos. Serva datur olli, baud ignara operum Minervæ, Cressa quod ad genus, nomine Pholoe, geminique nati sub ubere ejus.

Hoc certamine missò, pius Æneas tendit in gramineum campum, quem sylve in curvis collibus undique cingebant;

Cum sævo è scopulo multâ vix arte revulsam,
Amisissis remis, atque ordine debilis uno, 271
Irrifam sine honore ratem Sergestus agebat.
Qualis sæpe viâ deprensus in aggere serpens,
Ærea quem obliquum rota transit, aut gravis
istû

Seminecem liquit saxo lacerumque viator, 275
Nequicquam longos fugiens dat corpore tortus;
Parte ferox, ardensque oculis, et sibila colla
Arduus attollens; pars vulnere clauda retentat
Nexantem nodos, seque in sua membra plicantem.

Tali remigio navis se tarda movebat; 280
Vela facit tamen, et plenis subit ostia velis.
Sergestum Æneas promisso munere donat,
Servatam ob navem lætus sociosque reductos.
Olli serva datur, operum haud ignara Minervæ,
Cressa genus, Pholoe, geminique sub ubere nati.

Hoc, pius Æneas, missò certamine, tendit 286
Gramineum in campum, quem collibus undique curvis

TRANSLATION.

gled from the cruel Rock, with the Loss of her Oars, and in one Tire quite disabled, brought up his howted Galley without Honour. As often a Serpent surprized in the High-way (which a brazen Wheel hath crossed athwart, or a Traveller lending his Weight at every Stroke hath left half dead and mangled with Stones) attempting in vain to fly, shoots his Body in long Wreaths; in one Part fierce, darting Fire from his Fyes, and rearing aloft his hissing Neck; the other Part, maimed with the Wound, retards him, twisting his Body in Knots, and winding himself up on his own Limbs. With such Kind of Steerage the Ship slow moved along: Her Sails, however, she expands, and enters the Port with full Sail. Æneas gladly confers on Sergestus the promised Reward for preserving the Vessel, and bringing the Crew safe back. To him is given a female Slave, not unskilful in the Works of Minerva, Pholoe, a Cretan by Extraction, with her two Children on the Breast. This Game being over, the pious Hero advances to a grassy Plain, which Woods on winding Hills inclosed around: And in

NOTES.

narrow Vessels, in Form of a Boat, called in Latin *Cymda*.

271. *Atque ordine debilis uno.* Uno ordine is not all the Oars on one Side, as Dr. Trapp interprets it, but one Tire or Bank of OARS; it being a Galley that consisted of three Tires of Oars, as is said above, *Terno conjungunt ordine remi.*

273. *Vix in aggere.* Agger viâ signifies properly the Eminence or highest Part of the Road, which was raised (*excelsi crebatur*) in the Middle for carrying off the Rain.

281. *Velis plenis.* With full Sails, to which he was necessitated, contrary to the common Custom; it being usual for these who enter the Port to let down their Sails.

Cingebant silvæ; mediâque in valle theatri
 Circus erat: quò se multis cum millibus heros
 Confessu medium tulit, exstructoque resedit. 290
 Hic, qui forte velint rapido contendere cursu,
 Invitat pretiis animos, et præmia ponit.
 Undique conveniunt Teuceri, mistique Sicani:
 Nisus et Euryalus, primi.
 Euryalus formâ insignis viridique juventâ; 295
 Nisus, amore pio pueri: quos deinde secutus
 Regius egregiâ Priami de stirpe Dioces.
 Hunc Salius, simul et Patron: quorum alter A-
 carnian;
 Alter ab Arcadiâ, Tegeææ sanguine gentis.
 Tum duo Trinacrii juvenes, Elymus, Pano-
 pesque, 300
 Assueti silvis, comites senioris Acestæ.
 Multi præterea, quos fama obscura recondit.

inque mediâ valle erat circus
 theatri: quò heros tulit se medium
 cum multis millibus, reseditque
 confessu exstructo. Hic pretiis
 invitat animos qui forte velint
 contendere rapido cursu, et ponit
 præmia. Teuceri Sicanique mis-
 ti conveniunt undique: primi,
 Nisus et Euryalus. Euryalus
 insignis formâ, viridique juven-
 tâ; Nisus, insignis pio amore
 pueri: quos regius Dioces de e-
 gegriâ stirpe Priami est deinde
 secutus. Salius, simul et Pa-
 tron, sequutus est hunc: alter
 quorum erat Acarnian; alter ab
 Arcadiâ, sanguine Tegeææ pen-
 ris. Tum sequuti sunt duo Tri-
 nacrii juvenes, Elymus Pano-
 pesque, assueti silvis, comites se-
 nioris Acestæ. Præterea multi,
 quos obscura fama recondit.

TRANSLATION.

the Mid-valley was the Circuit of a Theater, whither the Hero, in the midst of many Thousands repaired, and took his Seat in the Assembly raised high. Here he offers inviting Rewards to those who chance to be inclined to enter the Lists in the rapid Race, and exhibits the Prizes. The Trojans and Sicilians, in mingled Throngs, convene from every Quarter; Nisus and Euryalus the first. Euryalus, distinguished for his lovely Form, and fresh blooming Youth; Nisus, for his tender Affection to the Boy: Whom next Dioces followed, a royal Youth of Priam's illustrious Line. After him Salius, and with him Patron; of whom the one was an Acarnanian, the other from Arcadia, of the Blood of the Tegean Race. Next two Sicilian Youths, Elymus and Panopes, trained to the Woods, the Companions of aged Acestes. Many more besides, whom Fame hath buried

NOTES.

288. *Theatri circus erat.* The Theatre was the Place at Rome appropriated to the Scenical Representations. The *Circus* again was destined to the Celebration of the Roman Games, especially the Horse-races. This *Sicilian Valley*, having some Resemblance to it, is therefore called *Circus Theatri*.

296. *Pio amore pueri.* Pius amor signifies a generous, tender, disinterested Affection, such as that of Parents to their Children. *Rarus* renders it *laste*; but *pius*, I think, implies a great deal more, and conveys a quite different Idea. We will understand the Force of this fine Expression, and how justly it is ascribed to *Nisus*, if we turn to the ninth Book, where, upon *Euryalus's* falling into the Hands of the

Enemy, *Nisus* calls out to them that he was the Offender, and obtests them to turn all their Fury on him, so they would but spare the darling Boy:

Me, me: adsum qui feci; in me convertite ferrum;

O Rutuli; mea fraus omnis: nihil iste, nec ausus;

Nec posuit, caelum hoc et conscia sidera testor; Tantum infelicem nimium dilexit amicum.

298. *Salus.* Those Names are not of the Poet's own Invention; *Varro* assures us, that *Salus*, in particular, was one of those who came into Italy with *Evander*, and there instituted the *Salian Dance*, performed by Persons in Armour in Honour of *Mars*.

In quibus mediis Æneas deinde locutus est sic: Accipite hæc animis, advertiteque lætas mentes: Nemo ex hoc numero abibit non donatus mihi. Dabo iis ferre bina Cnossia spicula lucida lævato ferro, bipennemque cælatam argento. Hic unus bonus erit omnibus. Tres primi accipient præmia, nec tenturque caput flavâ olivâ. Primus victor habeto equum insignem phaleris, Alter habeto pharetram Amazoniam, plenamque Threiciis sagittis: quam balteus circum amplectitur lato auro, et fibula subnectit tereti gemmâ. Tertius abito contentus hac Argolicâ galeâ. Ubi hæc sunt locuta, capiunt locum, corripuntque spatia, signo repente audito, effusi que relinquunt limen, similes nimbo: simul signant ultima spatia.

Æneas quibus in mediis sic deinde locutus: Accipite hæc animis lætasque advertite mentes: Nemo ex hoc numero mihi non donatus abibit. Cnossia bina dabo lævato lucida ferro 306
Spicula, cælatamque argento ferre bipennem.
Omnibus hic erit unus honos. Tres præmia primi
Accipient, flavâque caput nec tentur olivâ.
Primus equum phaleris insignem victor habeto.
Alter Amazoniam pharetram, plenamque sagittis 311
Threiciis; lato quam circum amplectitur auro
Balteus, et tereti subnectit fibula gemmâ.
Tertius Argolicâ hac galeâ contentus abito.
Hæc ubi dicta, locum capiunt, signoque repente 315
Corripunt spatia audito, limenque relinquunt
Effusi, nimbo similes: simul ultima signant.

TRANSLATION.

in Obscurity. In midst of whom thus then Æneas spoke: Mark these my Words, and attend with Joy: None of this Throng shall go unrewarded by me. Two bright Gnosian Darts of polished Steel, and a carved Battle-ax of Silver I will give each Man to bear away. This Honour shall be conferred equally on all. The three first shall receive Prizes, and shall have their Heads bound with a Wreath of yellow Olive. Let the first Conqueror have a Steed adorned with rich Trappings: The second an Amazonian Quiver fraught with Thracian Arrows, which a broad Belt of Gold around embraces, and a Buckle clasps with a tapering Diamond. Let the third content himself with this Grecian Helmet. When he had thus said, they take each his Place, and, upon hearing the Signal, start in a trice, and quit the Barrier, darting forward like a Tempest: At the same Time they mark

NOTES.

307. *Spicula*. The *Spiculum* was a kind of Dart or missile Weapon, of about five Feet and a Half in Length, tipped with Steel of a triangular Form. It is the same with what was otherwise called *Pilum*, a military Weapon used by Footmen, which, in a Charge, they darted at the Enemy.

309. *Flavâ*. This alludes to the Conquerors at the *Olympi* Games, who were crowned with Garlands of Olive-leaves, which are of a Colour somewhat pale, inclining to yellow: *Lenta sulis quantum pallenti cedit olivæ*.

Ecl. V. 16.

311. *Amazoniam pharetram*. A Quiver of

the same Form with those which the *Amazons* used.

316. *Limenque relinquunt*. In the Roman Circus, when they were brought to their Height of Magnificence, the Racers started from under a Kind of Portico, whose Threshold they overleaped. Hence the Word *limen* signifies the Starting-place. In a temporary Circus, such as this here mentioned, a Line drawn on the Sand served for the Barrier.

316. *Corripunt spatia*. The *spatia* were the Stages or Bounds in Racing; so that *corripunt spatia* signifies precisely in English, they start, they quit the first Ground.

324. *Col-*

Primus abit, longèque ante omnia corpora Nifus

Emicat, et ventis et fulminis ocyor alis.

Proximus huic, longo sed proximus intervallo,
Insequitur Salius: spatio post deinde relicto 321
Tertius Euryalus.

Euryalumque Elymus sequitur: quo deinde sub ipso

Ecce volat, calcemque terit jam calce Diore,
Incumbens humero; spatia et si plura super-
sint, 325

Transcat elapsus prior, ambiguntque relinquat.

Jamque sere spatio extremo, fessique sub ipsum

Finem adventabant; lèvi cum sanguine Nifus

Labitur infelix: cæsis ut forte juvenis

bulus humum viridesque super madetecerat her-
bas. 330

Hic juvenis jam victor ovans vestigia pressio

Haud tenuit titubata solo: sed pronus in ipso

Concidit immundoque fimo, sacroque cruore.

Non tamen Euryali, non ille oblitus amorum;

Nam sese opposuit Salius per lubrica surgens: 335

Nifus abit primus, longèque emicat ante omnia corpora, ocyor et ventis et alis fulminis. Salius insequitur proximus huic, sed proximus longo intervallo. Deinde, spatio relicto post Salium, Euryalus insequitur tertius. Elymusque sequitur Euryalum: sub quo ipso cæcæ Diore deinde volat, jamque terit calcem calce, incumbens ejus humero; et si plura spatia supersint, transcat eum elapsus prior, relinquitque ambigunt. Jamque adventabant sere in extremo spatio, fessique sub ipsum finem; cum infelix Nifus labitur in lèvi sanguine, ut forte ex juvenis cæsis fusus erat super humum, madeteceratque viriles herbas. Hic juvenis ovans, ut jam victor, haud tenuit vestigia titubata solo: sed pronus in ipso immundoque fimo, sacroque cruore. Ille tamen non est oblitus Euryali, non est oblitus amorum; nam opposuit sese Salius, surgens per lubrica.

TRANSLATION.

the Goal. Nifus gets the Start, and springs away far before the rest, outflitting the Wind and winged Lightning. Next to him, but tho' next, yet widely distant, follows Salius: Then after him Euryalus, with some Space left *between them*. And Elymus follows Euryalus; close by whose Side so next Diore flies, and now jostles Heel with Heel, pressing on his Shoulder; and, had more Stages remained, he had skipped away before him, or left the Victory dubious. And now they were almost in the outmost Bound, and, breathless, were approaching towards the very Goal; when unhappy Nifus slides in a slippery Puddle of Blood, as by Chance it had been shed upon the Ground from Victims slain, and soaked the verdant Grass. Here the Youth, already flushed with the Joy of Victory, could not support his tottering Steps on the Ground he trod, but tumbled headlong in that same obscene Filth and sacred Gore. But he was not then forgetful of Euryalus, nor of *their mutual Loves*; for, as he rose from the slippery Mire,

NOTES.

324. *Calcemque terit calce.* That is, they ran Side by Side, as is plain from the Expression *incumbens humero*; Diore *leaned or pressed on one of Elymus's Shoulders*.

325. *Spatia si plura supersint.* Dr. Trapp interprets this, — *Had Room more wide been given him*: But *spatia*, as has been said already, signifies the Stages, or the whole Space of

Ground over which they were to run. So that Virgil's Meaning plainly is, that they were got almost to the End of the Race, when Diore overtook Elymus, and was so near him, that if there had been more Ground to run, he would probably have got the Start of him, or at least have equalled him, and made it doubtful which of them had the Advantage.

M

339. *Tertia*

ille autem jacit revolutus in
spiffa arenâ. Euryalus emicat,
 et victor munere amici tenet pri-
 ma spatia, volatque plausu se-
 cundoque fremitu. Post Elymus
 subit, et Diore nunc tertia pal-
 ma. Ille Salius implet totum
 confessum ingentis cavæ, et pri-
 ma ora patrum magnis clamo-
 ribus; profecto e honorem ceptum
 dolo reddi sibi. Favour tutatur
 Euryalum, lacrymæque ejus de-
 coræ, et virtus veniens gratior
 in pulchro corpore. Diore ad-
 juvat eum, et proclamat mag-
 nâ voce, qui subiit palmæ, frus-
 traque venit ad ultima præmia,
 si primi honores redduntur Salio.
 Tum pater Æneas inquit, Pu-
 eri, vestra munera manent vobis
 certa, et nemo movet palmam ex
 ordine: liceat me misereri casus
 mei infantis amici.

Ille autem spiffa jacuit revolutus arenâ.
 Emicat Euryalus, et, munere victor amici,
 Prima tenet, plausuque volat fremituque se-
 cundo.
 Post Elymus subit, et nunc tertia palma Diore.
 Hic totum cavæ confessum ingentis, et ora 340
 Prima patrum magnis Salius clamoribus implet;
 Ereptumque dolo reddi sibi poscit honorem.
 Tutatur favor Euryalum, lacrymæque decoræ,
 Grator et pulchro veniens in corpore virtus.
 Adjuvat, et magnâ proclamat voce Diore, 345
 Qui subiit palmæ; frustra ad præmia venit
 Ultima, si primi Salio redduntur honores.
 Tum pater Æneas: Vestra, inquit, munera vobis
 Certa manent, pueri; et palmam movet ordine
 nemo:
 Me liceat casus misereri infantis amici. 350

TRANSLATION.

He opposed himself to Salius: He again, tumbling backward, lay at his Length on the tough clammy Sand. Euryalus springs forward, and victorious, by the Kindness of his Friend, holds the foremost Place, and flies with favouring Applause and Acclamation. Elymus comes in next; and Diore, now intitled to the third Prize. Here Salius defends the whole Assembly of the ample Pit, and the fronting Fathers with loud Expostulations, and demands the Prize to be given to himself, from whom it was snatched away by unfair Means. The Favour of the Spectators befriends Euryalus, and his graceful Tears, and Virtue that appears more lovely in so comely a Person. Diore aids him, and exclaims with bawling Voice; who succeeded to a Prize, and had a Claim to the last Reward in vain, if the first Honours be given to Salius. Then Father Æneas: Your Rewards, says he, brave Youths, stand fixed, and none shall turn the Prize out of its due Course: Give me Leave to compassionate the Disaster of my innocent Friend.

NOTES.

339. *Tertia palma Diore.* Palma, the Prize or Victory, is here put for the Conqueror himself.

340. *Cavæ.* The middle Part or Area in the Roman Theater was called *Cavæ*, because it was considerably lower than the other Parts. Here the People had their Seats, and it was built so capacious, as sometimes to hold 80000 Men.

340. *Confessum ei ora patrum implet.* This is another Instance where Virgil applies one Verb to two Nouns, this, in Strictness of Speech, it suits only with one of them. *Implet confessum* is what any Author may say, but *implet prima ora patrum*, is only to be allowed

in Poetry. Here, again, he seems to have had Lucretius in his Eye:

*Nam, ut ibi confessum caræi subter et omnem
 Scenæ speciem Patrum—inscrunt.*

Lib. IV. 76.

344. *Veniens in corpore virtus.* Veniens here has the Signification of *existing* or *appearing*. It is the same Way used elsewhere, as Gen. 1. 29.

An Deus immensi venias maris.

And Hor. Art. Poet. 400.

*Sic honor et nomen divinis vatibus atque
 Carminibus venit.*

346. *Ad præmia venit ultima.* The three first were each of them to have a Prize, Verse 308.

Sic fatus, tergum Gætuli immane leonis
Dat Salio, villis onerosum, atque unguibus aureis.
Hic Nisus : Si tanta, inquit, sunt præmia victis,
Et te lapsorum miseret ; quæ munera Niso
Digna dabis ? primam merui qui laude coro-
nam ;

Ni me, quæ Salium, fortuna inimica tulisset.
Et simul his dictis faciem ostentabat, et udo
Turpia membra fimo. Risit pater optimus olli,
Et clypeum efferri iussit, Didymaonis artes,
Neptuni sacro Danais de poste rehxum. 360
Hoc juvenem egregium præstanti munere donat.

Post ubi confecti cursus, et dona peregit :
Nunc si cui virtus, animusque in pectore præ-
sens,

Addit, et evinctis attollat brachia palmis.

*Sic fatus, dat Salio immane tergum
tergum Gætuli leonis, onerosum
villis atque aureis unguibus. Hic
Nisus inquit : Si tanta præmia
sunt victis, et miseret te
lapsorum ; quæ digna munera
dabis Niso ? qui merui primam
coronam laude, ni inimica for-
tuna, quæ tulit Salium, tulisset
me. Et simul his dictis ostentabat
faciem, et membra turpia udo
fimo. Optimus pater risit
olli, et iussit clypeum efferri, artes
Didymaonis, rehxum à Dana-
is de sacro poste Neptuni. Donat
egregium juvenem hoc præstanti
munere.*

*Post, ubi cursus sunt confecti,
et peregit dona : nunc, ait, si
cui est virtus, animusque præsens
in pectore, is addit, et attollat
brachia evinctis palmis.*

TRANSLATION.

This said, he gives to Salius the huge Hide of a Getulian Lion, ponderous with shaggy Furr and gilded Claws. Upon this Nisus : It to the vanquished, says he, such Rewards be given, and your Pity extends to those that sell, what Gifts are due to Nisus ? To me who by my Merit won the first Prize ; had not the same unkind Fortune which bore Salius down over-powered me. And with these Words he at the same time shewed his Face and Limbs with oozy Filth bedaubed. The best of Princes smiled upon him, and ordered the Buckler to be produced, Didymaon's ingenious Work, which had been torn down by the Greeks from the sacred Posts of Neptune's Temple. With this signal Present he rewards the illustrious Youth.

Next, when the Race was finished, and the Prizes distributed : Now, says he, whoever he be in whose Breast Courage and Resolution dwells, let him stand forth, and raise aloft his Arms, having his Hands with Gannets bound. He

NOTES.

358. So that *Dares*, who was next to *Elymus*, was intitled to the last Prize, in case *Salus* was set aside, and *Euryalus* allowed to have the first.

352. *Unguibus aureis*. The Furrs of Lions, and other wild Beasts, were worn in ancient Times by Persons of Distinction, and the Claws used sometimes to be gilt for Ornament and Shew.

355. *Merui laude*. Laus here signifies Virtue or Merit ; as *Æn.* I. 461.

— *sunt brachia sua præmia laudi*.

360. *Fortuna inimica tulisset*. This, we are told by the learned Commentators, is by an *Hypallage* to *translata inimicam fortunam* : But this is such an Enormity and Perverseness of all the

Rules of Language, that it ought never to be admitted, it possibly it can be avoided. *Fero* signifies often to bear down, to overpower, or get the better of, as *Ec.* IX. 51.

Omnia fert atq. animamq. oq. e.

And why may it not be explained here in the same Sense ?

360. *Neptuni sacro*. Servius conjectures, not improbably, that this is a Buckler which *Pryerhus* had taken from Neptune's Temple in the Sacking of Troy, and that after *Pryerhus's* Death it had fallen into the Hands of *Helenus*, who made a Present of it to *Æneas* at his Departure from *Epirus*.

360. *De poste rehxum*. It was usual to fix up Arms won from the Enemy on the Door-posts
Ni 2 of

*Sic ait, et proponit geminum
honorem pugnae: victori juvencum
velatum auro vittisque, victo
ensem atque insignem galeam,
quæ sint ei solatia. Nec mora
est: continuo Dares effert ora
cum vastis viribus, tollitque
cum magno murmure vocem:
Dares, qui solus solutus est contendere
contra Paridem: idemque
ad tumultum, quo maximus occubat
Hector,*

*Sic ait, et geminum pugnae proponit honorem:
Victori velatum auro vittisque juvencum: 366
Ensem, atque insignem galeam, solatia victo.
Nec mora: continuo vastis cum viribus effert
Ora Dares, magnoque virum se murmure tollit:
Solutus qui Paridem solitus contendere contra: 370
Idemque ad tumultum, quo maximus occubat*

Hector,

*Victorem Buten immani corpore, qui se
Bebryciâ veniens Amyci de gente ferebat,
Perculit, et fulvâ moribundum extendit arenâ.
Talis prima Dares caput altum in prælia tollit,
Offenditque humeros latos, alternaque jactat 376
Brachia protendens, et verberat ictibus auras.
Quæritur huic alius; nec quisquam ex agmine
tanto
Audet adire virum, manibusque inducere vastus.*

TRANSLATION.

said, and proposes a double Prize for the Combate: To the Conqueror a Bullock decked with Gold and Fillets; a Sword and shining Helmet, the Solace of the Vanquished. Instant, without Delay, Dares shews his Face and Strength prodigious, and rears himself amidst the loud Murmurs of the Spectators: He who alone was wont to enter the Lists with Paris: The same, at the Tomb where mighty Hector lies, struck down victorious Butes of gigantic Make, who boasted his Descent from the Race of Amycus, King of Bebrycia, and stretched him gasping on the yellow Sand. Such Dares uprears his lofty Head first in the Lists, and presents his broad Shoulders, and in alternate Throws brandishes his Arms around, and beats the Air with his Fists. For him a Match is sought: Nor dares one of all that numerous Crowd look him in the Face, and draw the Gauntlets on his

NOTES.

of the Temples, as consecrated Offerings to the Gods.

366. *Velatum auro.* It was customary to adorn the Oxen with Fillets, and gild their Horns, both when they were designed for Sacrifice, and also when they were to be given away as Rewards of Merit.

370. *Paridem.* Paris, the Son of Priam and Hecuba, tho' dissolute and dissiminate in his Morals, yet appears from Homer to have been naturally strong and valiant, and always behaving himself well in Arms, except, as Mr. Pope observes, when his Spirits were distressed with the Consciousness of his Injustice. He is said to have been first enter'd to Hector in the Gaunt of Fight.

371. *Quo maximus occubat.* Hector.

Phrygius writes, that, upon the Death of Hector, there was a two Months Truce between the Trojans and Grecian Armies, during which Time, Games were celebrated by the former at Hector's Tomb, and in these Dares the Conqueror had tried his Skill.

372. *Buten.* Not that Butes mentioned above, who was the Son of Amycus, and King of Egeus; for this Fight combateth with Menelaus, and was Berycytan. Verse 412, consequently his Father Butes must have been dead long before Dares's Days. He must therefore have been another Person of the same Name, who lived in the Time of Hector, and boasted to be of the Race of Amycus, who was his Father.

373. *Bebryciæ gentis.* Bebrycia was the original Name of Bithynia, a Province of Asia.

Ergo alacris, cunctosque putans excedere palmā,
380

Æneæ stetit ante pedes; nec plura moratus,
Tum lævâ taurum cornu tenet, atque ita fatur:
Nate Deâ, si nemo audet se credere pugnæ,
Quæ finis standi? quò me decet usque teneri?
Ducere dona jube. Cuncti simul ore fremebant
385

Dardanidæ, reddique viro promissa juebant.
Hic gravis Entellum dictis castigat Acestes,
Proximus ut viridante toro confederat herbæ:
Entelle, heroum quondam fortissime frustra,
Tantane tam patiens nullo certamine tolli
390
Dona fines? ubi nunc nobis Deus ille, magister
Nequicquam memoratus Eryx? ubi fama per
omnem

Trinacriam, et spolia illa tuis pendentia tectis?
Ille sub hæc: Non laudis amor, nec gloria cessit
Pulsa metu: sed enim gelidus tardante senectâ
395
Sanguis hebet, frigenque effertur in corpore vires.

Ergo alacris, putansque cunctos
excedere palmâ, stetit ante pedes
Æneæ; nec moratus plura, tum
lævâ tenet ta. rum cornu, atque
ita fatur: Nate Deâ, si nemo
audet credere se pugnæ, quæ fi-
nis est standi? quo usque decet
me teneri? jube eos ducere dona.
Simul cuncti Dardanidæ fremebant
ore, jubebantque promissa
reddi viro. Hic gravis Acestes
castigat Entellum dictis, ut con-
federat proximi ei in viridante
toro bebat: Entelle, quondam
fortissime hero. m frustra, tamne
patiens fines tanta dona tolli
nullo certamine? ubi nunc est no-
bis ille Deus, Eryx nequicquam
memoratus tuus magister? ubi
fama tua celebrata per omnem
Trinacriam, et spolia illa pen-
dientia tuis tectis? Ille sub hæc
dixit: Nec meus amor laudis,
nec gloria cessit p. lsa metu: sed
enim gelidus sanguis hebet tar-
dante senectâ, viresque efferta fri-
gent in corpore.

TRANSLATION.

Hands. Flushed therefore with Joy, and imagining all had quitted Pretension to the Prize, he stood before Æneas's Feet; and then, without farther Delay, with his Left hand he seizes the Bull by the Horn, and thus speaks: Goddeſs-born, if none dares venture himself to the Combate, where will be the End of *thus* hanging on? How long must I be detained? Order the Presents to be brought. At the same Time all the Trojans murmured their Consent, and ordered the promised Prizes to be delivered to him. 'Then venerable Acestes thus chides Entellus, as he sat next him on the verdant grassy Couch: Entellus, in vain *reputed* the stoutest of Champions once, will you then suffer Prizes of such Value to be carried off *thus* uncontested? Where is now that God of ours, Eryx, who you in vain gave out to be your Master? Where is *your* Fame *so* celebrated through all Trinacria, and those Spoils hanging from your Roof? He to this replies: *It is not that my Thirst of Praise is gone, nor my Self of Honour by Fear extinguished: But my frozen Blood languishes through enfeebling Age, and the Strength worn out in my Body is benumbed. Did I but now enjoy that Youth*

NOTES.

near the *Euxine* Sea, not far from *Pontus*. Here reigned *Amycus*, who is said to have received no Strangers into his Dominions, but on Condition that they would combat him with the *Cassus*: He was at last vanquished and slain by *Pollux*, one of the *Argonauts*.

386. *Reddi, ut jurebant.* This Word *jubeo*

has not always the Force of a Command, as is evident from the common Phrase, *jubeo te solvere*. Some will have it to be a military Term, and that the Soldiers were said *jubere*, when they express their Sentiments by loud Acclamations.

Si illa juventa nunc foret mihi, quæ quondam fuerat, quâque iste improbus fidens exsultat, equidem venissem baud inductus pretio pulchroque juvenco: nec moror dona. Deinde locutus sic, projecit in medium geminos cæstus immani pondere, quibus acer Eryx suctus erat ferre manum in prælia, intendereque brachia duro tergo. Animi spectantium obstupere: septem ingentia terga tantorum boum rigeant in futo plumbo ferroque. Ipse Dares stupet ante omnes, longèque recusat: magnanimusque Anchisiades versat hoc illu et pondus, et ipsa immensa volumina vinclorum. Tum senior referebat tales voces pectore: quid, si quis vidisset cæstus et arma ipsius Herculis, tristemque pugnam in hoc ipso litore?

Si mihi, quæ quondam fuerat, quâque improbus iste

Exsultat fidens, si nunc foret illa juventa; Haud equidem pretio inductus pulchroque juvenco 399

Venissem: nec dona moror. Sic deinde locutus, In medium geminos immani pondere cæstus Projecit: quibus acer Eryx in prælia suctus Ferre manum, duroque intendere brachia tergo. Obstupere animi: tantorum ingentia septem Terga boum plumbo infuto ferroque rigeant. 405 Ante omnes stupet ipse Dares, longèque recusat: Magnanimusque Anchisiades, et pondus, et ipsa Huc illuc vinclorum immensa volumina versat. Tum senior tales referebat pectore voces: Quid, si quis cæstus ipsius et Herculis arma 410 Vidisset, tristemque hoc ipso in litore pugnam?

TRANSLATION.

which once I had, and wherein that Varlet triumphs with vain Confidence, *then* would I have taken the Field, not indeed induced by the tempting Prize of this fair Bullock: Nor regard I Rewards. Thus having spoke, he then throws into the Middle two Gauntlets of huge Weight; wherewith fierce Eryx was wont to arm for the Fight, and brace his Arms with the stubborn Hide. Amazement seized their Minds, *to see* seven huge Folds of vast Oxen stiffening with Lead and Iron sewed within. Above all Dares himself stands aghast, and utterly declines the Combate. And the magnanimous Son of Anchises this Way, and that Way, poises the Weight and complicated Folds of the Gauntlets. Then the aged Champion thus addressed himself *to the Hero*: What if any of you had seen the Gauntlets and Arms of Hercules himself, and the bloody Combate on this very Shore?

NOTES.

401. *Cæstus*. The *Cæstus* was a Sort of leather Guards for the Hands, composed of Thongs, and commonly filled with Lead or Iron, to add Force and Weight to the Blow: Tho' others, indeed, will have them to have been a kind of Whirlbats or Bludgeons of Wood, with Lead at one End. But the Description Virgil gives of these Weapons, particularly when he calls them *immensa volumina vinclorum*, 408, and says, 425,

Et paribus palmas amborum innexuit armis. agrees to the former Idea, but by no Means to the latter. They were tied about the Arm as high as the Elbow, both as a Guard to the Arm, and to keep them from sliding off. Some derive the Name from *κείων*, a Girdle; others from *cardo*, to kill; which last answers well enough to the Nature of the Combate, which was

so cruel and bloody, that *Lycurgus* made a Law, forbidding the *Lacedæmonians* to practise it.

406. *Longè se recusat*. Longè here is not at a Distance, as Dr. Trapp renders it, but it has the Force of *alio*, as we often read *longè falleris*, *longè aliter est*, *longè mihi alio mens est*, and the like.

411. *Tristemque pugnam*. The Combate is called *trists*, *useful* or *bloody*, because Eryx was slain in it by Hercules. The Occasion of the Combate is thus related: Hercules having put to Death Geryon, King of Spain, was returning with his Booty, which was a Herd of fine Oxen, and having visited Sicily in his Way, received a Challenge from Eryx, King of the Island, to fight him with the Gauntlet. If the Victory fell

Hæc germanus Eryx quondam tuus arma gerebat.
Sanguine cernis adhuc sparsoque infecta cerebro.
His magnum Alciden contra stetit; his ego fuerat,

414

Dum melior vires sanguis dabat, æmula nec dum
Temporibus geminis canebat sparsa senectus.
Sed, si nostra Dares hæc Troius arma recusat,
Idque pio sedet Æneæ, probat auctor Acestes;
Æquemus pugnas: Erycis tibi terga remitto;
Solve metus: et tu Trojanos exue cæstus. 420
Hæc fatus, duplicem ex humeris rejecit amictum,
Et magnos membrorum artus, magna ossa, lacertosque

Exuit, atque ingens mediâ consistit arenâ.
Tum fatus Anchisæ cæstus pater extulit æquos,
Et paribus palmas amborum innexuit armis. 425
Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abduxere retro longè capita ardua ab ictu;

Tuus germanus Eryx quondam gerebat hæc arma. Cernis adhuc infecta sanguine sparsoque cerebro. His stetit contra magnum Alciden: ego fuerat sum pugnare his, dum melior sanguis dabat mihi vires, nec dum æmula senectus sparsa canebat geminis temporibus. Sed si Troius Dares recusat hæc nostra arma, idque sedet pio Æneæ, et si Acestes auctor mihi pugnae probat, æquemus pugnas: remitto tibi terga Erycis; solve metus: et tu exue Trojanos cæstus. Fatus hæc, deiecit ex humeris duplicem amictum, et exuit magnos artus membrorum, magna ossa, lacertosque, atque ingens consistit in mediâ arenâ. Tum pater Æneas fatus Anchisæ extulit æquos cæstus, et innexuit palmas amborum paribus armis. Extemplo uterque constitit arrectus in digitos, interritusque extulit brachia ad superas auras. Retro abduxere ardua capita longè ab ictu;

TRANSLATION.

These Arms your Brother Eryx formerly wore. You see them yet stained with Blood and spattered Brains. With these he stood against Alcides: With these I was wont to combat, while better Blood supplied me with Strength, nor envious Age as yet had sowed my Temples with grey Hairs. But if Trojan Dares decline these our Arms, and if the pious Æneas is so determined, and Acestes, who prompts me to the Fight, likewise approve, let us be equally matched: To oblige you I lay aside the Weapons of Eryx; dismiss your Fears, and do you put off your Trojan Gauntlets. This said, he slung from his Shoulders his double Vest, and bared his large sinewy Limbs, his big Bones and Arms, and stood forth in his huge Dimensions on the Middle of the Field. Then Father Æneas, the Son of Anchises, brought forth equal Gauntlets, and bound both their Hands with equal Arms. Forthwith each on his Tiptoes stood erect, and undaunted raised his Arms aloft in Air. Far from the Blow they backward withdrew their tower-

NOTES.

fell to Eryx, he was to have Hercules's Oxen; but if he was vanquish'd, then the whole Island of Sicily was to be Hercules's Property. Thus Eryx lost both his Life and his Crown.

414. Alciden Hercules, who, tho' he was the Son of Jupiter and Alcmena, yet was also stiled Amphitryoniades, from Amphitryo, Alcmena's Husband, and Alcides, from Alceus, the Father of Amphitryo.

415. Æm la senectus. Some will have old Age to be called emulous, because it is apt to

envy the Strength and Vigour of Youth, and emulate their Feats in vain. But old Age may, I think, be more naturally stiled emulous or envious, on Account of the many Evils and Infirmities it brings along with it, and the few Comforts it yields, as if it envied Men the Enjoyment of Life. In the same Sense Horace calls Time envious:

— Dum loquimur, fugerit invida

Ætas.

Lib. I. Ode XI.

418. Auctor Acestes. Because it was by Acestes's

*immiscentque manus manibus, la-
cessuntque pugnam. Ille, melior
motu pedum, fretusque juven-
tis, valens membris et mole; sed
sarda genua labant ei trementi;
æger anhelitus quatit ejus vastos
artus. Viri jactant multa vul-
nura inter se nequicquam; inge-
minant multa cævo lateri, et
dant vastos sonitum pectore, cre-
braque manus errat circum aures
et tempora: mala crepitant sub
duro vulnere. Entellus stat gra-
vis, immotusque eodem rursus, mo-
do corpore atque vigilantibus oc-
culis exit tela. Ille, velut qui
oppugnat celsam urbem molibus,
aut sedet sub armis circum mon-
tana castella, nunc pererrat hos,
nunc illos aditus, omnemque lo-
cum arte; et irritus urget variis
assultibus. Entellus insurgens os-
tendit dextram, et altè extulit:
ille velox prævidit istum veni-
entem à vertice, celerique corpore
clapsus cessit.*

*Immiscentque manus manibus, pugnamque la-
cessunt.*

*Ille, pedum melior motu, fretusque juven-
tâ; 430
Hic membris, et mole valens; sed tarda tre-
menti*

*Genua labant; vastos quatit æger anhelitus artus.
Multa viri nequicquam inter se vulnera jactant;
Multa cævo lateri ingeminant, et pectore vastos
Dant sonitus; erratque aures et tempora cir-
cum 435*

*Crebra manus: duro crepitant sub vulnere malæ.
Stat gravis Entellus, nisuque immotus eodem,
Corpore tela modò atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis, 440
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum; et variis assultibus irritus urget.
Ostendit dextram insurgens Entellus, et altè
Extulit: ille ietum venientem à vertice velox
Prævidit, celerique clapsus corpore cessit. 445*

TRANSLATION.

ing Heads: Now Hand to Hand they join in close Encounter, and provoke the Fight. The one having the Advantage in Agility of Foot, and relying on his Youth; the other surpassing in Limbs and Bulk: But his feeble Knees sink under his trembling Body: The thick Pantings of Age and decayed Lungs shake his vast Frame. The Heroes deal many Blows to one another with erring Aim, and many they on the hollow Sides redouble; from their Breasts the Thumps resound aloud, and round their Ears and Temples thick Strokes at random fly: Their Jaws crackle under the heavy Blows. Entellus stands stiff and unmoved in the same firm Posture, only with his Body and watchful Eyes evades the Strokes. The other, as one who besieges a lofty City with Batteries, or under Arms round besets a Fort on a Hill, explores now these, now those Approaches, and artfully traverses the whole Ground, and pursues his Attack with various Assaults still baffled. Entellus, rising to a Stroke, extended his Arm, and lifted it on high: The other nimbly foresaw the Blow descending from above, and with Agility of

NOTES.

cestus's Persuasion that Entellus engaged in the Combat.

429. *Pugnamque lacesunt.* After the Similitude of a pitched Battle, where the two Armies commonly begin the Attack by slight Skirmishes, till the whole Rage of the War be kindled, and the martial Fury of every Warri-
or roused.

431. *Membris et mole.* Is equivalent to *me-*

*membrorum, as in the first Book, moiensque et
mones, formosus et ventosus.*

432. *Genua labant, &c.* Virgil, to repre-
sent an old Man feeble and panting for Breath,
lengthens the Verse by the Addition of a super-
numerary Syllable, giving us a *Proceleusmaticus*
at the Beginning, so that one is almost out of
Breath in the very Reading of it.

Entellus virēs in ventum effudit; et ultro
Ipse gravis, graviterque ad terram pondere vasto
Concidit: ut quondam cava concidit aut Ery-
mantho,

Aut Idā in magnā radicibus eruta pinus.
Confurgunt studiis Teucris et Trinacria pubes: 450
It clamor cœlo: primusque accurrit Acestes,
Æquævumque ab humo miserans attollit ami-
cum.

At non tardatus casu, neque territus heros,
Acrior ad pugnam redit, ac vim fuscitat ira:
Tum pudor incendit vires, et conscia virtus: 455
Præcipitemque Daren ardens agit æquore toto;
Nunc dextrā ingeminans ictus, nunc ille sinistrā.
Nec mora, nec requies. Quam multā grandine
nimbi

Culminibus crepitant; sic densis ictibus heros
Creber utrāque manu pulsat versatque Dareta.
Tum pater Æneas procedere longius iras, 461
Et sævire animis Entellum haud passus acerbis;

Entellus effudit vires in ventum, et ipse gravis graviterque: è ultro concidit ad terram vasto pondere: ut quondam cava pinus eruta radicibus concidit aut in Erymantho, aut magnā Idā. Teucris et Trinacria pubes confurgunt studiis: clamor it cœlo: Acestesque primus accurrit, misere ansæque æquorum amicum attollit eum ab humo. At heros non tardatus, neque territus casu, redit acrior ad pugnam, ac irā fuscitat vim: tum pudor incendit vires, et conscia virtus: ardensque agit Daren præcipitem toto æquore: nunc ille ingeminans ictus dextrā, nunc sinistrā. Nec mora est, nec requies. Quam multā grandine nimbi crepitant superculminibus; sic densis ictibus heros creber pulsat versatque Dareta utrāque manu. Tum pater Æneas haud passus est iras procedere longius, et Entellum scivire acerbis animis;

TRANSLATION.

Body shifting, slipped from under it. Entellus spent his Forces on the Wind; and, both by the Force of his own natural Weight, and the Violence of the Motion, falls to the Ground of himself with his vast ponderous Bulk: As sometimes on Erymanthus or spacious Ida a hollow Pine torn from the Roots tumbles down at once. The Trojans and Sicilian Youth rise together with *different* Affections: Their Acclamations pierce the Skies, and Acestes first advances in Haste, and in Pity raises from the Ground his Friend of equal Age. But the Hero, not disabled nor daunted by his Fall, returns to the Combate more fierce, and Indignation rouzes his Mettle: Then Shame and conscious Worth set all the Powers of his Soul on Fire: And now inflamed he drives Dares headlong over the whole Plain, redoubling Blows on Blows sometimes with the Right-hand, sometimes with the Left. No Stop, no Stay: As thick Showers of Hail come rattling down on the House-tops, so with thick repeated Blows the Hero thumps Dares with either Hand, and tosses him hither and thither. Then Father Æneas suffered not their Fury longer to exert itself, nor Entellus to rage with *such* fierce Animac-

NOTES.

447. *Ipse gravis graviterque.* The *ipse gravis*, I think, refers to Entellus's natural Weight and Unweildiness, and the *graviter* to the Violence of the Shock he had given himself in missing the Blow aimed at Dares. Homer in the same Way says, *μεγας μεγαλως*.

448. *Erymantho*, Erymanthus, a famous Fo-

rest in Arcadia, where Hercules slew the celebrated Boar.

452. *Ab humo attollit amicum.* By the Laws of the Combate, if one of the Parties fell, his Antagonist was not to take the Advantage thereof, but allow him to rise again to the Encoun-

sed imposuit finem pugnae, eripuitque Dareta festum, mulcens eum dictis, ac fatur talia: Infelix! quæ tanta dementia cepit animum? non sensis alacris, numinaque esse cœci? sed Cede Deo. Dixitque, et prælia voce diremit. Ast illi fidi æquales, genua ægra trahentem, Jaçantemque utroque caput, crassumque cru-
orem
Ore ejeçantem, mistosque in sanguine dentes,
Ducunt ad naves; galeamque ensisque vocati
Accipiunt: palmam Entello, taurumque relin-
quunt.
Hic victor superans animis, tauroque superbus,
Nate Dea, vosque hæc, inquit, cognoscite Teucris;
Et mihi quæ fuerint juvenili in corpore vires,
Et quæ servetis revocatum à morte Dareta.
Dixit, et adversi contra stetit ora juveni,
Qui donum astant ab pugna; durosq; reducât
Libravit dextra media inter cornua cæstus
Arduus, effractoque illisit in ossa cerebro.

Sed finem imposuit pugnae, festumque Dareta
 Eripuit, mulcens dictis, ac talia fatur :
 Infelix ! quæ tanta animum dementia cepit ? 465
 Non vires alias, conversa que numina sentis ?
 Cede Deo. Dixitque, et prælia voce diremit.
 Ast illum fidi æquales, genua ægra trahentem,
 Jaçantemque utroque caput, crassumque cru-
 orem 469
 Ore ejeçantem, mistosque in sanguine dentes,
 Ducunt ad naves ; galeamque ensisque vocati
 Accipiunt : palmam Entello, taurumque relin-
 quunt.
 Hic victor superans animis, tauroque superbus,
 Nate Dea, vosque hæc, inquit, cognoscite Teucris ;
 Et mihi quæ fuerint juvenili in corpore vires, 475
 Et quæ servetis revocatum à morte Dareta.
 Dixit, et adversi contra stetit ora juveni,
 Qui donum astant ab pugna ; durosq; reducât
 Libravit dextra media inter cornua cæstus
 Ardus, effractoque illisit in ossa cerebro. 480

TRANSLATION.

sity, but put a Period to the Combate, and rescued Dares quite overpowered, soothing him with soft Address, and bespeaks him in these Terms : Unhappy ! what strong Insultation possessed your Mind ? Are you not sensible of his having foreign Assistance, and that the Gods have changed Sides ? Yield to the Deity. He said, and by his Word decided the Combate. As for Dares, his trusty Companions conduct him to the Ships, dragging his feeble Limbs, and tossing his Head to either Side, disgorging from his Throat clotted Gore, and Teeth mingled with his Blood, and, at Æneas's Call, they take the Helmet and Sword ; but leave the Palm and Bull to Entellus. At this the Conqueror, in Soul elated, and proud of his Prize, says : Goddess-born, and ye Teuans, hence know both what Strength I have had in my youthful Limbs, and from what imminent Death you have saved Dares. He said, and stood against the Front of the opposite Bull that was set for the Prize of the Combate, and, rearing himself up, with his Right-hand drawn back, levelled the cruel Gauntlet directly between the Horns, and, battering the

NOTES.

463. *Festum* *ve* *Dareta* *eripuit*. Virgil, who most y follows Homer throughout the whole Course of these Games, has varied from him in the Event of this Combate with admirable Judgment, and with an Improvement of the Moral. He gives his Reader the Pleasure of seeing a proud a potent Boaster humbled by an in firm old Man, raised by his Courage to engage in an unequal Match. Whereas, in the Iliad,

the younger and stronger of the two Combatants vanquishes the other ; which, being nothing extraordinary, contains nothing to the Surprise or Pleasure of the Spectators.

467. *Cede Deo*. Not as Dr. Trapp and others would have it to be meant either of *Entellus* or *Entellus*, but that God by whom *Entellus* was aided. This agrees best with what goes before, *Non vires alias, conversa que numina sentis.* and

Sternitur, exanimisque tremens procumbit humi
bos.

Ille super tales effudit pectore voces :
Hanc tibi, Eryx, meliorem animam pro morte
Daretis

Perfolvo : hic victor cæstus artemque repono.

Protinus Æneas celeri certare sagittâ 485

Invitat, qui forte velint ; et præmia ponit :

Erigitque manu malum de nave Serefti

Erigit ; et volucrum trajecto in fune columbam,

Quo tendant ferrum, malo suspendit ab alto.

Convenere viri ; dejectamque ærea fortem 490

Accepit galea : et primus clamore secundo

Hyrtacidæ ante omnes exit locus Hippocoontis :

Bos sternitur, tremensque procumbit humi exanimis. Ille super bove effudit pectore tales voces : Eryx, perfolvo hanc meliorem animam tibi pro morte Daretis : hic ego victor repono cæstus artemque.

Protinus Æneas invitat eos qui velint certare celeri sagittâ, et ponit his præmia : ingentique manu erigit malum de nave Serefti, et suspendit ab alto malo volucrum columbam in fune trajecto, ad tendant ferrum. Viri convenere ; æreaque galea accepit dejectam fortem : et locus Hippocoontis Hyrtacidæ exit primus ante omnes secundo clamore :

TRANSLATION.

Skull, drove through the Bones. Down drops the Ox, and in the Pangs of Death, falls sprawling to the Ground. Then over him he utters these Words : This Life, more acceptable, O Eryx, I give thee in Exchange for Dares's Death : Here victorious I resign the Gauntlets with my Art.

Æneas forthwith invites such as may be willing to try their Skill in shooting the swift Arrow, and sets the Prizes in their View ; and with his mighty Hand raises a Mast taken from Sereftus's Ship, and from the high Mast hangs a fluttering Dove by a Rope thrust thro' the Mast, at which they may aim their Shafts. The Competitors assemble, and a brazen Helmet received the shuffled Lots. The Lot of Hippocoon, Hyrtacus's Son, comes out the first of all with favouring

NOTES.

and is most suitable to the Character of the pious Æneas. In Strictness of Speech, indeed, it implies no more than yield to Reason, which is the Voice of God in Man.

481. *Procumbit humi bos.* Servius, if, indeed, that Remark be his, which goes under his Name, calls this an exceeding bad Verse, because it ends with a Monosyllable : *Est autem hic pessimus versus in monosyllaba desinens.* On the contrary, the Verse is to be admired for that very Thing which he blames. This abrupt Ending of the Verse is like a Rub in a Poet's Way ; it forces him to stop, and dwell upon the Object with Attention. Thus it is in other Examples :

— *Inse utitur cumulo præruptus agger mons,*
Æn. I. 105.

— *Parturient montes, nascetur ridiculus mus,*
Hæ. Art. Poet. 139.

— — — *Rit Oceano novæ.*

Æn. II. 250.

In all which the Monosyllable at the End of

the Verse strikes the Ear with a full Sound ; whereby the Image it is designed to convey has Time to make a strong and lasting Impression on the Mind.

484. *Cæstus artem ut repono.* Alluding to the Custom of the Gladiators in After-times, who, when their Age exhausted them from practising the Art, hung up the Arms of their Profession on the Door-posts of Hercules's Temple.

487. *Inviti man.* Servius exclaims it *magna multitudine*, with a numerous Band : But I chuse rather to render it simply with his *multis* Many, because in this Virgil copies Homer almost Word for Word. And in him *scilicet* is understood doing all this himself, which is here ascribed to Æneas ; tho' at the same time it is well enough known that what Commanders order others to do they are said to do themselves.

488. *Trajecto in fune, i. e. In fune trajecto pernodum ;* by a Rope put thro' the Mast.

491. *Accepit galea.* In War and among Soldiers

quem Mnestheus modò victor in
 navali certamine consequitur,
 Mnestheus evinctus viridi olivâ.
 Tertius erat Eurytion, tuus frater,
 ô clarissime Pandare: qui,
 quondam jussus confundere sædus,
 torquisti telum primus in medios
 Achivos. Acestes subsedit ex-
 tremus imâque galeâ, et ipse ausus
 manu tenere laborem juvenum.
 Tum viri quisque pro se
 incurvant flexos arcus validis
 viribus, et depromunt tela pharetris.
 Sagittæque juvenis Hyrtacidæ
 prima diverberat volucres a-rai,
 nervo fridente per caelum,
 et venit, insigiture in arbore
 adversi mali. Malus intremuit,
 alestque exterrita timuit pennis,
 et omnia sonuerunt ingentibus
 plausu. Post acer Mnestheus
 onstitit arcu adducto, petens alta;
 pariterque tendit oculos telumque.
 At miserandus non valuit
 contingere ipsam avem ferro;
 rumpit nodos et linea vincula, quæ
 innexa pedem pendebat ab alto malo.

Quem modò navali Mnestheus certamine victor
 Consequitur, viridi Mnestheus evinctus olivâ.
 Tertius Eurytion, tuus, ô clarissime, frater, 495
 Pandare: qui quondam jussus confundere sædus,
 In medios telum torquisti primus Achivos.
 Extremus, galeâque imâ subsedit Acestes;
 Ausus et ipse manu juvenum tentare laborem.
 Tum validis flexos incurvant viribus arcus 500
 Pro se quisque viri, et depromunt tela pharetris.
 Primaque per cælum, nervo fridente, sagitta
 Hyrtacidæ juvenis volucres diverberat auras;
 Et venit, adversique infigitur arbore mali.
 Intremuit malus, timuitque exterrita pennis 505
 Ales, et ingenti sonuerunt omnia plausu.
 Post acer Mnestheus adducto confistit arcu,
 Alta petens; pariterque oculos telumque tetendit.
 Ast ipsam miserandus avem contingere ferro
 Non valuit; nodos et vincula linea rupit, 510
 Quæ innexa pedem malo pendebat ab alto.

TRANSLATION.

Shouts: Whom follows Mnestheus lately victorious in the naval strife, Mnestheus crowned with a green Olive *Wreath*. The third is Eurytion, thy Brother, illustrious Pandarus, who, once urged by *Minerva* to violate the Treaty, first hurled thy Dart into the midst of the Greeks. Acestes remained the last, and in the Bottom of the Helmet; he too adventuring with his aged Hand to essay the Feats of Youth. Then with manly Force they bend their pliant Bows, each according to his Ability, and draw forth their Arrows from their Quivers. And first the Arrow of young Hyrtacus's Son shot through the Sky from the whizzing String cleaves the fleeting Air, reaches the Mark, and fixes in the Wood of the opposite Mast. The Mast quivered, and the frightened Bird, by fluttering its Wings, shewed Signs of Fear, and all Quarters ring with loud Applause. Next keen Mnestheus stood with his bent Bow, aiming on high, and directed his Eye and Arrow both together. But it was his Misfortune not to be able to hit the Bird itself with his Shaft; but he burst the Cords and hempen Ligaments to which it hung tied by

NOTES.

Soldiers a Helmet supplied the Place of an Urn for receiving the Lots.

495. *Clarissime Pandare*. Pandarus, the Son of *Lycaon*, is he whom *Homer* makes to have broke the Truce between the Greeks and Trojans, when they had agreed to put the Decision of the War upon the Issue of a single Combat between *Paris* and *Menelaus*. But *Juno*, not willing that the Disasters of *Troy* should come so soon to a Period, instigated *Jupiter* to bring about a Violation of the Treaty.

Jupiter employed *Minerva* as his Agent in that Business, and by her Persuasion *Pandarus* shot an Arrow at *Menelaus* after he had vanquished *Paris*, and thus the War was rekindled. See *Hom.* II. IV. 86. The Epithet *clarissimus* is here given to *Pandarus*, as being a distinguished Archer, inasmuch that *Homer* equils him almost to *Apollo*: He was killed at last by *Dion*.

510. *Nodos et vincula linea rupit*. Mr. Pope, in his Comparison between the Games of

Illa Notos atque atra volans in nubila fugit.
 Tum rapidus jamdudum arcu contenta parato
 Tela tenens, fratrem Eurytion in vota vocavit:
 Jam vacuo lætam cœlo speculatus, et alis 515
 Plaudentem nigrâ figit sub nube columbam.
 Decidit exanimis, vitamque reliquit in astris
 Ætheriis, fixamque refert delapsa sagittam.
 Amiffa solus palmâ superabat Acestes:
 Qui tamen aërias telum contendit in auras; 520
 Ostentans artemque pariter, arcumque sonantem.
 Hic oculis subito objicitur, magnoque futurum
 Augurio monstrum: docuit post exitus ingens,
 Seraque terrifici cecinerunt omina vates.
 Namque volans liquidis in nubibus arsit arundo,
 Signavitque viam flammis, tenuesque recessit 526

Illâ volans fugit in Notos atque atra nubila. Tum rapidus Eurytion, jamdudum tenens tela contenta parato arcu, vocavit fratrem in vota: Jam speculatus columbam lætam in vacuo cœlo, et plaudentem alis, figit eam sub nigrâ nube. Illa decidit exanimis, reliquitque vitam in ætheriis astris, delapsaque refert fixam sagittam. Acestes solus superabat, qui tamen contorsit telum in aëreas auras, pariterque ostentans artem, sonantemque arcum. Monstrum futurumque magno augurio subito objicitur hic oculis: ingens exitus docuit hoc post, terrificique vates cecinerunt sera omina. Namque arundo volans in liquidis nubibus arsit, signavitque viam flammis, consumptaque recessit in tenues ventos;

TRANSLATION.

the Foot from the high Mast. She with winged Speed shot into the Air and dusky Clouds. Then Eurytion in eager Haste, having his Arrow long before extended on the ready Bow, poured forth a Vow to his Brother Eurytion, as he now beheld the joyful Dove in the void Sky, and pierced her under a dark Cloud as she was clapping her Wings. She dropped down dead, left her Life among the Stars of Heaven, and, falling to the Ground, brings back the Arrow fastened in the Wound. Acestes alone remained after the Prize is lost; who, notwithstanding, discharged his Shaft into the aerial Regions, setting to shew both his Address and twanging Bow. Here is presented to our View a Prodigy unexpected, and designed to be of high Portent; *this* the important Event afterwards declared, and the alarming Soothsayers predicted the Omens late. For the Arrow, flying among the watery Clouds, took Fire, and with the Flames marked out a Path, till,

NOTES.

of Homer and Virgil, owns that Virgil has in this outdone his Original, by the Addition of two Circumstances that make a beautiful Gradation. In Homer the first Archer cuts the String that held the Bird, and the other shoots him as he is moun'ing. In Virgil the first only hits the Mast which the Bird was fixed upon, the second cuts the String, the third shoots him, and the fourth, to vaunt the Strength of his Arm, directs his Arrow up to Heaven, where it kindles into a Flame, and makes a Prodigy.

518. *Ætheriis.* Others read *aëriis*; but the former appears to be the better Reading, because *aërias* follows in the next Line but one.

522. *Magnoque futurum augurio monstrum.* Monstrum signifies any Event that happens contrary to the ordinary Course of Nature. From

monstro, because such Prodigies were reckoned to be sent from Heaven, to signify some remarkable future Event, as this here presaged the Burning of Æneas's Fleet.

524. *Seraque.* Servius explains *sera* by *gravia*, others by *future*; but I choose rather to understand it in the common Acceptation, intimating, that the Soothsayers could make nothing of the Omen till the Event happened, and then, when it was too late to prevent it, and the Ships were actually set on Fire, they agreed that this must have been the Thing signified by that Omen.

525. *Liquidis in nubibus.* It would have been a very singular Prodigy any Way, but much more when the Air was moist and cloudy.

ceu sæpe sidera refixa cælo trans-
currunt. volantiaque ducunt crin-
em. Trinacrii viri Teucrique
hæfere attonitis animis, præcati-
que sunt superos; nec maximus omen
Æneas abnuvit omen, sed amplexus
Acesten cumulat cum
magnis muneribus, ac fatur ta-
lia: Pater, sume hæc, nam
magnus rex Olympi talibus aus-
piciis voluit te ducere exsistere
honorem. Habebis hæc munus ip-
sius longævi Anchisæ, cratera
impressum signis; quem Thracius olim
Cisseus olim dederat Anchisæ ge-
nitori ferre in magno munere quasi
monumentum et pignus si amo-
ris. Fatus sic, cingit ejus tem-
pora viridanti lauro, et appellat
Acesten primum victorem ante
omnes. Nec bonus Eurytion in-
vidit prælat, hæc, quamvis
solus deiecit avem ab alto cælo.
Ille ingreditur proximus donis,
qui rapit vincula; et tremens, qui
fixit malum volucris arundine.

Consumta in ventos; cælo seu sæpe refixa
Transcurrunt, crinemque volantia sidera ducunt.
Attonitis hæfere animis, Superosque precati
Trinacrii Teucrique viri: nec maximus omen
Abnuvit Æneas, sed lætum amplexus Acesten 531
Muneribus cumulat magnis, ac talia fatur:
Sume, pater: nam te voluit Rex magnus Olympi
Talibus auspiciis exsortem ducere honorem.
Ipsius Anchisæ longævi hoc munus habebis, 535
Cratera impressum signis; quem Thracius olim
Anchisæ genitori in magno munere Cisseus
Ferre sui dederat monumentum et pignus amoris.
Sic fatus, cingit viridanti tempora lauro;
Et primum ante omnes victorem appellat Acef-
ten. 540

Nec bonus Eurytion prælati invidit honori;
Quamvis solus avem cælo deiecit ab alto.
Proximus ingreditur donis, qui vincula rupit;
Extremus, volucris qui fixit arundine malum.

TRANSLATION.

being quite consumed, it vanished into thin Air. As often Stars loosened from the Firmament shoot across the Sky, and flying draw after them a fiery Train. The Sicilians and Trojans stood fixed in Astonishment, and poured out Prayers to the Gods: Nor does great Æneas reject the Omen, but embracing Acestes, overjoyed loads him with ample Rewards, and thus bespeaks him: Accept these, venerable Prince: For the great Sovereign of Heaven, by these Omens, has signified his Will, that you receive the Honour of the Victory, tho' out of Course This Gift, which belonged to aged Anchises's self, you shall enjoy, a Bowl imbossed with Figures, which Thracian Cisseus formerly gave for a magnificent Present to my Sire, as a Monument and Pledge of his Love. This said, he crowns his Temples with verdant Laurel, and in view of all pronounces Acestes the first Conqueror. Nor does good Eurytion envy him the Preference in Honour, tho' he alone struck down the Bird from the exalted Sky. The next Prize is given to him, who broke the Cords: The last is he who pierced the Mast with his winged Shaft.

NOTES.

530. Nec omen abnuvit Æneas. This shews that the Soothsayers had not yet interpreted the Omen, as the wife Æneas would not have embraced it with Joy as he here does, probably misled by the Similitude between this Passage and that in the 11th Book, Verse 680.

536. Thracius Cisseus. Cisseus was King of Thracia, and according to Virgil, the Father of Hebe.

543. Ingreditur donis. Both ingreditur and

incedit are military Terms, and imply Stateliness and an Air of Pride, Dignity, or Defiance. As above,—a *faculis incedit natorum*. And a little below,—*incedunt pueri*. And in the tenth Book, Verse 762, they are both applied the same Way: *At vero ingentem justitæ Mezentius bustum Turbidus ingreditur campo; quam magnas Or-
rin*

Cum pedes incedit.

At pater Æneas, nondum certamine misso,
Custodem ad sese comitemque impubis Iuli 546
Epytiden vocat, et fidam sic satur ad aurem:
Vade age, et Ascanio, si jam puerile paratum
Agmen habet secum, cursusque instruxit equo-
rum,

Ducat avo turmas, et sese ostendat in armis, 550
Dic, ait. Ipse omnem longo decedere circo
Infusum populum, et campos jubet esse patentes.
Incedunt pueri, pariterque ante ora parentum
Frænatis lucent in equis: quos omnis euntes
Trinacriæ mirata fremit Troiæque juvenus. 555
Omnibus in morem tonsa coma pressa corona.
Cornea bina ferunt præfixo hastilia ferro:

At pater Æneas, certamine
nondum misso, vocat ad sese E-
pytiden custodem comitemque im-
pubis Iuli, et sic satur ad ejus
fidam aurem: Vade age, ait, et
dic Ascanio, si jam habet puerile
agmen paratum secum, instruxit
que cursus equorum, ut ducat tur-
mas avo, et ostendat sese in ar-
mis. Ipse Æneas jubet omnem
populum infusum decedere longo
circo, et campos esse patentes.
Pueri incedunt, pariterque lu-
cent in frænatis equis ante ora
parentum: quos euntes omnis ju-
venus Trinacriæ Troiæque mi-
rata fremit. Coma est pressa
omnibus tonsa coronâ in morem.
Ferunt bina hastilia cornea præ-
fixa ferro:

TRANSLATION.

But Father Æneas, the Games not being yet ended, calls to him the Son of Epytus, young Iulus's Guardian and Companion, and thus whispers in his trusty Ear: Go quick, says he, bid Ascanius (if he has now got ready his Company of Boys, and put himself and them in Array for the Cavalcade) bring up his Troops, and shew himself in Arms to do his Grandfire Honour. The Hero himself orders the Clouds to remove from the extended Cirque, and the Field to be cleared. The Boys advance in Procession, and uniformly shine on managed Steeds full in their Parents Sight: In Admiration of whom, as they march on, the whole Trojan and Trinacrian Youth join their Acclamations. All in due Form had their Hair pressed with a trim Garland. They bear two Cornel Spears pointed with

NOTES.

546. *Custodem Iuli.* Servius quotes *Tully* to have said somewhere that the young Romans, during the first Year of their bearing Arms, had Guardians or military Tutors allowed them from the Public, under whom they were trained to military Exercises, and instructed in the Art of War. But because *Iulus* is here called *impubis*, which implies that he was not yet of Age to bear Arms (seventeen Years) I rather understand by *custodem* a Guardian to take care of his Education, such as one as *Horace* speaks of, *Art. Poet.* 161.

*Imberbis juvenis, tandem assidue remoto,
Gaudet equis cambussque, et aprici gramine
ampi.*

547. *Epytiden.* Periphas, the Son of Epytus, *Anchises's* Herald, of whom *Homer* speaks, *Il.* XVII. 324.

547. *Fidam ad aurem.* He had been one of *Aschises's* most trusty Servants, one who had grown old in his Service:

— — — — — πῦρ πατρὶς ἡρώων
ἐν ὑστέρῳ, ἡρώων, φίλα φρεσὶ πατρὶς εἶδον.

Il. XVII.

543. *Incedunt pueri.* This Game, commonly known by the Name of the *Lusus Trojæ*, is purely of *Virgil's* own Invention, he had no Hint of it from *Homer*. This he has substituted in the Room of three of his, *the Wrestling, the single Combat, and the Discus*, and in the Opinion of a very judicious Modern, it is worth all those three in *Itmer*. This Game *Virgil* added to please *Augustus*, who had at that Time renewed the same. *Suetonius* tells us, *Troja ludum edidit (Augustus) frequentissime, majorum mixtorumque puerorum delictis: præsci decorique maris existimans, clara stirpis innoctem innotescere, &c.* *Suet.* in *August.* Cap. 43. *Julius Cæsar* had also exhibited the same before, as we learn from the same Author, *Triam lusus turmarum duplex, majorum minorumque puerorum.* *In Jul.* Cap. 36.

558. *Para*

pars fert lèves pharetras humero. Flexilis circulus obtorti auri it per collum in summo pectore. Turmæ equitum sunt tres numero, ternique ductores vagantur: bis seni pueri secuti quemque fulgent partito agmine, paribusque magistris. Una est acies juvenum, quam parvus Priamus, referens nomen avi, ducit ovantem, tua clara progenies, O Polite, auctura Italos: quem Thracius equus bicolor albis maculis portat, vestigia ejus primi pedis sunt alba, arduusque ostentans albam frontem. Alter dux erat Atys, unde Atti Latini duxere genus: parvus Atys, puerque dilectus puero Iulo. Extremus, pulcherque formâ ante omnes Iulus inuestus est Sidonio equo, quem candida Dido dederat esse monumentum et pignus sui amoris.

Pars lèves humero pharetras. It pectore summo Flexilis obtorti per collum circulus auri. Tres equitum numero turmæ, ternique vagantur Ductores: pueri bis seni quemque secuti, 561 Agmine partito fulgent, paribusque magistris. Una acies juvenum, ducit quam parvus ovantem Nomen avi referens Priamus (tua clara, Polite, Progenies, auctura Italos) quem Thracius albis Portat equus bicolor maculis; vestigia primi 566 Alba pedis, frontemque ostentans arduus albam. Alter Atys, genus unde Atti duxere Latini: Parvus Atys, pueroque puer dilectus Iulo. 569 Extremus, formâque ante omnes pulcher Iulus Sidonio est inuestus equo; quem candida Dido Esse sui dederat monumentum et pignus amoris.

TRANSLATION.

Steel, and some have light Quivers on their Shoulders. A pliant Circle of wreathed Gold goes from the upper Part of their Breasts about their Necks. Three Troops of Horsemen, and three Leaders, range over the Plain: Twelve Stripplings, following each, shine in a separate Body, and with Commanders equally matched. One Band of Youths young Priam, bearing his Grandfire's Name, leads triumphant; thy illustrious Offspring, O Polites, who shall one Day do Honour to the Italians, whom a Thracian Courser bears, dappled with grey Spots; the Fetlocks of his foremost Feet are white, and, tossing his Head high, he displays a starry Front. The second is Atys, from whom the Attii of Rome have derived their Origin. Little Atys, a Boy beloved by the Boy Iulus. Iulus the last, and in Beauty distinguished from all the rest, rode on a Sidonian Steed, which fair Dido had given him as a Monument and Pledge of her Love. The rest of

NOTES.

558. *Pars pharetras.* These probably were the Leaders who were thus distinguished from the rest.

558. *It pectore summo, &c.* Pierius assures us, that some of the more ancient Copies read,

Et pectore summo

Flexilis obtorti per collum it circulus auri.

559. *Flexilis circulus obtorti auri.* This is only a poetical Circumlocution for a golden Chain.

564. *Polite.* Politus, the Son of Priam, mentioned to have been slain by Pyrrhus, Æn. II. 526.

565. *Auctura Italos.* This is generally translated to add to the Number; but as *augeo* signifies likewise to raise to Honour, it is obvious which Sense is preferable.

565. *Thracius equus.* Thracia was a famous Country for breeding Horses; hence Hesiod says, *δια Θρηκὸς πολλοτρόφου, through Thracia, the nursing Soil of martial Steeds.*

567. *Oculosque suorum.* This Expression, when well considered, will appear very beautiful and emphatic: They made the Circuit of the whole Ring of Spectators, *oculosque suorum*, and their Parents Eyes, as much as to say, their Parents were all Eye, all Attention to their Motion and whole Demeanor.

568. *Genus unde Atti.* This Virgil mentions in Compliment to Augustus, whose Mother was *Atia*. M. Attius Balbus married Julia, the Sister of Julius Cæsar, the Issue of which Marriage was *Atia*, the Wife of *Octavius*, and Mother of *Augustus*. Thus Virgil, who was

Cætera Trinacriis pubes senioris Aestæ

Fertur equis.

Excipiunt plausu pavidos, gaudentque tuerites

Dardanidæ; veterumque agnoscuht ora parentum.

Postquam omnem læti confessum, oculosque suorum

Lustravere in equis; signum clamore paratis

Epytides longè dedit, insonuitque flagello.

Olli discurrere pares, atque agmina terni

Diductis solvere choris; rursusque vocati

Convertere vias, infestaque tela tulere.

Inde alios ineunt cursus, aliosque recursum

Adversis spatiis; alternosque orbibus orbes

Impediunt, pugnæque cient simulacra sub armis.

Et nunc terga fugæ nudant; nunc spicula vertunt

Insensi; factâ pariter nunc pace feruntur.

Ut quondam Cretâ fertur Labyrinthus in altâ,

Cætera pubes fertur Trinacriis
equis senioris Aestæ.

Dardanida plausu excipiunt eos pavidos, gaudentque tuerites, agnoscuuntque ora veterum parentum.

Postquam læti lustrare omni confessum, oculosque suorum in equis;

Epytides longè dedit signum paratis clamore, insonuitque flagello.

Olli discurrere pares, atque terni solvere agmina choris diductis;

rursusque vocati convertere vias, tulereque tela infesta.

Inde ineunt alios cursus, aliosque recursum, adversis spatiis;

impediuntque alternos orbibus, cientque simulacra pugnæ sub armis.

Et nunc nudant terga fugæ, nunc insensi vertunt spicula;

nunc, pace factâ, pariter feruntur. Ut Labyrinthus in altâ Cretâ fertur quondam habuisse iter textum cæcis parietibus,

TRANSLATION.

the Youths ride on Trinacrian Horses of aged Aestæ. The Trojans with Shouts of Applause receive them anxious for Honour, and are well pleased with the Sight, and trace the Features of the aged Sires in the Children. Now when the joyous Youths had rode round the whole Ring, and full in their Parents View, Epytus's Son, from far, gave them the Signal with a Shout as they stood ready, and elanked with his Lash. They break away in Pairs, and the three Leaders divided their Troops into separate Bands; and again, upon Summons given, they wheeled about, and bore their hostile Spears on one another. Then they again advance, and again retreat in their opposite Grounds, and alternately form intricate Orbs within Orbs, and exhibit the Representation of a Fight in Arms. And now flying expose their defenceless Backs; now in hostile Manner turn their Darts on one another: Now, Peace made up, ride on together. As of old in lofty Crete the Labyrinth is famed for having had a winding Alley framed by dark intricate

NOTES.

a very refined Flatterer, signalizes in this Game *Iulus* and *Atys*; that is, the Founders of his Prince's Family, both by the Father's and Mother's Side; and in feigning so strict a Friendship between the two, alludes to the Affinity between the *Julian* and *Atian* Families, now reunited in the Person of *Augustus*.

580. *Agmina terni diductis solvere choris*. Others read *ternis*, which makes the Sense easier. However it be, the Meaning appears to be this, that after they had marched round the Cirque in one Body to be reviewed by *Æneas* and the other Spectators, upon the Signal given

they divided into three Troops, and marched over the Plain, each Troop performing their Exercises in a different Ground.

588. *Labyrinthus*. The Labyrinth was an Edifice full of Cells, that communicated with one another, and was perplexed with winding Avenues, disposed in such a Manner, as to lead backward and forward in a Maze, and bewilder those who entered into it, that they could not trace their Way out. The original Labyrinth was in Egypt a very curious Work, carried on at the Expence of many Kings, and at last finished by *Psammiticus*. After this Model, *De-*

dolumque ancipitem mille viis,
 quâ indepreñsus et irremeabilis
 error falleret signa sequendi:
 baud aliter nati Teucrûm impe-
 diunt vestigia cursu, ludoque tex-
 unt fugas et prælia; similes
 delphinum, qui nando per buni-
 da maria secant Carpathium Li-
 bycumque mare, luduntque per
 undas. Ascanius primus rettulit
 hunc morem cursus, atque hæc
 certamina, cum cingeret Albam
 longam muris, et docuit præses
 Latinos ea celebrare, quo modo
 ipse puer, quo modo Troia pubes
 secum celebravit ea; eodem mo-
 do Albani docuere suos: hinc
 porro maxima Roma accepit ea,
 et servavit patrium honorem:
 nuncque pueri dicuntur Troja, et
 agmen dicitur Trojanum.

Hæc enim certamina sunt cele-
 brata sancto patri. Hinc For-
 tuna mutata primum novavit
 fidem. Dum referunt solennia
 tumulo variis ludis, Saturnia
 Juno misit Irim de cælo ad Ita-
 cam classem,

Parietibus textum cæcis iter, ancipitemque
 Mille viis habuisse dolum, quâ signa sequendi
 Falleret indepreñsus et irremeabilis error:
 Haud aliter Teucrûm nati vestigia cursu
 Impediunt, texuntque fugas, et prælia ludo;
 Delphinum similes, qui per maria humida nando
 Carpathium Libycumque secant, luduntque per
 undas.

Hunc morem cursus, atque hæc certamina, pri-
 mus

Ascanius, longam muris cum cingeret Albam,
 Rettulit; et præses docuit celebrare Latinos,
 Quo puer ipse modo, secum quo Troia pubes:
 Albani docuere suos: hinc maxima porro
 Accepit Roma, et patrium servavit honorem:
 Trojaque nunc, pueri, Trojanum dicitur agmen.

Hæc celebrata tenus sancto certamina patri.
 Hic primum Fortuna fidem mutata novavit.
 Dum variis tumulo referunt solennia ludis,
 Irim de cælo misit Saturnia Juno

TRANSLATION.

Walls, and a puzzling Maze perplexed by a thousand Avenues, whereby the Steps should still be lost in wandering and inextricable Error. In just such mazy Course the Sons of the Trojans involve their Motions, and frame promiscuous Fighting and Flying in Sport; like Dolphins that swimming through the watery Abyss cut the Carpathian or Libyan Sea, and gambol amid the Waves. This Manner of Tilting, and those Mock-fights, Ascanius first renewed, and taught the ancient Latins to celebrate, when he was inclosing Alba Longa with Walls: As the Boy himself, as the Trojan Youth with him had practised them; so the Albans taught their Posterity: Hence, in After-times, imperial Rome received them, and preserved the fame in Honour of her Ancestors: And at this Day it is called the Game of Troy, and the Boys that perform it, the Trojan Band. Thus far the Trials of Skill were exhibited by Æneas in Honour of his venerable Sire. Here shifting Fortune first turned treacherous and unkind. While they are celebrating the Anniversary at the Tomb with various Games, Saturnian Juno dispatched Iris from Heaven

NOTES.

dolus built a Labyrinth of a much smaller Size in Crete, wherein the Minotaur was shut up.

591. Quâ signa sequendi, &c. Literally, whereby Error, not to be unravelled and inextricable, frustrated all Signs to trace out one's Way.

595. Carpathium. The Carpathian Sea, to the East of the Island of Crete, where is the Island Carpathus, between Crete and Rhodes.

596. Hunc morem cursus. Other Copies read

hunc morem, hoc cursus, which is more poetical.

604. Fortuna fidem novavit. Here Fortune is considered as a Friend, on whom Æneas had hitherto depended for Favour and Protection; but now she changes Sides, breaks her Faith, and proves treacherous.

606. Irim misit. Servius observes, that as Mercury is mostly sent on Messages of Peace, so Iris generally comes on Errands of Mischief and Contention;

Iliacam ad classē, ventosque aspirat eunti,
Multa movens, necdum antiquum exsaturata do-
lorem.

Illa viam celerans per mille coloribus arcum,
Nulli visa, citō decurrit tramite Virgo. 610
Conspicit ingentem concursum, et litora lustrat,
Desertosque videt portus, classēque relictā.
At procul in solā secreta Troades Actā
Amissum Anchisen flebant; cunctæque profun-
dum

Pontum aspectabant flentes: Heu, tot vada fes-
fis, 615

Et tantum superesse maris! vox omnibus una.
Urbem orant; tædet pelagi perferre laborem.
Ergo inter medias sese, haud ignara nocendi,
Conjicit, et faciēque Deæ vestemque reponit.
Fit Beroe, Ismarii conjux longæva Dorycli: 620
Cui genus, et quondam nomen, natique fuissent.
Ac sic Dardanidūm mediam se matribus insert:
O miseræ, quas non manus, inquit, Achaica bello
Traxerit ad lethum patriæ sub mœnibus! O gens

aspiratque ventos eunti, movens
multa, necdum exsaturata anti-
quum dolorem. Illa virgo cele-
rans viam per arcum ex mille
coloribus, visa nulli decurrit cita
tramite. Conspicit ingentem con-
cursum, et lustrans litora, cernit
portusque desertos, classēque re-
lictā. At Troades procul se-
cretā in solā actā flebant Anchise-
sen amissum, cunctæque flentes
aspectabant profundum pontum:
Heu, tot vada et tantum maris
superesse nobis fessis, erat una
vox omnibus. Orant urbem;
tædet eas perferre laborem pelagi.
Ergo Iris haud ignara nocendi
conjicit sese inter eas medias, et
reponit faciēque vestemque Deæ.
Fit Beroe, longæva conjux Do-
rycli Ismarii, cui quondam genus
et nomen natique fuissent. Ac
sic insert se mediam matribus
Dardanidūm: O miseræ, inquit,
quas Achaica manus non traxerit
ad lethum in bello, sub mœnibus
patriæ! O infelix gens!

TRANSLATION.

to the Trojan Fleet, and with the fanning Winds speeds her Way, forming many mischievous Plots, and her old Revenge not yet glutted. The Virgin Goddess accelerating her Way, seen to none, amidst the Bow with a thousand Colours, shoots down the Path with nimble easy Motion. She descends the vast Concourse at the Games: Then, surveying the Shore, sees the Port deserted, and the Fleet left defenceless. But at a Distance the Trojan Dames apart were mourning the Loss of Anchises on the desolate Shore, and all of them with Tears in their Eyes viewed the deep Ocean. Ah that so many Perils and such a Length of Sea should still remain for us after all our Toils! was the sole Complaint of all. They pray for some City, are sick of enduring the Hardships of the Main. Therefore she, not unpractised in Mischief, throws herself into the midst of them, and lays aside the Mien and Habit of a Goddess. She assumes the Figure of Beroe, the aged Wife of Thracian Doryclus, who was nobly born, and once had Renown, and an illustrious Offspring. And thus she joins in Discourse with the Trojan Matrons. Ah! how hard is our Lot that were not dragged forth to die in the War by the Grecian Host under our

NOTES.

Contention; whence some derive her Name from *Concordia*, *Discord*. She is employed chiefly by *Juno*, but sometimes carries Dispatches likewise from others of the Gods; as in the ninth Book, 803.

— *Actam caelo nam Jupiter Irim
Demittit, germana haud mollia iussa ferentem.*

613. *Secreta Troades.* It was reckoned an Indecency, among the Greeks and Romans, for Women to be present at the public Shews. Therefore *Virgil*, who has all along the Roman Customs in his Eye, represents the Matrons here apart from the Men, deploring the Death of *Anchises* by themselves.

cui exitio fortuna reservat te?
*Septima æstas jam vertitur post
 excidium Trojæ; cum ferimur e-
 mensæ omnia freta, omnes terras,
 tot inhospita saxa sideraque;
 dum sequimur Italiam fugientem
 per magnum mare, et volvimur
 undis. Hic sunt fraterni fines
 Erycis, atque hic est hospes Acestes:
 quid prohibet Ænean hic
 jacere inuros, et dare urbem civi-
 bus? O patria, et Penates rapti
 ex hysse nequicquam!*

Infelix! cui te exitio fortuna reservat? 625
 Septima post Trojæ excidium jam vertitur æstas;
 Cum freta, cum terras omnes, tot inhospita saxa,
 Sideraque emensæ ferimur; dum per mare mag-
 num
 Italiam sequimur fugientem, et volvimur undis.
 Hic Erycis fines fraterni, atque hospes Acestes:
 Quid prohibet muros jacere, et dare civibus ur-
 bem? 631
 O patria, et rapti nequicquam ex hoste Penates!

TRANSLATION.

native Walls! Ill-fated Race! for what miserable Doom are you reserved by For-
 tune? The seventh Summer from the Destruction of Troy is already rolled away,
 while we, having measured all Lands and Seas, *visited* so many inhospitable Rocks
 and barbarous Climes, are driven about; while along the wide Ocean we pursue
 Italy that flies from us, and are tossed on the Waves. Here are the Realms of
 his Brother Eryx, and his Friend Acestes: What hinders him to found Walls, and
 give his Subjects *here* a City? Ah my Country, and our Gods in vain saved from

NOTES.

626. *Septimo vertitur æstas.* The Question is, how Æneas had spent so long Time as seven Years in so short a Voyage. In order to make this out, I shall give the following Computation according to a French Critic. First, he finds from History, that Troy was taken in the Month of May or June. He allows Æneas ten Months for sitting out his Fleet at Antandros, and makes him set out in the Month of March of the following Year. From thence, to his Arrival in Epirus, he computes four Years and some odd Months, which Time he had spent in building Cities, and establishing those useless Settlements he made in Thrace and Crete. After having staid some Time in Epirus, and celebrated the *Ætiac Games*, he set out from thence in the End of Autumn of the fifth Year; and, having made a Compass almost quite round Sicily, arrived at Drepanum in the Beginning of the following Year. There he lost his Father in the Month of February, and, according to the Law established among the Ancients, devoted ten Months to Grief and Retirement, without setting out on his Expedition till the Time prescribed was elapsed. Thus, according to my Author, Æneas did not set Sail from Sicily till the Month of November, and here the Scene opens, and the Action of the Æneid begins, *AEn. l. 34.*

Vix e conspectu, &c.

Sonn after he was driven by Storm on the Coast of Carthage, about the Middle of the seventh Year of his Voyages, where he spent three Months of Winter, and from thence set out for Italy, in the End of January following, arrived again in Sicily in the Month of February, about the End of the same seventh Year; spent about one Month in celebrating his Father's Anniversary, and about the Beginning of the eighth Year arrived in Italy, in the End of March, or Beginning of April, when the Spring was pretty well advanced, as we may gather from those beautiful Lines which paint that Season, *Æn. VII. 32.*

*varia circumque supragæ
 Affluæ ripis volucres et fluminis alveo,
 Fœdera mulcebant cantu, lutoque volabant.*
 Thus what *Beroc* here says perfectly agrees with *Dido's* Assertion in the End of the first Book; for there it is only *te septimo æstas portat*, which implies only that the seventh Year was running: But here it is *septimo æstas vertitur*; the seventh Year is rolled away or past. Yet *Servius* is so dogmatical as to impeach *Virgil* here of an unpardonable Inconsistency.

628. *Per mare magnum.* By *magnum* here *Servius* understands stormy, big swelling, and quotes *Lucretius*, Lib. 11. 1.

Stare mari magn. turbantibus æquora ventis.

646. *Non*

Nullane jam Trojæ dicentur mœnia? nusquam
Hæctorcos amnes, Xanthum, et Simoenta vi-
debo? 634

Quin agite, et mecum infaustas exurite puppes.
Nam mihi Cassandræ per somnum vatis imago
Ardentes dare visa faces: Hic quærite Trojam:
Hic domus est, inquit, vobis. Nunc tempus
agi res.

Nec tantis mora prodigiis. En quatuor aræ
Neptuno. Deus ipse faces animumque mini-
strat. 640

Hæc memorans, prima infensum vi corripit ig-
nem:

Sublatâque procul dextrâ connixa coruscat,
Et jacit. Arrestæ mentes, stupefactaque corda
Iliadum. Hic una è multis, quæ maxima natu,
Pyrgo, tot Priami natorum regia nutrix: 645
Non Beroc vobis, non hæc Rhoetæia, matres,
Est Dorycli conjux: divina signa decoris,
Ardentesque notate oculos: qui spiritus illi,
Qui vultus, vocisve sonus, vel gressus eunti!

nullane mœnia jam dicentur mœ-
nia Trojæ? Nusquam videbo
Hæctorcos amnes, Xanthum et Si-
moenta? Quin agite, et mecum
exurite infaustas puppes. Nam
imago Cassandræ vatis per som-
num visa est dare mihi ardentes
faces: Hic, inquit, quærite
Trojam: hic domus est vobis.
Nunc tempus est agi res. Nec
mora sit tantis prodigiis. En
quatuor aræ sunt Neptuno. Ipse
Deus ministrat nobis faces ani-
mumque. Illa memorans hæc
prima corripit infensum ignem vi,
dextrâque sublatâ connixa procul
coruscat, et jacit. Mentis Ili-
adum sunt arrestæ cordaque stupe-
facta. Hic una è multis, quæ
erat maxima natu, nomine Pyr-
go, regia nutrix tot natorum
Priami, ait: Non est Beroc vobis,
matres, hæc non est Rhoetæia
conjug Dorycli: notate signa
divini decoris, oculosque arden-
tes: qui spiritus, qui vultus,
sonusve vocis, et gressus est illi
eunti!

TRANSLATION.

the Enemy, shall a City never more arise to be named from Troy? Shall I never see the Hæctorean Rivers Xanthus and Simois? Nay, rather come, and burn with me our cursed Ships. For in my Sleep I saw the Ghost of the Prophetess Cassandra present me with flaming Brands: Here, says she, seek for Troy, here is your fixed Residence: Now is the Time for Action. Nor let us delay after such awful Signs from Heaven: Lo, here are four Altars to Neptune, the God himself spirits us to the Enterprize, and supplies us with Firebrands to put it in Execution. With these Words, she violently snatches the destroying Fire, and, lifting up her right Hand with exerted Force, first waves at a Distance, then throws it. Rouzed are the Minds, and stunned the Hearts of the Trojan Matrons. Then one of the Number, Pyrgo, the most advanced in Years, the royal Nurse to Priam's numerous Sons: Matrons, this is not Beroc whom you see, it is not she from the Rhoetum, the Wife of Doryclus: Mark here the Characters of divine Beauty, Eyes bright and sparkling; what Fragrance in her Breath, what Majesty in her Looks; or mark the Accents of her Voice, or her Gait as she moves. My-

NOTES.

646. *Non Beroc. &c.* The Tendency of this Speech is not to dissuade the Matrons from executing *Juno's* Purpose, as it may seem at first Sight; but on the contrary it is a strong In-
terment to it, by shewing them that the Person who had appeared to them in the Form of *Beroc*

was really a Goddess.

648. *Ardentesque notate oculos, &c.* Here are four noted Characters of Divinity mentioned.

1. Beauty, radiant Eyes, Looks and Complexion. As in *Venus*,

Rosæ serice refulsit. Æn. I. 406.

Egomet ipsa dudum digressa reliqui Beroen ægram, indignantem quod sola careret tali munere, nec inferret meritos honores Anchisæ. Effata est hæc. At matres primo caperunt spectare mores malignis oculis, ancipites, ambigæque, inter miserum amorem præsentis terræ regnaque vacantiæ eas fati; cum Dea sustulit se paribus alis per cælum, secuit ingentem arcum sub nubibus in fugâ. Tum verò attonitæ monstri, actæque furore, conclamant, rapiuntque ignem ex penetralibus focis: pars spoliant aras, conjiciunt frondem ac virgulta facæque: Vulcanus furit immixtis habenis per transra, et remos, et piætas puppes ex abiectis. Eumelus nuncius perfert, ad tumulum Anchisæ cuneosque theatri, naves esse incensas: et ipsi respiciunt atram favillam volitare in nimbo.

Ipsa egomet dudum Beroen digressa reliqui 650
Ægram, indignantem, tali quòd sola careret
Munere, nec meritos Anchisæ inferret honores.
Hæc effata.

At matres, primò ancipites, oculisque malignis
Ambigæ, spectare rates, miserum inter amor- 655
rem

Præsentis terræ, fatisque vocantia regna;
Cum Dea se paribus per cælum sustulit alis,
Ingentemque fugâ secuit sub nubibus arcum.
Tum verò attonitæ monstri, actæque furore,
Conclamant, rapiuntque focis penetralibus ig- 660
nem:

Pars spoliant aras, frondem ac virgulta facæque
Conjiciunt: furit immixtis Vulcanus habenis
Transra per, et remos, et piætas abiectis puppes.
Nuncius Anchisæ ad tumulum, cuneosque thea-
tri,

Incensas perfert naves Eumelus: et ipsi 665
Respiciunt atram in nimbo volitare favillam.

T R A N S L A T I O N.

self lately, as I came hither, left Beroe sick, in great Anguish that she alone was cut off from such a Solemnity, and was not to pay the Honours due to Anchises. She said. But the Matrons first began to view the Ships with malignant Eyes, dubious and wavering between their wretched Fondness for the present Land, and the Realms to which they were by Fate invited; when on equal poised Wings the Goddess mounted into the Sky, and, in her Flight, cut the spacious Bow beneath the Clouds. Then, indeed, thunderstruck with the Prodigy, and seized with Madness, they shriek out together, and snatch the Flames from the hallowed Hearths. Some rife the Altars, and sling Boughs and Saplings and Brands together. The Conflagration rages with uncontrollable Fury amidst the Rowers Seats and Oars, and painted Sterns of Fir. Eumelus conveys the Tidings to Anchises's Tomb, and to the Benches of the Theatre, that the Ships were burnt; and they themselves behold the Sparks of Fire flying up in a pitchy Cloud. And first Asca-

N O T E S.

2. A fragrant Breath, which perfumed the Air around them: *Qui spiritus illi*; agreeable to what is also said of *Venus*,

Ambrosiæque comæ divinum vertice odorem spirare. Æn. l. 407.

3. A certain light, majestic Motion; of which something has been said on that Characteristic given of the same Goddess,

Et vera incessu parui Dea. Æn. l. 407.

4. Some particular Sound, Tone, or Accent of

Voice, that distinguished them from Mortals, Æn. l. 328.

Nec vox mortalem sonat, O Dea certe!

652. *Munere.* Munus, among other Things, signifies any public Show or Solemnity.

664. *Cuneosque theatri.* The Seats in the Theatre made for the People were called *cunei*, because they were narrower near the Stage, and broader behind, in Form of a *Wedge*.

Primus et Ascanius, cursus ut lætus equestres
Ducebat, sic acer equo turbata petivit
Castra; nec exanimis possunt retinere magistri.
Quis furor iste novus? quò nunc, quò tenditis,
inquit, 670

Heu miseræ cives? non hostem, inimicaque castra
Argivum; vestras spes uritis. En ego vester
Ascanius. Galeam ante pedes projecit inanem,
Quà ludo indutus belli simulacra ciebat.
Accelerat simul Æneas, simul agmina Teucrûm.
Ast illæ diversa metu per litora passim 676
Diffugiunt, silvasque, et sicubi concava furtim
Saxa, petunt. Piget incepti, lucisque; suosque
Mutatæ agnoscunt: excussa que pectore Juno est.
Sed non idcirco flammæ atque incendia vires 680
Indomitas posuere: udo sub robore vivit
Stuppa vomens tardum fumum; lentusque carinas
Est vapor, et toto descendit corpore pestis:
Nec vires heroum, infusaque flumina profunt.

*Et Ascanius primus, ut lætus equestres
ducebat equestres cursus, sic acer
equo petivit turbata castra; nec
exanimis magistri possunt reti-
nere eum. Inquit, quis est iste
novus furor? heu miseræ cives,
quò, quò nunc tenditis? non uri-
tis hostem inimicaque castra Ar-
givum, uritis vestras spes. En
ego sum vester Ascanius. Pro-
jecit ante pedes inanem galeam,
quâ indutus ludo ciebat simulacra
belli. Simul accelerat Æneas, si-
mul accelerant agmina Teucrûm.
Ast illæ metu diffugiunt passim
per diversa litora; furtimque
petunt silvas, et sicubi sunt con-
cava saxa. Piget eas incepti,
lucisque, mutatæque agnoscunt
Jovi, Junoque excussa est ex ea-
rum pectore. Sed flammæ atque
incendia non idcirco posuere indom-
itas vires: stuppa vivit sub udo
robore, vomens tardum fumum;
lentusque vapor est carinas, et pes-
tis descendit toto corpore: nec vi-
res heroum, fluminaque infusa
profunt.*

TRANSLATION.

nus, as joyous he led the Cavalcade, just as he was with full Speed rode up to the troubled Camp: Nor is it in the Power of his Guardians, half dead for Fear, to check him. What strange Frenzy this? Whither, he cries, ah, my wretched Countrywomen, whither would you now? 'Tis not the Enemy, nor the hostile Camp of the Greeks, but your own Hopes ye burn: Here am I, your own Ascanius: Then he flung at their Feet the empty Helmet, which he wore in exhibiting the Images of War in Sport. At the same Time Æneas and the whole Bands of the Trojans come up in haste. But the Matrons for Fear fly different Ways up and down the Shore, and skulking repair to the Woods and hollow Rocks wherever they may be concealed. They loath their horrid Deed, they loath the Light, and now penitent confess their Friends, and Juno is dislodged from their Breasts. But the Flames and Conflagration did not therefore abate their ungovernable Fury. The smouldring Tow lives under the moistened Boards, disgorging tardy languid Smoke; the smothered Fire slow consumes the Keel, and the contagious Ruin spreads thro' the whole Body of the Vessel. Neither the utmost Efforts of the Heroes nor inject-

NOTES.

679. *Excussa que pectore Juno est.* Juno, the Cause of their Fury, was dislodged from their Breasts. An Allusion to the frantic Bacchanals, who returned to themselves after the God with whom they pretended to be possessed was driven

out of them.

682. *Stuppa.* A coarse Kind of Flax or Tow called Oakum, which is driven into all the Seams and Chinks of a Ship, and then laid over with hot Pitch to keep out the Water.

Tum pius Æneas cepit abscindere vestem humeris, vocareque Deos auxilio, et tendere palmas: Omnipotens Jupiter, si nondum exosus es Trojanos ad unum, si quid antiqua tua pietas respicit humanos labores; O pater, da classi nunc evadere flammam, et levis eripe tenues res Teucrûm. Vel, si mereor, tu demitte me morti tuo infesto fulmine; obrueque me hic tuâ dextrâ. Vix ediderat hæc, cum atra tempestas furit sine more effusis imbribus, arduaque terrarum, et campi trexissent tonitru; imber turbidus aquâ, nigerrimusque densis Auftris, ruit è toto atterere. Puppæque super implentur, semusta robora madescent: donec omnis vapor est resinctus, et omnes carinæ servatæ à peste, quatuor amissis.

At pater Æneas, concussus acerbo casu, mutabat ingentes curas in pectore nunc hic, nunc illuc; versans, resideretne in Siculis arvis,

*Tum pius Æneas humeris abscindere vestem, 685
Auxilioque vocare Deos, et tendere palmas:
Juditer omnipotens, si nondum exosus ad unum
Trojanos, si quid pietas antiqua labores
Respicit humanos; da flammam evadere classi
Nunc, pater, et tenues Teucrûm res eripe le-
tho.*

*Vel tu, quod superest, infesto fulmine morti,
Si mereor, demitte; tuâque hic obrue dextrâ.
Vix hæc ediderat, cum effusis imbribus, atra
Tempestas sine more furit, tonitruque tremis-
cunt*

*Ardua terrarum, et campi; ruit æthere toto
Turbidus imber aquâ, densisque nigerrimus Auf-
tris;*

*Implenturque super puppes; semusta madescent
Robora: resinctus donec vapor omnis, et omnes,
Quatuor amissis, servatæ à peste carinæ.*

*At pater Æneas casu concussus acerbo, 700
Nunc huc ingentes, nunc illuc pectore curas
Mutabat; versans, Siculisne resideret arvis,*

TRANSLATION.

ed Rivers avail. Then pious Æneas tore his Robe from his Shoulders, and invoked the Gods to his Aid, and stretched out his Hands: Almighty Jove, if thou dost not yet abhor all the Trojans to a Man, if aught thy ancient Goodness regards human Disasters; grant now, O Father, our Fleet may escape from these Flames, and save from Desolation the State of the Trojans thus low reduced. Or, to compleat thy Vengeance, hurl me down to the *Realms of Death* with thy vindictive Thunder, if I so deserve, and crush me here with thy Right-hand. Scarce had he spoke these Words, when a black Tempest of bursting Rains rages with uncommon Fury, both Hills and Vallies quake with Thunder: The Shower descending in turbid Rain, and condensed into pitchy Darkness by the thick-beating Southwinds, pours down from the whole Atmosphere. The Ships are filled from above; the half-burnt Boards are drenched, till the whole Smoke is extinguished, and all the Ships, with the Loss *only* of four, are saved from the *fiery Pest*.

But Father Æneas, struck with the severe Misfortune, turned his deeply anxious Thoughts now this Way, now that, pondering with himself whether he should settle in the Territories of Sicily, regardless of the *Kingdom allotted to him by Fate*, or

NOTES.

685. *Abscindere vestem.* This Sign of extreme Distress was common to the *Jews, Egyptians, Greeks, and Romans*, as appears from their several Histories.

697. *Sem-sta.* For *Semusta*, which Cen-

tration is necessary for the Sake of the Verse. It is likewise to read in other Poets, as *O. J. Eccl. IV. 167.*

*Semustam, ut faciem in hunc modum Teucrorum
Aeneas.* —

Oblitus fatorum, Italasne capefferet oras.
 Tum senior Nautes, unum Tritonia Pallas
 Quem docuit, multaque insignem reddidit arte,
 Hæc responsa dabat; vel quæ portenderet ira 706
 Magna Deûm, vel quæ fatorum posceret ordo.
 Isque his Ænean solatus vocibus inquit:
 Nate Deâ, quò fata trahunt retrahuntque, sequamur:

Quidquid erit, superanda omnis fortuna ferendo est.
 Est tibi Dardanius divinæ stirpis Acestes: 711
 Hunc cape consiliis socium; et conjunge volentem:
 Huic trade, amissis superant qui navibus; et quos
 Pertæsum magni incepti, rerumque tuarum est:
 Longævusque senes, ac fessas æquore matres, 715
 Et quidquid tecum invalidum, metuensque periculi est,

Delige; et his habeant terris, sine, mœnia fessi:
 Urbem appellabunt permisso nomine Acestam.

oblitus fatorum; capefferetne Italas oras. Tum senior Nautes; quem unum Tritonia Pallas docuit, reddiditque insignem multâ arte; dabat hæc responsa; vel quæ magna ira Deûm portenderet, vel quæ ordo fatorum posceret. Isque solatus Ænean inquit his vocibus: Nate Deâ; sequamur, quò fata trahunt, retrahuntque; quicquid erit, omnis fortuna superanda est, ferendo. Est tibi Dardanius Acestes divinæ stirpis: cape hunc socium tibi in consiliis, et conjunge eum volentem. Trade huic eos qui superant; navibus amissis, et quos pertæsum est magni incepti tuarumque rerum, deligeque longævos senes, ac matres fessas æquore; et quicquid est tecum invalidum, met: ensque periculi: et sine ut illi fessi habeant mœnia in his terris: appellabunt urbem Acestam, nomine permisso.

TRANSLATION.

After his Course to the Italian Coast. Then aged Nautes, whom Tritonian Pallas singularly taught, and rendered illustrious for deep Penetration; gave forth these Responses, intimating what either the high Displeasure of the Gods portended, or what the Series of the Fates required: And thus solacing Æneas begins: Goddess-born, let us follow the Dictates of Heaven, whether they invite us backward or forward: Come what will, every Fortune is to be surmounted by Patience. You have Trojan Acestes of divine Original: Admit him the Partner of your Counsels, and unite yourself to him your willing Friend: To him deliver up such as are supernumerary, now that you have lost some Ships; those who are sick of the great Enterprize; and of your Fortune; the old with Length of Years oppressed, and the Matrons fatigued with the Voyage; select all the Feeble in your Crew, and such as dread the Danger, and; since they are tired out, let them have a Settlement in these Territories: They shall call the City Acesta by a licensed Name.

NOTES.

704. *Unum quem docuit.* Unum here, and in many other Places of *Virgil*, has the Force of *præcipuum*; as in the second Book, *Vergil* 426.

— *Cadit et Rhipæus iussissimus unus*
Qui fuit in Teucris.

710. *Superanda omnis fortuna ferendo est.* It is the same Sentiment with that of *Horace*. *Carm.* Lib. I. *Ode* 24.

Durum, sed levius sit patientia
Quicquid corrigere est nefas.

VOL. II.

711. *Est tibi Dardanius; &c.* Acestes was sprung from the Gods, since he was the Son of the River god *Crimæus*, and one of the Descendants of *Dardanus*, who derived his Original from *Jupiter*.

712. *Consiliis socium.* Other Copies read *consilii*.

718. *Acestam.* This City stood in the western Part of Sicily, about five Miles from the Sea-coast.

Tum verò incensus talibus dictis senioris amici: animum diducitur in omnes curas. Et nox atra subveſta bigis tenebat polum: dehinc facies parentis Anchifæ delapſa cælo ſubito viſa eſt effundere tales voces: Nate, quondam magis care mihi vitæ, dum vitæ manebat; nate, exercite Iliacis ſatis, venio huc imperio Jovis, qui depulit ignem claffibus, et tandem miſeratus eſt te ab alto cælo. Pare conſiliis, quæ ſenior Nautes nunc dat tibi pulcherrima; defer in Italiam lectos juvenes, fortiſſima corda. Gens dura, atque aſpera cultu, debellanda eſt tibi in Latio. Antè tamen accede infernas domos Dixiſ; et, O nate, pete meos congreſſus per alta Averna. Namque impia Tartara triſteſque umbræ non habent me; ſed colo amoena concilia piorum Elyſiumque.

Talibus incensus dictis senioris amici,
Tum verò in curas animum diducitur omnes.
Et nox atra polum bigis subveſta tenebat: 721
Viſa dehinc cælo facies delapſa parentis
Anchiſæ, ſubito tales effundere voces:
Nate, mihi vitæ quondam, dum vitæ manebat,
Care magis; nate, Iliacis exercite fatiſ, 725
Imperio Jovis huc venio, qui claffibus ignem
Depulit, et cælo tandem miſeratus ab alto eſt.
Conſiliis pare, quæ nunc pulcherrima Nautes
Dat ſenior; lectos juvenes, fortiſſima corda,
Defer in Italiam. Gens dura, atque aſpera cultu
Debellanda tibi Latio eſt. Ditiſ tamen antè 731
Infernas accede domos; et Averna per alta
Congreſſus pete, nate, meos. Non me impia
namque
Tartara habent, triſteſque umbræ; ſed amoena
piorum 734

TRANSLATION.

Then indeed Æneas, fired by theſe Words of his aged Friend, is diſtracted in his Mind amidſt a thouſand Cares. Now ſable Night, mounted on her Chariot with two Horſes, poſſeſſed the Heavens, when the Shape of his Father Anchifeſ, gliding down from the Skies, ſuddenly ſeemed to pour forth theſe Words: Son, once dearer to me than Life, while Life remained; my Son, ſeverely tried by the Fates of Troy; hither I come by the Command of Jove, who averted the Fire from your Fleet, and at length ſhewed Pity towards you from high Heaven. Comply with the excellent Counſel which aged Nautes now offers: Carry with you to Italy the Choice of the Youths, the ſtoutest Hearts: In Latium you have to ſubdue a hardy Race and rugged in their Manners. But firſt, my Son, viſit Pluto's infernal Manſions, and in queſt of an Interview with me croſs the deep Floods of Avernus: For not accuſed Tartarus, nor dreary Ghoſts, have me in their Poſſeſſion; but I inhabit the delightful Seats of the Bleſt and Elyſium: Hither the chaſte

NOTES.

720. *Animum diducitur.* Moſt of the ancient Copies read *animo deducitur*, but the other Reading is more poetical, and in *Virgil's* Style.

721. *Bigis subveſta.* As the Chariot of the Sun is poetically repreſented drawn by four Horſes; ſo that of the Moon and the Night by two, and thoſe of a black ſable Colour.

722. *Cæli facies delapſa parentis.* The ancient Pagans diſtinguiſhed between the Soul and the Shade or Phantom; the former they believed went to Heaven, while the other had its Reſidence in the infernal Regions. Thus *Anchiſæ* here deſcends from Heaven, viz. with Reſpect to his Soul, while at the ſame Time as

to his Shade he ſays below, Verſe 733,

*— amoena piorum
Concilia, Elyſiumque colo.*

See *Homer's* *Odyſſ.* XI. 600.

731. *Ditiſ tamen antè,* &c. This Apparition of *Anchiſæ*, and the Order he gives his Son to deſcend to the infernal Regions, are a neceſſary Preparation for the ſixth Book. The Art of the Poet is admirable in thus making one Event riſe out of another, and preparing the Reader for them before-hand: This raiſes that pleaſing Suſpence, which is the principal Thing that charms in an Epic Poem.

Concilia, Elyſiumque colo. Huc caſta Sibylla
Nigrantum multo pecudum te ſanguine ducet.
Tum genus omne tuum, et quæ dentur mœnia,
diſces.

Jamque vae: torquet medios nox humida curſus;
Et me ſævus equis Oriens afflavit anhelis. 739
Dixerat; et tenues fugit, ceu fumus, in auras.

Æneas, Quò deinde ruis? quò proripis? inquit.
Quem fugis? aut quis te noſtris complexibus ar-
cet?

Hæc memorans, cinerem et ſopitos ſuſcitât ignes;
Pergamcumque Larem, et canæ penetralia Veſtæ,
Farre pio, et plenâ ſupplex veneratur acerrâ. 745

*Caſta Sibylla ducet te huc mul-
ro ſanguine nigrantum pecudum.
Tum diſces omne tuum genus, et
mœnia quæ dentur tibi. Vale-
que jam: humida nox torquet
medios curſus, et ſævus Oriens
afflavit me anhelis equis. Dix-
erat, et fugit, ceu fumus in te-
nues auros. Deinde Æneas in-
quit: Quo ruis? quo proripis
te? quem fugis? aut quis ardet
te à noſtris complexibus? Memo-
rans hæc, ſuſcitât cinerem et ſo-
pitos ignes; ſupplexque veneratur
pio farre et plenâ acerrâ Perga-
mum Larem et penetralia canæ
Veſtæ.*

TRANSLATION.

Sibyl ſhall conduct thee after ſhedding a great Quantity of black Victims Blood.
Then you ſhall learn your whole Progeny, and what Settlements are aſſigned to
you. And now farewel; humid Night wheels about her Mid-courſe, and the
dawning Light, which fiercely ſummons me away, hath breathed upon me with
panther ſteeds. He ſaid, and vaniſhed like ſmoke into the fleeting Air. Whi-
ther ſo precipitant, ſays then Æneas, whither doſt thou whirl away? Whom ſieſt
thou? Or who debars thee from my Embraces? So ſaying, he awakes the Embers
and dormant Fire, and ſuppliant pays Veneration to his Trojan domeſtic God, and
hoary Veſta's Shrine, with a holy Cake and Cenſer full of Incenſe. Forthwith he

NOTES.

735. *Caſta Sibylla.* The Sybil has the Epi-
thet of chaſte, becauſe thoſe Prophetesses were
Virgins.

736. *Nigrantum pecudum.* To the infernal
Deities Victims of a black Colour were required
to be offered in Sacrifice. See Æn. V. 249,
and VI. 243.

738. *Torquet medias, &c.* This, ſome al-
ledge, points out the Seſſon of the Year to have
been in one of the Summer Months, when the
Nights are very ſhort, and the firſt Dawo of the
Morning begins ſoon after Midnight. What-
ever be in that, it is worth while to mark the
Expreſſion, which is highly poetical. It is a
Metaphor taken from the Chariot races in the
Cirque; when they had arrived at the Goal,
they turned round it, and returned to the Bar-
rier. So here the Night was upon her Return,
after having reached her fartheſt Point, the
Hour of Midnight, which divides her Courſe in
the Middle.

739. *Et me ſævus Oriens.* This has been a
very ancient and univerſally prevailing Opinion,
that Ghoſts and Apparitions were only allowed
to appear in the Darkneſs of the Night, and

chaced away by the Dawn of Day: Thus, *Pro-
pertius*, Lib. IV. 7, 89, makes *Cynthia's* Ghoſt
ſay:

*Nec te vagæ ferimur, nox clauſas liberat um-
bras;*

Errat et obſeſſa Cerberus ipſe ſera.

Luce j-bent leges letæ ad ſtagna reverti;

Nos vebimur, vœtum nautæ recenſet onus.

744. *Pergamcumque Larem, &c.* Æneas is
ſaid to have introduced into Italy the Worſhip
of the *Penates, Lares, and Veſta*; that is, the
unextinguished Fire, whereof Mention has been
made above. What the Ancients called the
Lares were Images conſecrated to the Souls of
their deceased Anceſtors, which every one wor-
ſhiped in his own Houſe by Oblations of In-
cenſe, and Cakes of fine Flour thrown upon the
Fire.

744. *Penetralia Veſtæ.* This Sanctuary, ho-
ly Place, or Altar of *Veſta*, was commonly no-
thing elſe but the Hearth or Fire place in the
Apartment where they lodged; and in private
Houſes, as well as public Temples, was a Fire
kept always burning in Honour of that Goddeſs.
So that this is only a noble and elegant Man-
ner

*Exemplo arcessit socios, Acesten-
que primum, et edocet imperium
Jovis, et præcepta cari parentis,
et quæ sententia nunc constet a-
gimo. Haud mora est consiliis :
nec Acestes recusat jussa. Trans-
cribunt matres urbi, deponuntque
populum volentem, animos nil e-
gentes magnæ laudis. Ipsi no-
vant transfrâ, reponuntque in
navigiis robora ambesa flammis :
aptant remosque rudentesque ; ex-
igui numero, sed quorum virtus
erat vivida bello.*

*Interea Æneas designat urbem
aratro, sortiturque domos : jubet
boi spatium esse Ilium, et hæc
loca esse loca Trojæ : Trojanus
Acestes gaudet regno, indicitque
forum, et dat jura vocatis pa-
tribus.*

*Exemplo socios, primumque arcessit Acesten ;
Et Jovis imperium, et cari præcepta parentis
Edocet, et quæ nunc animo sententia constet.
Haud mora consiliis : nec jussa recusat Acestes.
Transcribunt urbi matres, populumque volen-
tem* 750

*Deponunt, animos nil magnæ laudis egentes.
Ipsi transfrâ novant, flammisque ambesa reponunt
Robora ; navigiis aptant remosque rudentesque :
Exigui numero, sed bello vivida virtus.*

*Interea Æneas urbem designat aratro, 755
Sortiturque domos : hoc, Ilium, et hæc loca,
Trojæ*

*Esse jubet : gaudet regno Trojanus Acestes,
Indicitque forum, et patribus dat jura vocatis.*

TRANSLATION.

calls his Followers, and first of all Acestes, and informs them of Jove's Command, and the Instructions of his beloved Sire, and of the present settled Purpose of his Soul. No Obstruction is given to his Resolution, nor is Acestes averse to the Proposals made to him. They single out the Matrons for the City, and set ashore as many of the People as were willing, Souls that had no Desire of high Renown. Themselves renew the Benches, and repair the Boards half consumed by the Flames ; fit Oars and Cables to the Ships ; in Number inconsiderable, but of animated Valour for War.

Mean while Æneas marked out a City with the Plough, and assigns the Houses by Lot : Here he orders a second Ilium to arise, there Places to be called after those of Troy. Trojan Acestes rejoices in his new Kingdom ; institutes a Court of Judicature, and, having assembled his Senators, dispenses Laws to his Subjects. Then

NOTES.

ner of expressing a Thing in itself low and vulgar.

750. *Transcribunt.* This was the proper Word applied to those whose Names were inrolled in Order to be transcribed into some new Colony ; and such were called *Transcripti* ; hence the Word came to signify to transfer, as *Æn. VI. 422.*

————— *patiere*

— *tua Dardaniis transcribi sceptrâ colonis.*

751. *Nil egentes.* Nil or *nil* is frequently used both by the Poets and Prose-writers for *non*.

755. *Urbem designat aratro.* This again refers to another Custom observed by the Romans, who, when they were to build a City, first marked out the Boundary of it, by drawing a Furrow with a Plough, which they held obliquely, so as to make all the Clods fall inward,

and listed the Plough over those Spaces where they designed to have the Gates, which from thence were called *porta*. This Furrow measured the Compass of the Walls.

756. *Ilium.* By *Ilium* here seems to be meant the City *Acessa* or *Segesta*, mentioned above, Verse 718 ; for there is no Mention in History of any City in Sicily called *Ilium* ; probably the Meaning is, that *Æneas* called it *Ilium* at first, but agreed that *Acessa* should change its Name afterwards.

756. *Hæc loca Trojæ esse jubet.* Both *Strabo* and *Dionysius* mention two Rivers in Sicily, near the City *Segesta*, called *Xanthus* and *Simois*, and that those Names were given them by *Æneas*.

758. *Patribus.* The Roman Senators were called *Patres*, *vel atate*, *vel curæ similitudine*, says

Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliæ: tumuloque sacerdos,
Et lucus latè sacer additur Anchiseio. 761

Jamque dies epulata novem gens omnis, et aris
Factus honos: placidi straverunt æquora venti;
Creber et aspirans rursus vocat Ausfer in altum.
Exoritur procurva ingens per litora fletus: 765
Complexi inter se noctemque diemque morantur.

Ipsæ jam matres, ipsi, quibus aspera quondam
Visa maris facies, et non tolerabile numen,
Ire volunt, omnemque fugæ perferre laborem.
Quos bonus Æneas dictis solatur amicis, 770
Et consanguineo lacrymans commendat Acestæ.
Tres Eryci vitulos, et tempestatibus agnam
Cedere deinde jubet; solvique ex ordine funes.
Ipse caput tonsæ foliis evinctus olivæ,
Stans procul in prora, pateram tenet; extaque
salsos 775

*Tum sedes vicina astris fundatur
Idaliæ Veneri in Erycino vertice,
sacerdosque et lucus latè sacer additur Anchiseio tumulo.
Jamque omnis gens epulata erat
novem diet, et bonos factus est
aris: placidi venti straverunt
æquora, et Ausfer creber aspirans
rursus vocat eos in altum. In-
gens fletus exoritur per procurva
litora: complexi inter se moran-
tur noctemque diemque. Jam
ipsæ matres, illi ipsi, quibus
quondam facies maris visa est
aspera et numen ejus non tolera-
bile, volunt ire, perferreque om-
nem laborem fugæ. Quos bonus
Æneas solatur amicis dictis, et
lacrymans commendat consanguineo
Acestæ. Deinde jubet cedere
tres vitulos Eryci, et agnam tem-
pestatibus, funesque solvi ex or-
dine. Ipse evinctus caput foliis
tonsæ olivæ, stans procul in pro-
râ, tenet pateram, porrititque
exta in salsos fluctus,*

TRANSLATION.

on the Top of Mount Eryx a Temple approaching the Stars is raised to Idalian Venus, and a Priest is assigned to Anchises's Tomb, with a Grove hallowed far and wide. And now the whole People had kept the Festival for nine Days, and Sacrifices had been offered on the Altars, *when* peaceful Breezes smooth the Seas, and the Southwind in repeated whispering Gales invites into the Deep. Loud Lamentations along the winding Shores arise: In mutual Embraces they linger out both Night and Day. Even the *timorous* Matrons, and those to whom the Face of the Sea seemed lately grim and horrid, and its Divinity intolerably severe, even they would willingly go, and submit to all the Toil of the Voyage. Whom good Æneas in friendly Terms solaces, and weeping recommends to his Kinsman Acestes. Then he orders to sacrifice to Eryx three Calves, and a Ewe-lamb to the Tempests, and to weigh Anchor after the due Rites were performed. *The Hero* himself, having his Head bound with a trim Garland of Olive leaves, standing on the Extrunquity of the Prow, holds the *consecrated* Cup, and presents the Entrails on the

NOTES.

761 *Sallust*; either from their Age, or to remind them that they were to be Fathers of the People.

769 *Erycino in vertice*. Eryx was the greatest Mountain in Sicily next to Ætna, it overlooked the City *Drepanum*. In the Divinity of this Mountain was a City built of the same Name.

772. *Tempestatibus agnam*. Even the Winds and Storms were deified by the *Romans*, and

the Victims offered to them were Lambs or Goats. So *Horace*, *Æneid*. X. 23.

Libidinosus immolabitur caper,
Et agna tempestatibus.

775. *Stans procul in prora*. A very ancient Copy reads *essâ in puppi*; but as Æneas was going to address the Gods of the Sea, and offer a Libation to them, he would naturally plant himself on the Fore-deck, where he could have the fullest Prospect of the Sea, and therefore the former

ac fundis liquentia vina. Ventus surgens à puppi prosequitur eos euntes: socii feriunt mare certatim, et uerunt aquora.

At Venus interea exercita curis alloquitur Neptunum, effunditque tales questus à pectore: Neptune, gravis ira, et inexsaturabile pectus Junonis cogunt me descendere in omnes preces, quam nec longa dies, nec ulla pietas mitigat; nec quiescit infracta imperio Jovis fatiscit. Non satis est ei nefandis odiis exedisse urbem de mediâ gente Phrygum, et traxisse ejus reliquias per omnem panam; insequitur cineres atque ossa peremtae Trojae: illa sciat causas tanti furoris. Tu ipse fuisti testis mihi quam molem subito excierit nuper in Libycis undis. Miscuit omnia maria caelo, nequicquam freta Æoliis procellis: causa est hoc in tuis regnis.

Porricit in fluctus, ac vina liquentia fundit. Prosequitur surgens à puppi ventus euntes: Certatim socii feriunt mare, et æquora verrunt.

At Venus interea Neptunum exercita curis Alloquitur, talesque effundit pectore questus: 780 Junonis gravis ira, et inexsaturabile pectus Cogunt me, Neptune, preces descendere in omnes:

Quam nec longa dies, pietas nec mitigat ulla; Nec Jovis imperio, fatiscit infracta quiescit. Non mediâ de gente Phrygum exedisse nefandis Urbem odiis fatis est, nec pœnam traxe per omnem 786

Reliquias: Trojae cineres atque ossa peremtae Insequitur. Causas tanti sciat illa furoris. Ipse mihi nuper Libycis tu testis in undis Quam molem subito excierit. Maria omnia caelo Miscuit, Æoliis nequicquam freta procellis: 791 In regnis hoc causa tuis.

TRANSLATION.

briny Waves an Offering to the Sea-gods, and pours the limpid Wine. A Wind arising from the Stern accompanies them in their Course. The Crew with emulous Vigour lash the Sea, and brush its smooth Surface.

Mean while Venus, harrassed with Cares, bespeaks Neptune, and pours forth these Complaints from her Breast: Juno's cruel Resentment and insatiable Malice compel me, O Neptune, to descend to all Intreaties; *Juno*, whom neither Length of Time, nor any Piety softens; nor is she quelled and subdued to Peace even by Jove's imperial Sway, or by the Fates. She is not satisfied to have consumed the City from among the Phrygian Race by her merciless Rage, nor to have dragged its Relicks through all Sorts of Suffering: She persecutes the Ashes and Bones of ruined Troy. The Causes of such furious Resentment are to her best known. Yourself can witness for me what a heaving Tempest she suddenly raised of late on the Libyan Waves. The whole Seas she blended in Confusion with the Sky, vainly relying on Æolus's Storms, this presuming in your Realms. Lo also (O

NOTES.

former appears to be the true Reading. The Word *procul* here, I think, imports that he stood as far as he could from the Shore, on the very Extremity of the Head of the Ship, towards the Sea.

784. *Nec Jovis imperio, &c.* That is, she still persisted in her Opposition to *Aeneas*, even in spite of the Power of *Jove*, and the Decrees of Heaven, that had fixed his Settlement in *Italy*.

787. *Cineres atque ossa peremtae.* By this she

emphatically understands the few weak Remains of the *Trojans* that were then steering their Course for *Italy*.

788. *Causas tanti, &c.* These Words tacitly insinuate that *Juno* alone knew the Causes of her Resentment, and that no Being besides herself could see the Equity of it.

791. *Nepi quam.* In vain, because she had not accomplished her Purpose, both *Æolus* and she being controuled by *Neptune*.

Pro scelus ! ecce etiam Trojanis matribus actis,
Exussit scædè puppes ; et, classe subegit
Amissâ, socios ignotæ linquere terræ.

795

Quod superest, oro, liceat dare tuta per undas
Vela tibi ; liceat Laurentum attingere Tybrim :

Si concessa peto ; si dant ea mœnia Parcæ.
Tum Saturnius hæc domitor maris edidit alti :
Fas omne est, Cytherea, meis te fidere regnis,
Unde genus ducis ; merui quoquæ : sæpe furo-
res

801

Compressi, et rabiem tantam cœlique marisque.
Nec minor in terris (Xanthum Simoentaque tes-
tor)

Æneæ mihi cura tui. Cum Troia Achilles
Exanimata sequens impingeret agmina muris, 805
Millia multa daret letho, gementque repleti
Amnes, nec reperire viam, atque evolvere posset
In mare se Xanthus ; Pelidæ tunc ego forti

Pro scelus ! ecce etiam scædè exussit puppes, Trojanis matribus actis ab ea, et subegit socios linquere eas ignotæ terræ, classe amissâ. Quod superest, oro ut liceat Trojanis dare tibi vela tuta per undas, liceat iis attingere Laurentem Tybrim : si peto concessa, si Parcæ dant iis ea mœnia. Tum Saturnius domitor alti maris edidit hæc : O Cytherea, fas est te fidere omne in meis regnis, unde ducis tuum genus ; merui quoque ut fidas : sæpe compressi furores, et tantam rabiem cœlique marisque. Nec minor cura fuit mihi tui Æneæ in terris, testor Xanthum Simoentaque cum Achilles sequens Troia agmina exanimata impingeret ex muris, cum daret multa millia letho, amnesque repleti gement, nec Xanthus posset reperire viam atque evolvere se in mare : tunc ego

TRANSLATION.

Wickedness !) by acting on the Trojan Matrons she hath shamefully burnt the Ships, and forced their Friends, now that they have lost their Fleet, to abandon them in a Land obscure and unknown. As to what remains, may they be allowed, I pray, to sail over the Waves secure by thy Protection : May they be allowed to reach Laurentian Tyber : If I ask what may be granted, if the Destinies assign to them those Settlements. Then the imperial Ruler of the deep Ocean thus replied : *Bright* Cytherea, it is highly equitable that you confide in my Realms, whence you derive your Birth : Besides, I have a just Claim to your Confidence : For often, in favour of your Son, have I checked the furious Rage and maddening Tumult of Sea and Sky. Nor was I less careful of your Æneas on Earth (I call Xanthus and Simois to witness) when Achilles, pursuing the Troops of Troy fainting and breathless, dashed them against their Walls, gave many Thousands a Prey to Death, and the choaked up Rivers groaned, and Xanthus could not find his Way, nor disem-
bogue himself into the Sea : Then in a hollow Cloud I snatched away Æneas en-

NOTES.

793. *Pro scelus !* Most of the ancient Copies read *per scelus*, by her wicked Infigitation.

799. *Tum Saturnius hæc domitor maris edidit alti.* I cite this Line, because there is a Grandeur and Boldness in it suitable to the Majesty of that God whose Speech it introduces, which makes it worthy the Attention of the Reader. *Saturnius*, the Son of Saturn, is an Epithet often given to Jupiter himself.

800. *Cytherea.* Venus, so called from *Cythere*, an Island in the Mediterranean, opposite to Crete, which was consecrated to that Goddess.

801. *Unde genus ducis.* Alluding to the fabulous Account of her Birth, which makes her to have sprung from the Foam of the Sea. Whence she had her Name in Greek *Ἀφροδίτη* from *ἀφρός*, Foam.

805. *Impingeret.* Several ancient Copies read *immereret*, but the far greater Number have *impingeret*, which is by much the stronger Word, and paints the Image in more lively Colours.

808. *Pelidæ tunc ego forti.* This Story is taken from the twentieth Book of the Iliad, where Æneas encounters Achilles, and is saved from

eripui in nube cavā Æneam con-
gressum forti Pelidæ, nec æquis
Dīs, nec viribus; cum cuperem
ab imo vertere mœnia pe-j-ræ
Trojæ structa meis manibus.
Nunc quoque eadem mens per-
stat mihi; pelle timorem; ille
tutus accedet portus Averni quos
optas: tantum erit unum, quem
queret amissum in gurgite; u-
num caput dabitur pro multis.
Ubi genitor permulsi læta pec-
tora Deæ bis dictis, jungit e-
quos curru, additque spumantia
fræna feris, effunditque omnes
habenas è manibus. Volat levis
in cæruleo curru per summa æ-
quora: Undæ subsidunt, tumi-
dumque æquor sternitur aquis sub
axe ejus tonanti: nimbi fugiunt
è vasto delbere. Tum variæ fa-
cies comitum apparent; immania
cete, et senior chorus Glauci, I-
noufque Palæmon;

Congressum Ænean, nec Dīs, nec viribus æquis;
Nube cavā eripui: cuperem cum vertere ab imo
Structa meis manibus perjuræ mœnia Trojæ. 811
Nunc quoque mens eadem perstat mihi: pelle ti-
mores:

Tutus, quos optas, portus accedet Averni.
Unus erit tantum, amissum quem gurgite quæret;
Unum pro multis dabitur caput: 815

His ubi læta Deæ permulsi pectora dictis,
Jungit equos curru genitor, spumantiaque addit
Fræna feris, manibusque omnes effundit habenas:
Cæruleo per summa levis volat æquora curru.
Subsidunt undæ; tumidumque sub axe tonanti
Sternitur æquor aquis: fugiunt vasto ætherè
nimbi. 821

Tum variæ comitum facies; immania cete,
Et senior Glauci chorus, Inoufque Palæmon;

TRANSLATION.

countering the mighty Achilles with Strength and Gods unequal; though I was desirous to overthrow from the lowest Foundation the Walls of perjured Troy; which my Hands had reared: And still I continue in the same Disposition: Therefore banish your Fear, he shall arrive safe at the Port of Ævernus, which you desire. Of one only, lost in the Deep, shall he be bereaved: One Life shall be given for many. The Father of the Floods, having by these Words soothed and cheered the Heart of the Goddess, yokes his Steeds to the Vehicle of Gold; puts the foaming Bit into their fierce Mouths, and throws up all the Reins. Then along the Surface of the Seas he nimbly glides in his azure Carr. The Waves subside, and the swelling Ocean smooths its liquid Pavement under the thundering Axle: The Clouds fly off the Face of the expanded Sky. Then appear the various Forms of his Retinue, unwieldy Whales, and aged Glaucus's Train; and Palæmon, Ino's

NOTES.

from Death by the seasonable Interposition of Neptune, who screens him with a Cloud as here said. But the other forementioned Circumstances of the dreadful Slaughter Achilles made in the Trojan Troops, so as to choke up the Rivers with their dead Bodies; though Virgil has connected them together, yet they refer to a different Time, and are delivered in the following twenty-first Book of the Iliad.

811. *Perjuræ mania Trojæ.* See the Note on Æn. II. 610.

812. *Mens eadem.* Not the same Purpose, as Dr. Trapp renders it; for he had not mentioned any Purpose, but only set forth to Venus how well affected all along he had been to her and

her Son; so that *mens eadem* signifies the same good Disposition.

817. *Jungit equos auro.* Pierius assures us that all the ancient Manuscripts in this Place read *auro* instead of *curru*, which has crept into most of the printed Editions. But *auro* has more Dignity, and saves the Inconvenience of a disagreeable Repetition, *curru* being found in the very next Line but one. As to what remains, nothing is more common than to put the Metal for the Instrument of which it is composed, as *ferrum* for a Sword; so Virgil uses *auro* for a Buckler, and *auro* for a Bow, Æn. I. 743.

823. *Glauci.* Glaucus, according to Servius, was a famous Fisherman of Antbedon in Bœotia, who

Tritonesque citi, Phorcique exercitus omnis.
Læva tenent Thetis, et Melite, Panopeaque vir-
go,

Nesæe, Spioque, Thaliaque, Cymodoceque.
Hic patris Æneæ suspensam blanda vicissim
Gaudia pertentant mentem. Jubet ocyus omnes
Attolli malos, intendi brachia velis. 829

Unâ omnes fecere pedem, pariterque finistros,
Nunc dextros solvere sinus; unâ ardua torquent
Cornua, detorquentque: ferunt sua flamina clas-
sem.

Princeps ante omnes densum Palinurus agebat
Agmen: ad hunc alii cursum contendere jussi.

Jamque ferè mediam cœli nox humida metam
Contigerat; placidâ laxarant membra quiete 836
Sub remis fusi per dura fedilia nautæ;

citique Tritonès, omnisque exer-
citus Phorci. Thetis et Melite
tenent læva, virgoque Panopea,
Nesæe, Spioque, Thaliaque,
Cymodoceque. Hic blanda gau-
dia vicissim pertentant suspensum
mentem patris Æneæ. Ocyus
jubet omnes malos attolli, et bra-
chia intendi velis. Omnes fecere
pedem unâ, pariterque solvere
nunc finistros nunc dextros sinus;
unâ torquent detorquentque ar-
dua cornua: sua flamina ferunt
classsem. Palinurus princeps ante
omnes agebat densum agmen: alii
jussi sunt contendere cursum ad
hunc.

Jamque humida nox contige-
rat ferè mediam metam cœli;
nautæ fusi per dura fedilia sub
remis laxarant membra placidâ
quiete;

TRANSLATION.

Son, the swift Tritons, and Phorcus's whole Band. On the Left are Thetis, Mc-
lite, and the Virgin Panopea, Nesæe, Spio, Thalia, and Cymodoce. Upon this
soft Joys in their Turn diffuse themselves through the anxious Soul of Father Æ-
neas. Forthwith he orders all the Masts to be set up, and the Yards to be stretch-
ed along the Sails. At once they all tug the Haulsers, and together unfurl some-
times the Left-hand Sheets, sometimes the Right. At once they turn the high
Extremities of the Sail-yards sometimes to the one Side, sometimes to the other:
Friendly Gales waft the Fleet forward. Palinurus, the Master-pilot, led the close-
ly united Squadron: Towards him the rest were ordered to steer their Course.

And now the dewy Night had almost reached the Middle of her Course; the
weary Sailors stretched along the hard Benches under the Oars relaxed their Limbs

NOTES.

who, having laid upon the Grass some Fishes
which he had caught, perceived them to recover
their Life and Motion, and throw themselves
into the Sea. He made no Question but there
was a peculiar Virtue in some of those Herbs,
and upon tasting of them was transformed into a
Sea-god. See this Fable explained in *Banier's*
Mythology, Vol. II. B. 2. C. 8. of the *Eng-
lish*.

824. *Phoreique exercitus citis*. That is, all
the *Nereids*, whom *Phoreus* the Sea-god was
wont at Times to muster.

827. *Vicissim*. After the Anxiety he endured
on Account of the Burning of the Ships.

829. *Attolli malos*. When they arrived in
the Port they used to take down the Masts, and
raise them up again when they set Sail.

829. *Brachia*. The Sail-yards that stretch
Vol. II,

a cross the Mast like Arms. *Intendi brachia
velis* is the same as *vela intendi*, or *extendi
brachia*. We may observe however that the
ancient Roman Copy reads *intendi brachia remis*,
which is both easier, and in Virgil's Style, as
above, Verse 136, *Intentæque brachia remis*.

830. *Fecere pedem*. *Pes* here signifies the *Reps*
by which the Sails move, just as the Feet move
the Body. *Fecere* again signifies to work, or
stretch, as *facere vela* is the same as *extendere vela*.

830. *Unâ—pariterque*. i. e. They are all at
Work together with equal Eagerness, and their
Motions are uniform.

830. *Sinistros nunc dextros*. They tacked
sometimes to the Right, and sometimes to the
Left, that they might sail close by the Wind
as it shifted.

832. *Sua flamina*. i. e. *Propel out Galley*.
C

cum Somnus levis delapsus ab ætheriis astris dimovit tenebrosam aëra, et dispulit umbras; petens te, O Palinure, portans tristia somnia tibi insonti: Desingue confedit in altâ puppi, similis Phorbanti, fuditque has loquelas ex ore: Palinure Iaside, ipsa æquora ferunt classem, auræ spirant æquatæ, hora datur quieti. Pone caput, surareque fessos oculos labori. Ego ipse paulisper inibo tua munera pro te. Cui Palinurus vix attollens lumina fatur: jube me ignorare vultum placidi salis quietosque fluctus? Jube me nec credere huic monstro? Quid enim credam Ænean fallacibus Austris, et toties deceptus fraude sereni? Dabat talia dicta, affixusque et hærens nusquam amittebat clavum, tenebatque oculos sub astra. Ecce Deus quassat ramum madentem Letheo rore, soporatumque Stygiâ vi, super utraque tempora;

Cum levis ætheriis delapsus Somnus ab astris Aëra dimovit tenebrosam, et dispulit umbras; Te, Palinure, petens, tibi tristia somnia portans Insonti: puppique Deus confedit in altâ, 841 Phorbanti similis, fuditque has ore loquelas: Iaside Palinure, ferunt ipsa æquora classem; Æquatæ spirant auræ; datur hora quieti. Pone caput, fessosque oculos furare labori. 845 Ipse ego paulisper pro te tua munera inibo. Cui vix attollens Palinurus lumina fatur: Mene salis placidi vultum fluctusque quietos Ignorare jubes? mene huic credere monstro? Ænean credam quid enim fallacibus Austris, Et cœli toties deceptus fraude sereni? 851 Talia dicta dabat: clavumque affixus et hærens Nusquam amittebat, oculosque sub astra tenebat. Ecce Deus ramum Lethæo rore madentem, 854 Vique soporatum Stygiâ, super utraque quassat

TRANSLATION.

in peaceful Repose; when the God of Sleep, gliding down from the æthereal Stars, parted the dusky Air, and dispelled the Shades; to you, O Palinurus, directing his Course, visiting you, *tho'* innocent, with dismal Dreams: And the God took his Seat on the lofty Stern, in the Similitude of Phorbas, and poured forth these Words: Palinurus, Son of Iasius, the Seas themselves carry forward the Fleet; the Gales blow fair and steady, the Hour for Rest is given you. Recline your Head, and steal your weary Eyes from Labour. Myself a while will discharge your Duty. To whom Palinurus, with Difficulty lifting up his Eyes, answers: Would you then have me a Stranger to the Face of the Sea smiling as it now appears, and its Waves thus still and calm? Shall I confide in this Monster? For why shall I trust Æneas to the Mercy of the fallacious Winds, and *that* after having been so often deceived by the treacherous Aspect of a serene Sky? These Words he uttered, while fixed and clinging he never parted with the Rudder, and held his Eyes directed to the Stars; when lo the God shakes over both his Temples a Branch drenched in the Dew of Lethe, and impregnated with a soporific Stygian Quality; and, while he

NOTES.

It is the same Way of speaking with that in the second Book, Verle 396.

Judimus mixti Danais, baci numine nostro.

842. *Phorbanti.* Phorbas was one of the Sons of Priam.

844. *Æuatæ spirant auræ.* That is, the Wind blows directly in the Stern, equable and uniform, not stronger on one Side than on the

other.

843. *Salis placidi vultum.* Other Copies read *placidum*, but the former is much softer, and more harmonious.

855. *Vique Stygiâ.* By Stygian Quality *Seruus* understands mortal Quality, such as effected his Death.

Tempora; cunctantique natantia lumina solvit.
 Vix primos inopina quies laxaverat artus,
 Et super incumbens, cum puppis parte revulsâ,
 Cumque gubernaculo, liquidas projecit in undas
 Præcipitem, ac socios nequicquam sæpe vocan-
 tem.

860

Ipse volans tenues se sustulit ales in auras.
 Currit iter tutum non secius æquore classis,
 Promissisque patris Neptuni interrita fertur.
 Jamque adè scopulos Sirenium advecta subi-
 bat,

865

Difficiles quondam, multorumque offibus albos
 (Tum rauca assiduo longè sale saxa sonabant)
 Cum Pater amisso fluitantem errare magistro

solvitque natantia lumina cunctant. Inopina quies vix laxaverat primos artus, et Deus super incumbens projecit eum in liquidas undas, cum parte puppis revulsâ, cumque gubernaculo, præcipitem, ac sæpe vocantem socios nequicquam. Ipse volans ales sustulit se in tenues auras. Classis currit iter in æquore non secius tutum, ferturque interrita promissis patris Neptuni. Jamque adè advecta subibat scopulos Sirenium, quondam difficiles, albosque offibus multorum (tum rauca saxa longè sonabant assiduo sale) cum pater Æneas senserat errare fluitantem, magistro amisso,

TRANSLATION.

is dallying with Sleep, dissolves his swimming Eyes. Scarce had soft Slumber, stealing on him by Surprize, relaxed his first Limbs, when the God incumbent on him, with Part of the Stern broke off, together with the Helm, plunged him into the crystal Waves headlong, and often calling on his Friends in vain. Then taking Flight raised himself on his Wings aloft into the thin Air. Mean while the Fleet runs its watery Course on the liquid Plain with equal Security, and fearless is conducted by virtue of Father Neptune's Promises. And now wasted forward it was even coming up to the Rocks of the Sirens; once of difficult Access, and white with the Bones of many whom they had drawn to suffer Shipwreck (at that Time the hoarse Rocks resounded far by the continual Buffeting of the briny Waves) when Father Æneas perceived the fluctuating Galley to reel, having lost its Pilot, and he him-

NOTES.

856. *Natantia lumina.* Servius renders *natantia* by *errantia*, *reeling*; *Suliger* by *fluitantia*, because they sometimes shut, and sometimes open. But I take the Meaning of the Phrase to be rather bedimmed with Vapours, and those confused Images of Things that play before the Eyes of sleepy or dying Persons, and make them swim as it were in a false Medium of Vision.

857. *Primos artus.* Sleep is here represented creeping or diffusing itself over the several Members of the Body, and reaking them one after another. So that the *primi artus* signify the Extremities of the Body that are apt to be first affected with Sleep.

858. *Et super incumbens.* Et here has the Force of *cum*, as I have observed in several Places in Virgil. I remember one, *Ain.* III. 9.

Vix prima inoperat astat,
Et pater Anchises dare fatis vela jubebat.

860. *Nequicquam.* In vain, because they were all asleep.

864. *Sirenium scopulos.* The Poets represent the *Sirens* as beautiful Women who inhabited steep Rocks upon the Sea-coast, whither they allured Passengers by the Sweetness of their Music, and then put them to Death. They are said to have been the Daughters of the River *Achelous* and *Calliope*. They are generally reckoned three in Number, *Leucisæ*, *Ligeia*, and *Parthenope*; the one of them sung, the second played on a Flute, the third on the Lyre. *Homer*, who relates their Fable at full Length in the *Odyssey*, says, it was fated that they should live till some Person should be able to resist their Charms. Of which *Ulysses* being forewarned by *Circe* escaped their fatal Snare, by stopping the Ears of his Companions with Wax, and making himself to be fastened to the Mast of his Ship; upon which they threw the

et ipse rexit eam in nocturnis
undis, gemens multa, concussus-
que animum casu sui amici. O
Palinure, inquit, nimium confise
sereno cælo et pelago, nudus ja-
cebis in ignotâ arenâ!

Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus a-
mici:

O nimium cælo et pelago confise sereno, 870
Nudus in ignotâ, Palinure, jacebis arena!

TRANSLATION.

self steered her through the darkened Waves, deeply affected and wounded in his Soul for the Misfortune of his Friend: "Ah Palinurus, says he, who hast too much confided in the fair Aspect of the Skies and Sea! naked and unburied shall you lie on an unknown barbarous Coast!"

NOTES.

selves into the Sea in Despair, and were trans-
formed to Fishes from the Waist downwards.
In Reality they were lewd Women, who by
their Charms enticed Men to Debauchery. Thus
Horace seems to have understood the Allegory,
Epist. Lib. I. 2. 23.

Sirenium vocat, et Cirææ pocula nostri:

Quæ si cum fecit stultus cupidusque bibisset,

Sub domina meretrice fuisse turpis et excors,

Vixisset canis immundus, vel amica luto sus.

The Place of their Residence was in the three
small Islands called *Sirenusæ*, in the *Sinus Pæ-*

lanius, now the Gulf of Salerno, in the *Tyr-*
rhene Sea.

870. *Nimium confise.* Æneas had been fast
asleep, when this Accident had befallen *Palinu-*
rus. Therefore he speaks only by Conjecture
of the Cause of his Misfortune, not knowing
that a God had thrown him into the Waves.
Though in Truth that is only a poetical Way
of telling us that *Palinurus* was overcome with
Sleep, even in Spight of all his Efforts to keep
himself awake.

P. VIRGILII MARONIS
 ÆNEIDIOS
 LIBER SEXTUS.

SIC fatur lacrymans; clasſique immittit ha-
 benas:
 Et tandem Euboicis Cumarum allabitur
 oris.

Obvertunt pelago proras; tum dente tenaci
 Ancora fundabat naves, et litora curvæ
 Prætexunt puppes. Juvenum manus emicat ar-
 dens

Litus in Hesperium; quærit pars femina flammæ
 Abstrusa in venis filicis; pars densa ferarum
 Tecta rapit, silvas, inventaque flumina monstrat.
 At pius Æneas arces, quibus altus Apollo
 Præſidet, horrendæque procul secreta Sibyllæ, 10

ORDO.

Sic fatur lacrymans, immittitque habenas classi: et tandem allabitur Euboicis oris Cumarum. Obvertunt proras pelago: tum ancora fundabat naves tenaci dente, et curvæ puppes prætexunt litora. Ardens manus juvenum emicat in Hesperium litus; pars quærit semina flammæ abstrusa in venis filicis; pars rapit silvas densa tectâ ferarum, monstratque flumina inventa. At pius Æneas petit arces quibus altus Apollo præſidet, arriumque immane secreta Sibyllæ: procul horrendæ;

TRANSLATION.

THUS he speaks with Tears in his Eyes, and gives his Ships full Sail, and at length he makes the Eubæan Coast of Cumæ. They turn their Prows out to the Sea; then the Anchor with its tenacious Fluke moored the Ships, and the winding Sterns line the Margin of the Shore: The youthful Crew springs forth with Ardour on the Hesperian Strand: Some explore the Seeds of Fire latent in the Veins of Flint: Some plunder the Copses, the close Retreat of wild Beasts, and point out Rivers newly discovered. But the pious Æneas repairs to the Towers over which exalted Apollo presides, and to the ample dreary Cave, the Cell of the

NOTES.

Æneas visits the Sibyl of Cumæ. Is foretold by her the Adventures he is to meet with in Italy. She attends him to Hell, describing to him the various Scenes of the infernal Regions, and conducting him to his Father Anchises, who instructs him in the sublime Myſteries of the Soul of the World and the Transmigration; and shews him that glorious Race of Heroes, which was to descend from him and his Posterity.

1. *Sic fatur.* This refers to the End of the fifth Book. *Omniâ rem calis, &c.*

2. *Euboicis Cumarum.* Eubææ, now the

Island of Negropont, in the Ægean Sea, adjacent to *Acbaia* on the East. From thence *Megasthenes*, of the City *Chalcis*, transplanted a Colony into *Italy*, and built *Cumæ*, a Town in *Campania*.

9. *Quibus altus Apollo præſidet.* Here was a Temple built to *Apollo*, in Form of a Cave, that seemed to be hollowed out of the very Bosom of the Rock. This is not poetical Fiction, but a historical Fact. In the inmost Part of this Temple was the *Sibyl's Grotto*.

10. *Horrendæque procul.* Servius says *procul* signifies here *land longe*; the very Reverse of what

cui Delius vates inspirat magnam mentem animumque, aperitque futura. Jam subeunt lucos atque aurea tecta Triviæ. Dædalus, ut est fama, fugiens Minoia regna, ausus credere se cælo præpetibus pennis, enavit ad gelidas Arctos per insuetum iter, tandemque levis adstitit super Chalcidicam arcem. Redditus his terris primus, sacrauit tibi, O Phœbe, remigium alarum; posuitque tibi immania templa.

Antrum immane, petit; magnam cui mentem animumque Delius inspirat vates, aperitque futura. Jam subeunt Triviæ lucos, atque aurea tecta. Dædalus, ut fama est, fugiens Minoia regna, Præpetibus pennis ausus se credere cælo, Insuetum per iter gelidas enavit ad Arctos; Chalcidicæque levis tandem superastitit arce. Redditus his primùm terris, tibi, Phœbe, sacrauit Remigium alarum; posuitque immania templa.

TRANSLATION.

Sibyl awful at a Distance; whose great Mind and Soul the prophetic God of Delos inspires, and discloses to her Futurity. Now they enter Diana's Groves, and Apollo's golden Roofs. Dædalus, as is famed, flying the Realms of Minos, adventuring to commit himself to the Sky on nimble Wings, sailed aloft in Air through an untried Path to the cold Regions of the North, and at length gently alighted on the Tower of Chalcis. Having landed first on those Coasts, to thee, O Phœbus, he consecrated his oary Wings, and reared a huge Temple. On the Gates was

NOTES.

what it commonly signifies: Accordingly he gives it two Etymologies, either *quod præ oculis est*, or *quod porro ab oculis est*. But I chuse rather to understand it in the usual Sense, importing that the very Avenues and distant Approaches to her Cell were awful and gloomy. It is the particular Characteristic of this Sibyl that she keeps her Consulters at an awful Distance, and fences the Approaches to her Grotto by that solemn Exclamation, *Procul, o procul, este profani!* La Rue has miserably embarrassed this Sentence in his Interpretation of it.

12. *Mentem animumque*. By *animus* Virgil means the Soul in general, by *mens* the Understanding or intellectual Faculties; as Lactantius distinguishes them, L. VII. *Non idem est mens et animus; aliud enim est quo vivimus, aliud quo cogitamus. Nam dormientium mens, non animus, sopitur: et in furiosis mens exstinguitur, animus manet.*

14. *Dædalus*. An ingenious Athenian Artist, having put to Death his Sister's Son *Perdix* for ravalling him in his Art, fled to Crete, where he soon became obnoxious to King *Minos* for assisting his Queen *Pasiphaë* in carrying on her Inrigue with *Taurus*, and was on that Account shut up with his Son *Icarus* in a Tower; whence he made his Escape by the Help of Wings, whercon

he flew into Sicily, according to *Pausanias* and *Diodorus*, or to *Cuma* in Italy, according to *Virgil* and others; where he built this Temple to *Apollo* for conducting him safe in his Flight.

16, 19. *Enavit—remigium alarum*. There is such an Affinity and Similitude between Sailing or Swimming, and Flying, that the Terms which properly belong to the one are promiscuously applied to the other. A Ship is said to fly through the liquid Element, *Æn. V. 219*, and the Sea is therefore called *velutvolum*, I. 224. *Mercury* is said to swim through the Air, *Æn. IV. 245*. And here *Dædalus* on Wings swims to the North, and consecrates *remigium alarum*, those Wings wherewith he had cut his Way through the Air, as Oars divide the Waves. But what gives still a greater Propriety to these Phrases, is, that these Wings, which *Dædalus* is said to have made himself, were nothing else but the Sails of a Ship, in which he escaped from Crete; he having been the first who found out the Art of navigating with Sails. See *Banier's Mythology*.

17. *Chalcidicæque arce*. The *Cumæan* Tower, i. e. some of the high Buildings or Turrets of *Cumæ*, so called from *Chalcis*, a City in *Eubœa*, whence came the Colony that built *Cumæ*.

In foribus lethum Androgeo : tum pendere pœ-
nas 20

Cecropidæ jussi (miserum !) septena quotannis
Corpora natorum : stat ductis fortibus urna :
Contrà elata mari respondet Gnoſſia tellus :
Hic crudelis amor tauri, suppoſtaque furto 24
Paſiphaë, miſtumque genus, proleſque biſormis
Minotaurus ineſt, Veneris monumenta nefan-
dæ.

Hic labor ille domûs, et inextricabilis error :
Magnum reginæ ſed enim miſeratus amorem
Dædalus, ipſe dolos tecti ambageſque reſolvit,

In foribus erat ſculptum lethum Androgeo : cum Cecropidæ jussi quotannis pendere pœnas (miserum !) septena corpora suorum natorum : urna stat ductis fortibus. Gnoſſia tellus elata è mari reſponder contrà. Hic exhibitus eſt crudelis amor tauri, Paſiphaeque ſuppoſta furto, Minotaurusque ineſt ejus miſtum genus, biſormiſque proles, monumenta nefanda Veneris. Hic adeſt ille labor domûs, et inextricabilis error. Sed enim Dædalus miſeratus magnum amorem Reginæ, ipſe reſolvit Theſeo dolos ambageſque tecti,

TRANSLATION.

represented the Death of Androgeos : Then the Athenians doomed, as an Attonement for their Crime, a piteous Caſe ! to pay the yearly Tribute of ſeven of their Children ; there ſtands the Urn whence the Lots were drawn : In Counterview anſwers the Land of Crete raiſed above the Sea : Here is ſeen Paſiphae's fierce Paſſion for the Bull, and ſhe by Artifice humbled to his Embrace ; and the Minotaur, that mingled Birth, and two-formed Offspring, all Monuments of execrable Luſt : Here is ſeen the laboured Work of the Labyrinth, and the inextricable Mazes. But Dædalus, pitying the violent Love of the Princeſs Ariadne, unravels to Theſeus the Intricacies and winding Alleys of the Structure, himſelf guiding his dark mazy

NOTES.

20. *Lethum Androgeo.* Androgeos, the Son of Minos, King of Crete, by often frequenting Athens, and gaining the Prize in the public Games there celebrated, contracted an intimate Friendſhip with the Sons of Pallas, Brother to Ægeus, King of Athens. Ægeus, who at that Time had not acknowledged Theſeus, and had no other Children, ſuſpecting Androgeos of having entered into a Conſpiracy with his Nephew to dethrone him, waylaid him, and employed Ruſſians to murder him. This baſe Aſſaſſination Minos revenged by making War upon the Athenians, by which they were ſo ſore reduced as to beg for Peace ; which Minos granted, on Condition that yearly, or, as others, every ninth Year, or every ſeventh Year, they ſhould pay a Tax of ſeven of their young Men, and as many Virgins, who were choſen by Lot to be Viſtims for the Preſervation of their Country. This is the Story to which Virgil here refers.

24. *Crudelis amor tauri.* Paſiphae, the Daughter of the Sun and Minos's Queen, was, according to Fable, enamoured of a fair Bull, and gratified her brutal Paſſion by a Contrivance of Dædalus, who ſhut her up in a wooden Cow, which Virgil expreſſes by *ſuppoſta furto*. From this unnatural Mixture, they tell us, ſprung

the Minotaur, a Monster half Man, half Bull, that fed on human Fleſh, and devoured the Athenian Youths whom Minos ſhut up in the Labyrinth. But the Story, when diveſted of Fiction, is no more but this ; that Paſiphae fell in love with a young Lord in Minos's Court, whoſe Name was Taurus, and made Dædalus her Conſident in the Intrigue, who kept it concealed, and even lent his Houſe to the two Lovers. *Banner's Mythology.*

27. *Inextricabilis error.* The Labyrinth ; for which ſee the Note on Æn. V. 588.

28. *Magnum reginæ amorem.* Theſeus, Son of Ægeus, King of Athens, offered to go to Crete with the other Athenian Youths to combat the Minotaur in the Labyrinth. Ariadne, who is here called Regina, the Daughter of Minos and Paſiphae, fell in love with Theſeus, taught him how to vanquiſh the Minotaur, and gave him a Clew which ſhe had from Dædalus, whereby he extricated himſelf out of the Labyrinth. By the Clew we are to underſtand the Plan and whole Contrivance of the Labyrinth, which Ariadne had from Dædalus himſelf, and communicated to her Lover.

29. *Reſolvit, &c.* Doubtleſs the Poet means that

flo regens ejus cæca vestigia.
Scare, tu quoque haberes magnam
Partem in tanto opere, si dolor
fineret. Bis conatus erat effin-
gere tuos casus in auro; patriæ
manus bis cecidere. Quin pro-
tinus perlegerent omnia oculis, ni
Achates præmissus jam afforet,
atque unâ cum eo sacerdos Phœ-
bi Triviæque, Deiphobe filia
Glauci, quæ fatur Regi talia:

Hoc tempus non possit sibi ista
spectacula. Nunc præstiterit
mostrare septem juvenecos de intac-
to grege, et totidem lectas biden-
tes de more. Sacerdos effata Æ-
nean talibus (nec viri morantur
sacra jussa) vocat Teucros in alta
templa. Ingens latus Euboicæ
rupis excisum est in antrum; quò
centum lati aditus ducunt, et cen-
sum ostia, unde totidem voces
ruunt, quæ sunt responsa Sibyl-
læ. Ventum erat ad limen, cum
Virgo ait: tempus est poscere fata,
Deus, ecce Deus adest. Cui
fanti talia ante foret, subito non
unus vultus, non unus color man-
sit, comæ non mansere comæ; sed
pectus anhelum,

Cæca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, sineret dolor, Icare, ha-
beres. 31

Bis conatus erat casus effingere in auro;
Bis patriæ cecidere manus. Quin protinus omnia
Perlegerent oculis; ni jam præmissus Achates
Afforet, atque unâ Phœbi Triviæque sacerdos,
Deiphobe Glauci, fatur quæ talia Regi: 36

Non hoc ista sibi tempus spectacula poscit.
Nunc grege de intacto septem mactare juvenecos
Præstiterit, totidem lectas de more bidentes.
Talibus affata Ænean (nec sacra morantur
jussa viri) Teucros vocat alta in templa sacerdos. 40
Excisum Euboicæ latus ingens rupis in antrum;
Quò lati ducunt aditus centum, ostia centum;
Unde ruunt totidem voces, responsa Sibyllæ.
Ventum erat ad limen, cum Virgo, poscere fata
Tempus, ait: Deus, ecce, Deus. Cui talia
fanti 46

Ante fores, subito non vultus, non color unus,
Non comitæ mansere comæ; sed pectus anhe-
lum,

TRANSLATION.

Steps by a Thread. You too, O Icarus, should have bore a considerable Part in that great Work, had but *the Father's Grief* permitted. Twice he essayed to figure the disastrous Story in Gold; twice the Parent's Hands misgave him. And now *the Trojans* would survey the whole Work in Order, were not Achates sent before by *Æneas* just at hand, and with him the Priests of Phœbus and Diana, Deiphobe, Glaucus's Daughter, who thus bespeaks the King: This Hour admits not to be spent in these Amusements. At present it will be more suitable to sacrifice seven Bullocks from a Herd untouched *with the Yoke*, and as many chosen Ewes with usual Rites. The Priests having thus addressed *Æneas* (nor are they backward to obey her sacred Orders) summons the Trojans into the lofty Temple. The huge Side of an Eubœan Rock is cut out into a Cave, whither an hundred broad Avenues lead, an hundred Doors; whence rush forth as many Voices, the Responses of the Sibyl. They had come to the Entry of the Cave, when thus the Virgin: Now is the Time to consult your Fate: The God, lo the God, she cries: While thus before the Gate she speaks, on a sudden her Looks change, her Colour comes and goes, her Locks are dishevelled, her Breast heaves, and her fiercely untoward

NOTES.

that this Action of *Dædalus* was also represented on the Temple gates, and therefore *respondit* must be in the present Tonic.

Et rabiê fera corda tument ; majorque videri,
Nec mortale sonans, afflata est numine quando
Jam propiore Dei. Cessas in vota precesque, 51
Tros, ait, Ænêa ? cessas ? neque enim ante de-
hiscent

Attonitæ magna ora domûs. Et talia fata,
Conticuit. Gelidus Teucris per dura cucurrit
Ossa tremor, fuditque preces Rex pectore ab imo :
Phœbe, graves Trojæ semper miserate labores, 56
Dardana qui Paridis direxti tela manusque
Corpus in Æacidæ ; magnas obeuntia terras
Tot maria intravi duce te, penitusque repostas
Massylûm gentes, prætentaque Syrtibus arva : 60
Jam tandem Italiæ fugientis prendimus oras.
Hac Trojana tenuis fuerit fortuna secuta.
Vos quoque Pergamæ jam fas est parcere genti,
Dique Dææque omnes, quibus obstitit Ilium, et
ingens
Gloria Dardaniæ : tuque ô sanctissima vates, 65
Præscia venturi, da (non indebita posco,

et fera ejus corda tument rabie :
capitque videri major, nec so-
nans mortale, quando jam afflata
est propiore numine Dei. O Æ-
nea, ait, cessas in vota preces-
que ? cessas ? neque enim magna
ora attonitæ domus debiscent ante
quam preces emisieris. Et fata
talita conticuit. Gelidus tremor
cucurrit per dura ossa Teucris.
Rexque fudit has preces ab imo
pectore : Phœbe, semper miserate
graves labores Trojæ, qui direxti
Dardana tela manibusque Paridis
in corpus Æacidæ ; te duct, in-
travi tot maria obeuntia magnas
terras, gentesque Massylûm peni-
tus repostas, arvaque prætentata
Syrtibus. Jam tandem prendi-
mus oras Italiæ fugientis. Hac-
tenus Trojana sortina secuta fue-
rit nos. Digne, Dææque omnes,
quibus Ilium obstitit, et ingens glo-
ria Dardaniæ, jam fas est vos
quique parcere Pergamæ genti.
Tuque, ô sanctissima vates, præ-
scia venturi, da Teucros, et ran-
tesque Deos, agitataque numina

TRANSLATION.

Heart swells with enthusiastic Rage ; she appears in a larger and more majestic Form, her Voice speaking her not a Mortal, now that she is inspired with the nearer Influence of the God. Do you delay, Trojan Æneas, she says, do you delay to pour forth Vows and Prayers ? Instantly begin ; for not till then shall the ample Gates of this Mansion, where the God thunders with his Voice, expand their Jaws : And having thus said she ceased. Shivering Horror ran thrilling cold through the Trojans, and penetrated even to their hard and solid Bones : Prince Æneas pours forth these Prayers from the Bottom of his Heart : Great Apollo, always disposed to pity the grievous Calamities of Troy, who guided the Trojan Darts and the Hand of Paris to the Body of Achilles ; under thy Conduct I have entered so many Seas encompassing extensive Countries, and the Massylian Kingdoms far remote, and Regions whose Frontiers are guarded by Quick-sands. Now, after all our Toils, we are in Possession of the Coasts of Italy that flies from us. Let it suffice that the Fortune of Troy has persecuted us thus far. Now it is but Equity that you too spare the Trojan Race, ye Gods and Goddeses all, to whom Ilium and the high Renown of Dardania was obnoxious. And thou most holy Prophetess, skilled in Futurity, grant (for I ask no Realms but what are destined to me by Fate) that the

NOTES.

51. *Attonitæ domûs.* Struck with the God.
in Horace, *Attonitus vates*, Carm. III. Ode
IX. 14.

56. *Paridis direxti tela.* Directed his Ar-
row to wound him in the only Place where he
was vulnerable, viz. the Heel. See the Note
Vol. II.

on Æn. III. 321.

61. *Fugientis Italiæ.* Because, the nearer they
came to it, still new Obstacles arose that bar-
red their Access to it, as it it could fled from them.

62. *Hæcenas.* That is, thus far, and no far-
ther.

Trojæ, confidere in Latio (non
 pisco regna indebita meis fatis.)
 Tum institutam Phœbo et Trivie
 templa de solido marmore, diisque
 festos de nomine Phœbi. Magna
 penetralia manent te quoque in
 nostris regnis. Namque ego ponam
 hic tuas sortes, arcanaque fata
 dicta meæ genti; sacraque lecto-
 eos viros tibi, O alma. Tantum
 ne manda tua carmina foliis, ne
 turbata volent ludibria rapidis
 ventis: oro ut tu ipsa canas ea.
 Dedit finem loquendi ore.

At Vates, nondum patiens
 Phœbi, immanis bacchatur in
 antro, tentans si possit à pectore
 excussisse magnum Deum. Tanto
 magis ille fatigat ejus rabidum os,
 domans fera corda, fingitque eam
 premendo. Jamque centum in-
 gentia ostia domus patere sua
 sponte, feruntque responsa Vatis
 per auras: O tandem defuncte
 magnis periculis pelagi!

Regna meis fatis) Latio confidere Teucros,
 Errantesque Deos, agitataque numina Trojæ.
 Tum Phœbo & Triviæ solido de marmore templa
 Institutam, festosque dies de nomine Phœbi. 70
 Te quoque magna manent regnis penetralia
 nostris.

Hic ego namque tuas sortes, arcanaque fata
 Dicta meæ genti ponam; lectosque sacro,
 Alma, viros. Foliis tantum ne carmina manda,
 Ne turbata volent rapidis ludibria ventis: 75
 Ipsa canas, oro. Finem dedit ore loquendi.

At, Phœbi nondum patiens, immanis in antro
 Bacchatur Vates, magnum si pectore possit
 Excussisse Deum. Tanto magis ille fatigat
 Os rabidum, fera corda domans, fingitque pre-
 mendo. 80

Ostia jamque domus patuere ingentia centum
 Sponte sua, Vatisque ferunt responsa per auras:
 O tandem magnis pelagi defuncte periculis!

TRANSLATION.

Trojans, their wandering Gods, and the persecuted Deities of Troy, may settle in Latium. Then will I appoint to Phœbus and Diana a Temple of solid Marble, and Festival-days, called by the Name of Apollo. Thee too a spacious Sanctuary awaits in our Realms. For there, propitious *Maid*, I will deposit thy Oracles, and the secret Fates declared to my Nation, and will consecrate chosen Men *for thy Service*. Only commit not thy *prophetic Verses* to Leaves, lest they fly about in Disorder the Sport of the rapid Winds. I beg you yourself will pronounce them. He ended his Address. But the Prophetess, as yet impatient under the Influence of Phœbus, raves with wild Outrage in the Cave, struggling if possible to disburden her Soul of the mighty God. So much the more he *curbs and harrasses* her wildly rebellious Jaws, subduing her ferocious Heart, and by bearing down her Opposition forms, *and makes her pliable*. And now the hundred spacious Gates of the Dome expanded of their own Accord, and give forth *these* Responses into the open Air: O thou who hast at length overpast the vast Perils of the Ocean! yet

NOTES.

71. *Te quoque*, &c. This again alludes to the Sanctuary in the Temple of Jupiter Capitolinus, where the Sibylline Books were kept in a Stone-chest under Ground, fifteen Persons, called the *Quindecimviri*, being appointed to take Care of them, and consult them in Affairs of State.

73. *Lectosque sacro viros*. They are called *lecti viros*, because those Ministers were always chosen from the Body of the *Patricians*, which gave them a vast Power in the Management of Affairs; for it was easy for them to

make the *Sibylline Books* speak any thing they had a mind to.

74. *Foliis ne carmina manda*. Pliny tells us, Lib. XIII. Cap. 11. That, before the Use of Paper was known, it was customary to write on the Leaves of the Palm-tree.

76. *Excussisse Deum*. Excutio is properly said of Horses when they throw their Riders; and the other Expressions, *fatigat os rabidum*, *domans fera corda*, and *fingit premendo*, are all metaphorical, and literally denote the Manner of breaking

Sed terrâ graviora manent. In regna Lavini
Dardanidæ venient (mitte hanc de pectore cu-
ram) 85

Sed non et venisse volent. Bella, horrida bella,
Et Tybrim multo spumantem sanguine cerno.
Non Simois tibi, nec Xanthus, nec Dorica castra
Defuerint; alius Latio jam partus Achilles,
Natus et ipse Deâ: nec Teucris addita Juno 90
Usquam aberit: cum tu supplex in rebus egenis,
Quas gentes Italûm, aut quas non oraveris ur-
bes?

Causa mali tanti conjux iterum hospita Teucris;
Externique iterum thalami.

Tu ne cede malis; sed contra audentior ito, 95
Quàm tua te fortuna sinet. Via prima salutis,
Quod minimè reris, Gratiâ pandetur ab urbe.

Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens: ea fræna furenti 100
Concutit, et stimulos sub pectore vertit Apollo.

*sed graviora terrâ manent te.
Dardanidæ venient in regna La-
vini, mitte hanc curam de tuo
pectore; sed et volent se non ve-
nisse ed. Cerno bella, horrida
bella, et Tybrim spumantem mul-
to sanguine. Simois, nec Xan-
thus, nec Dorica castra, non de-
fuerint tibi; alius Achilles jam
partus est tibi in Latio, et ipse
natus Deâ: nec Juno addita
Teucris usquam aberit. Quam
in rebus egenis, quas gentes Ita-
lûm, aut quas urbes, non tu sup-
plex oraveris? conjux hospita
iterum erit causa Teucris tantè
mali; externique thalami iterum
erunt causa. Ne tu cede malis;
sed contra ito audentior, quàm
tua fortuna sinet te. Prima via
salutis pandetur tibi ab Gratiâ
urbis, quod minimè reris. Cumæa
Sibylla canit horrendas ambages
ex adyto talibus dictis, remugit-
que antro, involvens vera obscu-
ris: Apollo concutit ea fræna il-
li furenti, et vertit stimulos sub
ejus pectore.*

TRANSLATION.

severer Trials by Land await thee, The Trojans shall come to the Realms of I-
aviniûm; dismiss that Concern from your Breast: But they shall wish too they had
never come *thither*. Wars, horrid Wars I see, and Tyber foaming with a Deluge
of Blood. Neither Simois, nor Xanthus, nor Grecian Camps shall be wanting to
you there. Another Achilles is prepared for thee in Latium, he too the Son of a
Goddeß. Nor shall Juno, the appointed Scourge of the Trojans, leave them where-
ever they are: While in your Distress, which of the Italian States, which of its Ci-
ties shall you not humbly supplicate for Aid! Once more shall a Conflict, a Hostess,
once more shall a foreign Match be the Cause of so great Calamity to the Trojans.
Sink not under the Weight of your Sufferings, but encounter them with the greater
Fortitude the more that Fortune shall oppose you. What you least expect, your first
Means of Deliverance shall arise from a Grecian City. Thus from her holy
Cell the Cumæan Sibyl delivers her awfully mysterious Oracles, and wrapping
up Truth in Obscurity bellows in her Cave: With such Rigour Apollo shakes
the Reins over her as she wildly rages, and deep in her Breast exerts his stimula-

NOTES.

breaking and taming those Animals when they
are unruly and impatient of the Bit. So also
Verse 100.

ea fræna furenti

Concutit, et stimulos sub pectore vertit Apollo.

88. *Non Simois, &c.* Here the Prophetess,
to prepare *Æneus* to meet the worst, or rather
the Poet, to do the more Honour to the Valour
of his Hero in vanquishing such powerful Oppo-

sition, gives a terrible Representation of that War
he was to be visited with in *Italy*; comparing it
with the Trojan War, both as to Similitude of
Places, Persons, and Causes. Thus the *Xanthus*
and *Simois* are the Rivers *Tiber* and *Numius*,
Turnus is *Achilles*, and *Lavinia* a second *Helen*.

93. *Conjux iterum hospita.* As the Rape of
Helen, the Wife of *Menelaus*, by *Paris* whom
she had lodged in her House at *Sparta*, was the
Cause

Ut primùm furor ejus cessit, et rabida ejus ora quierunt, berros Æneas incipit loqui: O virgo, non ulla facies laborum surgit mihi nova inopinave: præcepi, atque antè peregi omnia mecum in animo. Oro unum, quando janua inferni regis dicitur esse hîc; et tenebrosa palus Acheronte refuso, ut contingat mihi ire ad conspectum et ora cari Genitoris; tu doceas me iter, et pandas mihi sacra ostia. Ego eripui illum his humeris per flammâs, et mille tela sequentia, recepique eum ex medio hoste: Ille comitatus est meum iter, invalidus creabat omnia maria mecum, atque omnes minas pelagique cœlique, ultra vires sortemque senectæ. Quin, idem orans dabat mandata mihi ut supplex peterem te, et adirem tua limina. O alma Virgo, precor te miserrere natiqûe patris ue: namque potes omnia; nec Hecate nequicquam præfecit te Avernis lucis.

Ut primùm cessit furor, et rabida ora quierunt
Incipit Æneas heros: Non ulla laborum,
O Virgo, nova mi facies inopinave surgit:
Omnia præcepi, atque animo mecum antè per-
egi.

Unum oro, quando hîc inferni janua Regis 106
Dicitur, et tenebrosa palus Acheronte refuso,
Ire ad conspectum cari Genitoris et ora
Contingât; doceas iter, et sacra ostia pandas.
Illum ego per flammâs et mille sequentia tela 110
Eripui his humeris, medioque ex hoste recepi:
Ille mecum comitatus iter, maria omnia mecum,
Atque omnes pelagique minas, cœlique ferebat
Invalidus, vires ultra sortemque senectæ.

Quin, ut te supplex peterem, et tua limina ad-
irem, 115

Idem orans mandata dabat. Natiqûe Patrisque,
Alma, precor miserere: potes namque omnia;
nec te

Nequicquam lucis Hecate præfecit Avernis.

TRANSLATION.

ting Power. So soon as her Fury ceased, and her maddening Tongue was silent, the Hero Æneas begins: To me, O Virgin, no Shape of Sufferings can arise new or unexpected. I have anticipated all the Ills of Life, and acted them over before-hand in my Mind. My sole Request is (since here the Gate of the infernal King is said to be, and the darksome Lake arising from the Overflowing of Acheron) that I may be so happy as to come into the Sight and Presence of my dear Father: That you would shew the Way, and open to me the sacred Avenues. On these Shoulders I rescued him through Flames, and a thousand Darts pursuing, and saved him from the mid of the Enemy. He accompanied my Path, attended me in all my Voyages, and tho' weak and infirm bore all the Terrors both of the Sea and Sky, beyond what the Power and Condition of Old-age can bear. Nay more, he it was that earnestly requested and enjoined me to come to thee a Suppliant, and visit thy Temple. Propitious Virgin, pity, I pray, the Son and the Fire: For thy Power is unlimited, nor hath Hecate in vain given thee Charge of the Avernian Groves. If Orpheus had Power to recal to Light his Con-

NOTES.

Cause of the Trojan War; so shall Lavinia, the Daughter of Latinus, who shall receive Æneas under his hospitable Roof, be the Cause of a second War, by eloping Æneas after she had been promised to Turnus.

103. *Non ulla laborum, &c.* He speaks like a wise Man long practised in Misfortunes, and who had gained so much Experience of the Ca-

lamities of Life that no Disaster could befall him for which he was not fortified and prepared.

107. *Palus Acheronte refuso.* Is not the Lake or River Acheron itself; for that is supposed to run in Hell under Ground; but the Lake *Avernus*, which was fabled to arise from the Overflowing of that infernal River, as is implied in the Word *refuso*.

Si potuit Manes arcessere conjugis Orpheus,
Threiciâ fretus citharâ fidibusque canoris; 120
Si fratrem Pollux alternâ morte redemit,
Itque reditque viam toties. Quid Thesea, mag-
num

Quid memorem Alciden? et mi genus ab Jove
summo.

Talibus orabat dictis, arasque tenebat.
Tum sic orsa loqui Vates: Sate sanguine Divum
Troj Anchisiade, facilis descensus Averni: 126
Noctes atque dies patet atri janua Ditis:

Sed revocare gradum, superasque evadere ad au-
ras,

Hoc opus, hic labor est. Pauci, quos æquus a-
mavit

Jupiter, aut ardens evexit ad æthera virtus, 130
Dis geniti, potuere. Tenent media omnia filvæ,

Si Orpheus potuit arcessere manes suæ conjugis, fretus Threiciâ citharâ, fidibusque canoris; si Pollux redemit fratrem alternâ morte, itque reditque viam toties. Quid memorem Thesea, quid memorem magnum Alciden? genus est et mi ab summo Jove.

Orabat talibus dictis, tenebatque aras. Tum Vates orsa est sic loqui: Troj Anchisiade, sate sanguine Divum, descensus Averni est facilis, janua atri Ditis patet noctes atque dies: sed revocare gradum, evadereque ad superas auras, hoc est opus, hic est labor. Pauci, quos æquus Jupiter amavit, aut quos ardens virtus evexit ad æthera, geniti Dis, potuere id efficere. Silvæ tenent omnia mediâ spatia.

TRANSLATION.

fort's Ghost, assisted by his Thracian Harp and harmonious Strings: If Pollux redeemed his Brother *Castor* by alternate Death, and goes and comes this Way so often: What need I mention *Theseus*, or great *Alcides*? I too derive my Birth as well as they from Jove supreme. In these Terms he prayed, and held the Altar, when thus the Prophetess began to speak: Offspring of the Gods, Trojan Prince, Son of *Anchises*, easy is the Path that leads down to Hell; grim *Pluto's* Gate stands open Night and Day: But to reascend, and escape from thence to the upper Regions, this is a Work, this a Task indeed: Some few, whom favouring Jove did love, or illustrious Virtue advanced to Heaven, the Sons of the Gods, effected it. Woods cover all the Space that lies between, and *Cocytus* gliding with his black winding

NOTES.

119. *Si potuit, &c.* See a beautiful Description of *Orpheus's* Descent to Hell, *Geor. IV.* 454.

121. *Si fratrem Pollux.* *Castor* and *Pollux* had the same Mother *Leda*; but, *Jupiter* being the Father of *Pollux*, he was immortal; whereas *Castor*, being only the Son of *Tyndareus*, was subject to Mortality. Upon the Death of *Castor*, *Pollux*, from his great Affection to him, shared with him his Immortality; so that they lived by Turns, one Day in Heaven, and the other in Hell.

122. *Quid Thesea, &c.* *Theseus* and *Pirithous*, two intimate Friends, are fabled to have made a Descent to Hell, from thence to carry off *Proserpine*; but they were seized by *Pluto*, who gave *Pirithous* to be devoured by *Cerberus*, and bound *Theseus* in Chains, where he remained till he was set at Liberty by *Heracles*. *Æolus Solinus*, Lib. X. Cap. 16, tells us that *Hercules*

charged *Virgil* here with Inconsistency in reckoning *Theseus* among those who had returned from Hell; whereas he says of him in this same Book, that he was doomed to dwell in Hell for ever, Verse 616.

— sedet, æternumque sedebit, Infelix Theseus.

But this refers to *Theseus's* Ghost or Manes, and the Punishment inflicted on him after Death; whereas *Æneas* here speaks of what he had accomplished in his Life-time.

123. *Alciden.* *Hercules*, the Son of *Jupiter* and *Almena*, called *Alcides* from *Alcus*, *Amphytrio's* Father. He descended to the infernal Regions, and carried away *Cerberus* from thence even in spite of *Pluto* himself.

123. *Et mi genus, &c.* Both by the Father's Side, being descended from *Dardanus*, the Son of *Jove*, and by the Mother the Son of *Venus*, the Daughter of *Jupiter*.

*Cocytusque labens circumfluit ea
atro sinu. Quod si tantus amor,
si tanta cupido est tuze menti bis
innare Stygios lacus, bis videre
nigra Tartara, et juvat te in-
dulgere insano labori; accipe
quæ sunt prius peragenda tibi.
Ramus aureus et foliis et lenta
vimine latet in opa. Æ arbore,
dictus sacer infernæ Junoni: om-
nis lucus tegit hunc, et umbræ
claudunt illum in obscuris con-
vallibus. Sed non datur subire
operta telluris ante quàm quis
decerperit auricomos fetus ex ar-
bore. Pulchra Proserpina insti-
tuit hoc suum munus ferri sibi.
Primo avulso, alter aureus non
deficit; et virga frondescit simi-
li metallo. Ergo restiga oculis
altè, et manu ritè carpe eum repertum:*

*Cocytusque sinu labens circumfluit atro.
Quod si tantus amor menti, si tanta cupido est,
Bis Stygios innare lacus, bis nigra videre
Tartara, et insano juvat indulgere labori; 135
Accipe, quæ peragenda prius. Latet arbore opacâ
Aureus et foliis et lento vimine ramus,
Junoni infernæ dictus sacer: hunc tegit omnis
Lucus, et obscuris claudunt convallibus umbræ.
Sed non ante datur telluris operta subire, 140
Auricomos quàm quis decerperit arbore fetus.
Hoc sibi pulchra suum ferri Proserpina munus
Instituit. Primo avulso non deficit alter
Aureus; et simili frondescit virga metallo.
Ergo altè vestiga oculis, et ritè repertum 145*

TRANSLATION.

Flood furrounds. But if your Soul be possessed with so strong a Love, so ardent a Desire, twice to sail across the Stygian Lake, twice to visit gloomy Tartarus; and you will needs fondly pursue the desperate Enterprize, learn what first is to be done. On a Tree of deepening Shade there lies concealed a Bough, with Leaves and limber Twigs of Gold, sacred pronounced to infernal Juno: This the whole Grove covers, and Shades in dark Vallies inclose. But to none is it given to enter the hidden Recesses of the Earth till from the Tree he pluck the Bough with its golden Locks. Fair Proserpine hath ordained this to be presented to her as her peculiar Present: When the first is torn off, a second likewise of Gold soon succeeds, and a new Twig shoots forth Leaves of the same Metal. Therefore search for it with Eyes erect, and when found pluck it with the Hand as becomes: For if the

NOTES.

137. *Aureus ramus.* This is reckoned a mere Fiction of Virgil's own Invention; but probably it veils some historical Fact, or refers to some fabulous Tradition, though it is not easy to find it out. Servius thinks it alludes to a Tree in the middle of the sacred Grove of Diana's Temple, not far from Aricia, in Italy; where, if a Fugitive came for Sanctuary, and could pluck off a Branch from this Tree, he was permitted to fight a single Combat with the Priest, and if he overcame him, to take his Place. A modern Critic, who takes *Æneas's* Descent to Hell for an allegorical Representation of what passed in the *Eleusinian* Mysteries, by the golden Bough understands the Wreath of Myrtle with which the Initiated were crowned at the Celebration of the Mysteries. See Warburton's *Divine Legation of Moses*, Vol. I. P. 200. Besides the above Explication drawn from Servius, I find in the same Author two others not so commonly

taken Notice of, though they are as much at least to the Purpose. I shall just mention them for the Reader's Amusement. The first is, that by this golden Bough is to be understood Virtue, which *Pythagoras* and his Followers represented by the Greek Υ , the Figure to which Trees shoot up their Branches. It is called golden on account of its Excellency, and is the Passport to the infernal Regions, because it triumphs over Death and Hell, as in V. 129.

— *Pauci quos ardens exivit ad æthera virtus,*

Dis geniti potuere.

Others, he tells us, by the golden Bough understood Riches, which are the great Bane of Mortals, and hasten their Journey to the other World:

Aurum, quo pretio referantur limina Dis.

138. *Junoni inferna.* As *Pluto* is styled *Jupiter Stygius*, so *Proserpine* is called *infernal Juno*. 152. *Sedibus*

Carpe manu : namque ipse volens facilisque sequetur,

Si te fata vocant : aliter, non viribus ullis Vincere, nec duro poteris convellere ferro.

Præterea jacet exanimum tibi corpus amici, Heu nescis ! totamque incestat funere classem ; 150

Dum consulta petis, nostroque in limine pendes. Sedibus hunc refer antè suis, et conde sepulcro.

Duc nigras pecudes : ea prima piacula funto. Sic demum lucos Stygios, regna invia vivis,

Aspicias. Dixit, pressoque obmutuit ore. 155

Æneas mœsto defixus lumina vultu Ingreditur, linquens antrum, cæcosque volutat

Eventus animo secum : cui fidus Achates It comes, et paribus curis vestigia figit.

Multa inter sese vario sermone ferebant ; 160

Quem socium exanimum Vates, quod corpus humandum

Diceret. Atque illi Misenum in litore sicco, Ut venêre, vident indignâ morte peremptum ;

Misenum Æoliden : quo non præstantior alter Ære ciere viros, Martemque accendere cantu.

namque ipse volens facilisque sequetur, si fata vocant te ; aliter non poteris vincere illum ullis viribus, nec convellere duro ferro. Præterea corpus amici exanimum jacet tibi, heu nescis ! incestatque totam classem funere ; dum tu petis consulta, pendesque in nostro limine. Antè refer hunc suis sedibus, et conde illum sepulcro. Duc nigras pecudes : ea sunt prima piacula. Sic demum aspicias Stygios lucos, regna invia vivis. Dixit, obmutuitque pressò ore.

Æneas, linquens antrum, ingreditur mœsto vultu, defixus lumina, volutatque cæcos eventus secum in animo : cui fidus Achates it comes, et figit vestigia paribus curis. Serebant multa inter sese vario sermone ; quem socium exanimum Vates diceret, quod corpus humandum. Arque ut illi venêre, vident Misenum in litore sicco, peremptum indignâ morte ; Misenum Æoliden, quo non erat alter præstantior Ære ciere viros, accendere Martem cantu.

TRANSLATION.

Fates invite you, itself will come away spontaneous and easy : Otherwise it will not be in your Power to master it by any *natural* Strength, nor lop it off by the *artificial Means* of stubborn Steel. Besides, the Body of your Friend lies breathless (whereof you, alas, are not aware) and pollutes the whole Shore with his Corpse : while you are prying into the Secrets of Heaven, and hang lingering on at my Gate. First convey him to his Place of Rest, and bury him in the Grave. *Then*: bring black Cattle : Let these be the first Sacrifices of Expiation. Thus at length you shall have a View of the Stygian Groves, Realms inaccessible to the living. She said, and closing her Lips was silent.

Æneas, with Sorrow in his Looks, his Eyes fixed on the Ground, takes his Way, leaving the Cave, and musing ponders the dark Event in his Mind : whom faithful Achates accompanies, and moves on with equal Concern. Many Doubts they started between them in the Variety of their Conversation : who was the lifeless Friend designed by the Prophets, what Corpse to be interred. And as they came, they see Misenus on the dry Beach, slain by a base ignoble Death ; Misenus, a Son of Æolus, than whom none more dextrous to rouse the Hero by the brazen Trumpet.

N O T E S.

152. *Sedibus suis.* The Earth, which is the proper Habitation of the Dead.

164. *Misenum Æoliden.* Misenus, the Son of Æolus : This is only a figurative Genealogy, as we call Warriors Sons of Mars ; so Misenus,

who excelled in blowing the Trumpet, which is a Wind-instrument, is called a Son of the God of the Wind.

165. *Martemque accendere cantu.* This He-mistich *Ungit* is said to have added in the original.

Hic fuerat comes magni Hectoris, et obibat pugnas circum Hectora, insignis et litus et hastâ. Postquam victor Achilles spoliavit illum vitâ, fortissimus heros addiderat sese socium Dardanio Æneæ, secutus non inferiora. Sed tum forte dum demens personat æquora cavâ concâ, et cantu vocat Divos in certamina, æmulus Triton, si dignum est credere, in spumâ undâ immerferat virum exceptum inter saxa. Ergo omnes fremebant circum illum magno clamore, præcipue pius Æneas: tum flentes festinant exsequi jussâ Sibyllæ, baud est mora, certantque congerere educereque cælo aram sepulcri ex arboribus. Itur in antiquam silvam, alta stabula ferarum: picæ procumbunt: ilex ista securibus sonat, fraxineæque trabes, et fissile robur scinditur cuneis: advolvunt ingentes ornos è montibus. Nec non Æneas primus hortatur socios inter talia opera, accingiturque paribus armis.

Hectoris hic magni fuerat comes; Hectora circum 166

Et lituo pugnas insignis obibat, et hastâ.
Postquam illum victor vitâ spoliavit Achilles;
Dardanio Æneæ sese fortissimus heros
Addiderat socium; non inferiora secutus. 170
Sed tum, forte cavâ dum personat æquora concâ,

Demens et cantu vocat in certamina Divos;
Æmulus exceptum Triton (si credere dignum est)
Inter saxa virum spumosa immerferat undâ.
Ergo omnes magno circum clamore fremebant,
Præcipue pius Æneas: tum jussâ Sibyllæ, 176
Haud mora, festinant flentes, aramque sepulcri
Congerere arboribus, cæloque educere certant.
Itur in antiquam silvam, stabula alta ferarum:
Procumbunt picæ: sonat ista securibus ilex: 180
Fraxineæque trabes, cuneis et fissile robur
Scinditur: advolvunt ingentes montibus ornos.
Nec non Æneas opera inter talia primus
Hortatur socios, paribusque accingitur armis. 184

TRANSLATION.

pet, and kindle the Rage of War by *martial* Sounds. He had been the Companion of great Hector, and about Hector he fought, distinguished both for *the Use* of the Clarion and Spear. After that victorious Achilles bereaved Hector of Life, the valiant Hero associated with Dardanian Æneas, following a Chief not inferior to the other. But at that Time, while madly presumptuous he makes the Seas resound with his hollow Trumpet, and with *bold* Notes challenges the Gods to a Trial of Skill, Triton, jealous of his Honour (if the Story be worthy of Credit) having inveigled him between two Rocks, had overwhelmed him in the foaming Billows. Therefore all murmured their Lamentations around him with loud Noise, especially the pious Æneas. Then forthwith they set about the Sibyl's Orders in mournful Plight, and are emulous to heap up the Altar of the Funeral-pile with Trees, and raise it towards Heaven. They repair to an ancient Wood, the deep Haunts of the Savage kind. Down drop the Firs: The Holm felled by the Axes crashes, and the Ashen-beans, and the yielding Oak is cleft by Wedges: Down from the Mountains they tumble the huge Wild-ashes. Æneas too in chief amidst these Labours animates his Followers, and is arrayed in like Arms.

NOTES.

Heat of his Fancy, while he was reciting this Book to Augustus, having left the Velle impet-
test at first.

171. *Concâ*. Shell-trumpets were in use at first, before they came to be fashioned of Brass.

173. *Triton*, the Son of Neptune and Amphit-

rite, or, according to others, of the Nymph Salacia, Half man, Half fish. He was Neptune's Trumpeter.

177. *Aramque sepulcri*. The Funeral-pile, so called, because it was built after the Form of an Altar.

Atque hæc ipse suo tristi cum corde volutat,
Aspectans silvam immensam, et sic ore preca-
tur : 186

Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto : quando omnia verè
Heu nimium de te Vates, Misenæ, locuta est.
Vix ea fatus erat, geminæ cum forte columbæ
Ipsa sub ora viri cœlo venêre volantes, 191
Et viridi sedere solo. Tum maximus heros
Maternas agnoscit aves, lætusque precatur :
Este duces, ô, si qua via est, cursumque per
auras

Dirigite in lucos ; ubi pinguem dives opacat 195
Ramus humum. Tuque, ô dubiis ne defice re-
bus,

Diva parens. Sic effatus, vestigia pressit ;
Observans quæ signa ferant, quò tendere per-
gant.

Pascentes illæ tantum prodire volando, 199

Quantum acie possent oculi servare sequentum.

Inde, ubi venêre ad fauces grave olentis Averni,

Tollunt se celerè ; liquidumque per aëra lapsæ,

Sedibus optatis geminæ super arbore sidunt,

Discolor unde auri per ramos aura refulsit.

*Atque ipse volutat hæc cum
suo tristi corde, aspectans immen-
sam silvam, et si precatur ore :
Si ille aureus ramus in arbore
nunc ostendat se nobis in tanto
nemore : quando Vates locuta est
omnia verè, heu nimium verè de
te, O Misenæ ! Vix fatus erat
ea, cum geminæ columbæ forte
venêre volantes à cœlo sub ipsa
ora viri, et sedere in viridi solo.
Tum maximus heros agnoscit ma-
ternas aves, lætusque preatur :
O vos este duces, si qua est via,
perque auras dirigite cursum
meum in lucos, ubi dives ramus
opacat pinguem humum. Tuque,
ô diva parens, ne defice me in
dubiis rebus. Effatus sit, pressit
vestigia, observans quæ ferant
signa, quò pergant tendere. Illæ
pascentes cœperunt prodire tan-
tum volando, quantum oculi se-
quentium possent servare eas acie.
Inde ubi venêre ad fauces grave
olentis Averni, tollunt se celerè,
lapsæque per liquidum aëra, si-
dunt super geminæ arbore in op-
tatis sedibus, unde discolor aura
auri refulsit per ramos.*

TRANSLATION.

Mean while he thus ruminates in his distressed Breast, surveying the spacious Wood, and thus prays aloud : Would but that golden Bough on the Tree now present itself to our View in this ample Forest : Since, Misenus, all that the Prophets declared of thee is true, alas, but too true. Scarce had he spoke these Words, when it chanced that two Pigeons in their airy Flight came directly into the Hero's View, and lighted on the verdant Ground. Then the exalted Hero knows his Mother's Birds, and rejoicing prays : Oh be my Guides, wherever is my Way, and steer your Course through the Air into the Groves, where the precious Branch overshades the fertile Soil : And thou, my Goddess-mother, oh be not wanting to me in this my Perplexity. Thus having said, he paused, observing what Indications they offer, and whither they wing their Way. They, feeding and flying by Turns, advanced before as far as the Eyes of the Followers could trace them with their Ken. Then, having come to the Mouth of noisome Avernus, they mount up swiftly, and, gliding through the pure Air, both alight on the wished-for Place, on the Tree whence the particoloured Gleam of the Gold shone thro'

NOTES.

199. *Pascentes volando.* Flying, and then lighting to feed.

204. *Discolor.* It varied its Hue, according to the different Light in which it was seen ; and Vol. II.

the Leaves, mingling their green Shade with the Lustre of the Gold, produced that variegated Colour here described.

Quale visum, quod sua arbor non seminat, solet in silvis : irere novâ fronde brumali frigore, et circumdare teretes truncos croceos fetu ; talis erat species auri frondentis in opacâ ilice : bractea sic crepitabat leni vento. Post templô Æneas corripit, avidusque refringit illum cunctantem, et portat sub tectâ cæcis Sibyllæ.

Nec minus Trojani interea flebant Misenum in litore, et ferebant suprema ingrato cineri. Principio fluxere ingentem pyram pinguem tædis et secto robore : cui intexunt latera atris frondibus, et ante constituunt ferale cupressos. superius decorant armis ejus fligentibus. Pars expediunt calidos latices et abena vasa undantia flammis ; lavantque et ungunt corpus frigentis.

Quale solet filvis brumali frigore viscum 205
Fronde virere novâ, quod non sua seminat arbor,
Et croceo fetu teretes circumdare truncos ;
Talis erat species auri frondentis, opacâ
Illice : sic leni crepitabat bractea vento. 209

Corripit extemplô Æneas, avidusque refringit
Cunctantem, et vatis portat sub tectâ Sibyllæ.

Nec minus interea Misenum in litore Teucri
Flebant, et cineri ingrato suprema ferebant.

Principio pinguem tædis et robore secto

Ingentem fluxere pyram : cui frondibus atris
Intexunt latera, et ferale ante cupressos 216
Constituunt, decorantque super fulgentibus armis.

Pars calidos latices, et abena undantia flammis
Expediunt ; corpusque lavant frigentis, et ungunt.

TRANSLATION.

the Branches. As in the Woods the Mistletoe, which springs not from the Tree whereon it grows, uses to flourish with new Leaves in the Cold of Winter, and twine around the tapering Trunk with its yellow Offspring ; such was the Appearance of the vegetable Gold on the shady Holm : In like Manner the metallic Rind tinkled with every gentle Breath of Wind. Forthwith Æneas grasps, and eagerly tears off the lingering Branch, and bears it to the Grotto of the prophetic Sibyl.

Mean while the Trojans were no less assiduously employed in mourning Misenus on the Shore, and in paying the last Duties to his insensible ungrateful Shade. First they rear a vast Pile unctuous with Pines and split Oak ; whose Sides they interweave with black baleful Boughs, and place in the Front deadly Cypressess, and deck it above with glittering Arms. Some get ready warm Water and Caldrons bubbling from the Flames, and wash and anoint his cold Limbs. They fetch a

NOTES.

205. *Viscum.* The Mistletoe is a kind of Shrub of a glutinous Nature, that grows on several Trees, chiefly those of the Oak-kind : the Winter is the proper Season of its Production ; the Outfite of it is of a yellow Colour like Gold. *Pliny*, who gives a Description of it, *Lib. XVII. Cap. 44.* says it grows out of the Excrement of the Birds that alight on those Trees, to which those Words of *Virgil* refer, *Quod non sua seminat arbor.* This Plant or Shrub the ancient *Dryads* made great Use of in their religious Ceremonies. See *Barnes's Mythology.*

213. *Ingrato cineri.* His Ashes or Corpses were insensible of all the Honours conferred upon them, and therefore ungrateful. Or it may be rendered mournful, *unhappy, a suppliant.*

scilicet perire. The Description of this Funeral intumesces most of the *Roman Ceremonies* observable in burying the Dead.

214. *Ingentem pyram.* The larger and higher the Funeral pile was raised, it was reckoned so much the more honourable. Therefore it is said before, *quod non sua seminat arbor.*

215. *Ferale cupressos.* Of Yews, Pines, and such like Trees are of a sable Hue, and were therefore used in Funeral obsequies.

216. *Cypressos.* The Cypress was added to the Funeral pile, either, according to *Varro*, because its sharp scent prevented any noisome Smell from the Dead Body ; or, as being a fit Emblem of Mourning, because when cut down it never grows again.

Fit gemitus : tum membra toro defleta reponunt,
 Purpureasque super vestes, velamina nota, 221
 Conjiciunt. Pars ingenti subiere pheretro,
 Triste ministerium ; et subjectam more paren-

tum
 Averſi tenuere facem. Congeſta cremantur
 Thurea dona, dapes, ſuſo crateres olivo. 225
 Poſtquam collapſi cineres, et flamma quievit ;
 Relliquias vino et bibulam lavère favillam :

Oſſaque lecta cado texit Choriſtæus atheno.
 Idem ter ſocios purâ circumtulit undâ,
 Spargens rore levi, et ramo felicitis olivæ: 230
 Luſtravitque viros, dixitque noviffima verba.

At pius Æneas ingenti mole ſepulcrum
 Imponit, ſuæque arma viro, reſumque, tubam-
 que,

Monte ſub ærio ; qui nunc Miſenus ab illo
 Dicitur, æternumque tenet per ſecula nomen.

Gemitus fit : tum reponunt toro membra defleta, ſuperque conjiciunt purpureas veſtes, nota velamina. Pars ſubiere ingenti pheretro, triſte miniſterium, et averſi tenuere facem ſubjectam, more parentum. Thurea dona congeſta cremantur, dapes, crateres ex ſuſo olivo. Poſtquam cineres ſunt collapſi, et flamma quievit, lavère relliquias et bibulam ſavillam vino, Choriſtæus ſive texit lecta oſſa in æbino cado. Idem ter circumtulit ſocios purâ undâ, ſpargens eos levi rore et ramo felicitis olivæ : luſtravitque viros, dixitque noviffima verba. At pius Æneas imponit ſepulcrum ingenti mole, ſuæque arma viro, reſumque, tubamque, ſub ærio monte ; qui nunc dicitur Miſenus ab illo, tenetque nomen æternum per ſecula.

TRANSLATION.

Groan : Then lay the bewailed Body on a Couch, and throw over it the purple Robes, his wonted Apparel. Others bore up the cumbrous Bier, a mournful Office, and with their Faces turned away from the Pile, after the Manner of their Anceſtors, underneath it held a *lighted Torch*. Amasſed together blaze Offerings of Incenſe, the *ſacred Viands*, and whole Goblets of Oil poured on the Pile. After the Aſhes had ſunk down, and the Flames relented, they drenched the Relicks and ſoaking Embers in Wine : And Choriſtæus incloſed the collected Bones in a brazen Urn. Thrice too he made the Circuit of the Company with holy Water, ſprinkling them with a gentle Dew, and a Branch of the lucky Olive : and thus he purified them, and pronounced the laſt Farewel. But the pious humane Æneas erects a ſpacious Tomb for the Hero, with his Arms upon it, and an Oar and Trumpet, under the Brow of an airy Mountain ; which now from him is called Miſenus, and retains a Name that ſhall be perpetuated through Ages.

NOTES.

221. *Averſi tenuere.* They turned away their Faces to ſignify how loth they were to part with their Friend, and that their Grief would not allow them to look upon his pale and lifeleſs Body, that was now going to be reduced to Aſhes.

225. *Dapes.* That is, the fat and other Parts of the Victims that were offered to the Gods.

225. *ſuſo crateres olivo.* To the ceſtial Gods they made only Libations, but to the infernal Deities they offered whole Goblets.

229. *Circumtulit.* The Conſtruction is *circumtulit ſe*, which originally ſignifies no more

but to go round, or make the Circuit ; but becauſe the Prieſt uſed to go round the whole Company, when he ſprinkled them with the *aqualiſtralis*, or holy Water ; hence it came to ſignify to purify. As in *Plautus*, Amp. Ac. II. Sc. II. 144. *Quoniam tu iſtanc jubes pro Cerita circumferre ?* Why don't you order her to be ſprinkled with holy Water, to drive the Demon out of her ?

233. *Imponit ſua arma, &c.* That is, he orders his Tomb to be carved and adorned with theſe Devices. 1. His Arms, to repreſent a Warrior. 2. An Oar, to ſhew he had died in a naval Expedition. 3. A Trumpet, to mark his Office.

His actis, properè exsequitur
præcepta Sibyllæ. Fuit spelunca
alta, immanisque vasto biatu,
scrupæ, tuta nigro lacu tenebrisque
nemorum: super quam baid
nullæ volantes impune poterant
tendere iter pennis; talis halitus
effundens ex atris fœuibus ferebat
se se ad supera conve: unde
Graii dixerunt locum nomine Aornon.
Istic sacerdos primùm
constituit quatuor juvenos nigrantes
terga, inergitque vina
fronti; et carpens summas setas
inter media cornua, imponit eas
sacris ignibus, quasi prima libamina,
voce vocans Hecaten potentem
cælo Ereboque. Alii supponunt
cultros, paterisque suscipiunt
tepidum cruorem. Ipse Æneas
ense ferit ignem atri velleris
matri Eumenidum, magnæque
vaccam tibi, O Proserpina. Tum
inchoat nocturnas aras Stygio regi,

His actis, properè exsequitur præcepta Sibyllæ. 236

Spelunca alta fuit, vastoque immanis hiatu,
Scrupæ, tuta lacu nigro, nemorumque tenebris:
Quam super haud ullæ poterant impune volantes
Tendere iter pennis; talis sese halitus atris
Faucibus effundens supra ad convexa terebat:
Unde locum Graii dixerunt nomine Aornon.
Quatuor hîc primùm nigrantes terga juvencos
Constituit, frontique inergit vina sacerdos;
Et summas carpens media inter cornua setas,
Ignibus imponit sacris libamina prima, 246
Voce vocans Hecaten, cœloque Ereboque potentem.

Supponunt alii cultros, tepidumque cruorem
Suscipiunt pateris. Ipse atri velleris agnam
Æneas matri Eumenidum magnæque forori 250
Ense ferit; sterilemque tibi, Proserpina, vaccam.
Tum Stygio Regi nocturnas inchoat aras;

TRANSLATION.

This done, he speedily executes the Sibyl's Injunctions. There stood a Cave profound and hideous, with a wide yawning Mouth, stony, fenced by a black Lake, and the Gloom of Woods: Over which none of the flying Kind were able to wing their Way unhurt; such noxious Exhalations, issuing from its grim Jaws, ascended to the vaulted Skies: Whence the Greeks called the Place by the Name of Aornus. Here first the Priestess placed four Bulls with Backs of swarthy Hue, and poured Wine on their Foreheads, and, cropping the topmost Hairs between the Horns, lays them on the sacred Flames as the first Offerings, by mystic Sounds invoking Hecate, whose Power extends both to Heaven and Hell. Others employ the sacrificing Knives, and receive the tepid Blood in Bowls. Æneas himself smites with his Sword an Ewe-lamb of sable Fleece in Honour of the Mother of the Furies and her great Sister; and in Honour of thee, Proserpina, a barren Heifer. Then he sets about the nocturnal Sacrifices to the Stygian King, and lays on the Flames the

NOTES.

245. *Summas carpens, &c.* Before the Sacrifice it was customary for the Priest to pluck off some of the roughest Hairs growing between the Horns of the Beast, which he threw into the Fire as the first Offerings to the Gods.

247. *Voce vocans Hecaten.* Servius says they used to invoke that Goddess not by Words, but certain mystic, inarticulate Sounds, representing the Baying of Dogs, the Hissing of Serpents, &c.

248. *Supponunt cultros.* This was a Term adapted to the Sacrifices, in which all harsh Words, and such as were of bad Omen, were carefully avoided; and therefore *mutare* was

used instead of *cædere*. Dr. Trapp, in translating this Phrase, has chosen a very unhappy Idea, and which would have been prodigiously shocking to a Roman Ear.

250. *Matri Eumenidum.* That is *Night*, who is said to have brought forth the Furies to *Acheron*, which, in the poetical Style, signifies that Night or Darkness is the Mother of horrid Shapes, visionary Forms, and Apparitions.

250. *Magna que forori.* Her great Sister the Earth, Night being nothing else but the Shadow of the Earth.

Et solida imponit taurorum viscera flammis,
 Pingue superque oleum fundens ardentibus extis.
 Ecce autem, primi sub lumina Solis et ortus, 255
 Sub pedibus mugire solum, et juga cœpta mo-

veri,
 Silvarum visæque canes ululare per umbram,
 Adventante Deâ. Procul, ô! procul este profani,
 Conclamat Vates, totoque absistite luco:
 Tuque invade viam, vaginæque eripe ferrum: 260
 Nunc animis opus, Ænea, nunc pectore firmo.
 Tantum effata, furens antro se immisit aperto.
 Ille ducem haud timidus vadentem passibus æ-

quat.
 Dî, quibus imperium est animarum, umbræ-
 que silentes,
 Et Chaos, et Phlegethon, loca nocte silentia latè;
 Sit mihi fas audita loqui: sit numine vestro 266
 Pandere res altâ terrâ et caligine mersas.
 Ibant obscuri solâ sub nocte per umbram,
 Perque domos Ditis vacuas, et inania regna:
 Quale per incertam Lunam sub luce malignâ 270

et imponit flammis solida viscera
 taurorum, fundensque pingue o-
 leum super ardentibus extis. Ec-
 ce autem, s. b. lumina et ortus
 primi solis, Solum cepit mugire
 s. b. pedibus, et juga cœpta sunt
 moveri, canesque visæ sunt u-
 lulare per umbram sylvarum,
 Deâ adventante. Vates conclama-
 mat, ô profani, procul, procul
 este, absistiteque toto luco: tu-
 que invade viam, eripeque fer-
 rum è vaginâ: O Ænea, nunc
 opus est animis, nunc firmo pec-
 tore. Illa effata tantum, furens
 immisit se aperto antro. Ille æ-
 quat du. em. vadentem haud timi-
 dis passibus.

Dî, quibus est imperium ani-
 marum, vniue silentes umbræ,
 et Chaos, et Phlegethon, loca
 latè silentia nocte; fas sit mihi
 loqui audita: fas sit mihi vestro
 numine pandere res mersas altâ
 terrâ et caligine. Ibant obscuri
 per umbram s. b. s. la nocte, per-
 que vacuos domos Ditis et regna
 inania: Quale iter est insiliis per
 incertam lunam sub malignâ luce;

TRANSLATION.

Carcases of Bulls solid and unbroken, pouring fat Oil on the broiling Entrails. I o now, at the early Beams and Rising of the Sun, the Ground beneath their Feet be- gan to rumble, the Mountain-tops to quake, and Dogs were seen to howl thro' the Shade of the Woods, at the Approach of the Goddesses. Hence, far hence, O ye Profane, exclaims the Prophetess, and begone from all the Grove: And do you, Æneas, boldly set forward, and snatch your Sword from its Sheath: Now is the Time for Fortitude, now for Firmness of Resolution. This said, she furiously plunged into the open Cave. He, with intrepid Steps, keeps close by his Guide, as she leads the Way. Ye Gods, to whom the Empire of Ghosts belongs, and ye silent Shades and Chaos, and Phlegethon, Places where Silence reigns around in the Realms of Night; permit me to utter the Secrets I have heard: May I have your divine Permission to disclose Things buried in deep Earth and Darkness. Dark- ling they travelled under the solitary Night through the Shade, and through the desolate Halls, and empty Realms of Pluto. Much like Travelling in Woods by the precarious glimmering Moon under a faint malignant Light, when Jupiter

NOTES.

255. *Solida viscera*. Servius explains *vis- cera* to signify 31 the Parts between the Bones and the Skin. So that this Sacrifice was what was called a *Holocaust*, or *Whole-burnt-offering*.

258. *Procul, ô! procul*, &c. This was the solemn Preamble with which the Celebration of the sacred Mysteries used to be ushered in; and by it the Profane, or Uninitiated, were debarred

from Access to such holy Rites.

260. *Invalde viam*. This Expression is em- phatic, and denotes the Difficulty of the Enter- prize: *Set on the formidable Way*.

270. *Malignâ luce*. Envious Light; that shines so faintly, as if it grudged one the Happi- ness of enjoying it.

ubi Jupiter condidit cælum umbrā,
et atra nox abstulit colorem rebus.

Est iter in silvis; ubi cælum condidit umbrā
Jupiter, et rebus nox abstulit atra colorem.

Vestibulum ante ipsum, primisque in faucibus

Orci,
Luctus et ultrices posuere cubilia Curæ;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malefuaa Fames, et turpis E-
gestas;

276
Terribiles visu formæ! Lethumque, Laborque:
Tum confanguineus Lethi Sopor, et mala mentis
Gaudia; mortiferumque aduerso in limine Bel-
lum,

Ferrique Eumenidum thalami, et Discordia de-
mens,

280
Viperum cinem vittis innexa cruentis.

In medio ramos annosaque brachia pandit
Ulmus opaca, ingens: quam sedem Somnia vulgò
Vana tenere serunt; foliisque sub omnibus har-
rent.

TRANSLATION.

hath wrapped up the Heavens in Shade, and sable Night hath stripped Objects of Colour.

Before the very Courts, and in the opening jaws of Hell, Grief and vengeful tormenting Cares have fixed their Couches, and pale Diseases dwell, and disconsolate sullen Old-age, and Fear, and the evil Counsellor Famine, and vile deformed Indigence, Forms ghastly to the Sight, and Death, and Toil: Then Sleep that is akin to Death, and criminal Joys of the Mind; and in the opposite confronting Threshold murderous War, and the Iron Bed-chambers of the Furies, and frantic Discord, having her viperous Locks bound with bloody Fillets.

In the midst a gloomy Elm displays its Boughs and aged Arms: which Seat vain fantastic Dreams are commonly said to haunt, and under every Leaf they dwell.

NOTES.

275. *Vestibulum*. The Vestible was the Space or Area before the Gate that divided the House from the High-way. In this infernal Vestible he imagines the various Calamities of human Life to have their fixed Residence.

276. *Malefuaa Fames*. Because Famine is a strong Incentive to Vice. *La Rue*, however, has well observed, that *fames* might signify not merely Want of Bread, but Avarice, that *aurifera fames*, which is the fruitful Source of so many natural and moral Ills.

278. *Tum confanguineus Lethi Sopor*. By *Sopor* here perhaps the Poet designed we should understand the Lethargy of the Mind, or the benightedness and insensibility, whereby Men are

lulled asleep in the Paths of Vice and Error; in which Light it is fitly joined with the *mala gaudia mentis*, the criminal Joys of the Mind, which are the Source of that fatal Secrecy.

279. *Aduerso in limine Belli*. Here again, another Moral lies obvious to Observation War; the Iron beds of the Furies; that is, the rackling Torments of a guilty Conscience; Discord, and all those boisterous, deformed Passions, that urhine the Mind, and overturn the Peace and Happiness of human Society, represented by the Hydra's, Harpies, and other Monsters here mentioned; these, I say, are with great Propriety placed in the opposite Threshold, confronting the giddy Joys of the Mind.

Multaque præterea variarum monstra ferarum ;
Centauri in foribus stabulant, Scyllæque bifformes,
Et centumgeminus Briareus, ac bellua Lernæ
Horrendum stridens, flammisque armata Chi-
mæra ;

Gorgones, Harpyiæque, et forma tricorporis
umbræ.

Corripit hic subitâ trepidus formidine ferrum 290
Æneas, strictamque aciem venientibus offert.

Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cavâ sub imagine formæ,
Irruat, et frustra ferro diverberet umbras. 294

Hinc via, Tartarei quæ fert Acherontis ad
undas :

Turbidus hic cæno, vastâque voragine gurgēs
Æstuat, atque omnem Cocyto cruciat arenam.

*Prætereaque multa monstra va-
riarum ferarum ; Centauri sta-
bulant in foribus, bifformesque
Scyllæ, et Briareus centumgemi-
nus, ac bellua Lernæ stridens
horrendum, Chimæraque armata
flammis ; Gorgones, Harpyiæque,
et forma umbræ tricorporis. Hic
Æneas trepi us subitâ formidine
corripit ferrum, offertque stric-
tam aciem umbris venientibus.
Et irruat, et frustra diverberet
umbras ferro, ni docta comes ad-
moneat eum tenues illas vitas
volitare sine corpore sub cavâ
imagine formæ.*

*Ille est via, quæ fert ad un-
das Tartarei Acherontis ; hic
gurgēs, turbidus cæno vastâque
voragine, æstuat, atque cruciat
omnem arenam Cocyto.*

TRANSLATION.

Besides many monstrous Savages of various Forms; in the Gates Centaurs stable, and double formed Scylla's, and Briareus with his hundred Hands, and the enormous Snake of Lerna hissing dreadful, and Chimæra armed with flames; Gorgons, Harpies, and the Form of Geryon's three-bodied Ghost. Here Æneas, disconcerted with sudden Fear, grasps his Sword, and presents the naked Point to the Shades as they came up. And had not his skilful Guide put him in mind that they were airy unbodied Phantoms, fluttering about under an empty imaginary Form, he had rushed in, and with his Sword struck at the Ghosts in vain.

Hence is a Path, which leads to the Floods of Tartarean Acheron: Here a Gulf turbid and impure boils up with Mire and vast Whirlpools, and disgorges all its Sand into Cocytus. A grim Ferryman guards these Floods and Rivers, Charon, of

NOTES.

286. *Centauri stabulant.* The Centaurs were fabled to be Monsters, half Men, half Horses; therefore the Word *stabulant* is properly said of them. In Fact they were a People in *Thessaly*, who first broke Horses; and the ignorant People, seeing them at a Distance, took the Man and Horse to be but one Animal.

286. *Scyllæque.* See *Æn.* III. 424.

287. *Briareus.* One of the Giants who is feigned to have had an hundred Hands.

287. *Bellua Lernæ.* A Snake bred in the Lake of *Lerna*, which *Hercules* destroyed. It had seven, or, according to others, fifty Heads, and no sooner was one cut off than another grew in its Place.

288. *Chimæra.* A Monster that vomited Flames; it had the Head of a Lion, the Breast of a Goat, and the Tail of a Serpent. It was slain by *Bellerophon* mounted on the Horse *Pegasus*. Those who would see all those Fables

explained I refer to *Banier's Mythology*, which is the best and completest System extant of the Kind.

289. *Forma tricorporis umbræ.* *Ge yon*, King of *Spain*, is feigned to have had three Bodies, because he reigned likewise over the three Islands adjacent to *Spain*, *Majorca*, *Minorca*, and *Ivica*.

298. *Has aquas et fluxina.* *Milton* has given a very fine Description of the Infernal Rivers, that are mentioned here, and in other Passages of this Book, distinguishing them by their different Qualities, according to the Etymology of their Names :

— bend
*Four Whirling Fires, March, along the Banks
Of four infernal Rivers, that by name
Into the burning Lake their baneful Streams
Abhorred Strew, the first is deadly Hate;
And Acheron, the second black and deep;
Cocytus,*

Portitor Charon horrendus terribili squalore servat has aquas et flumina; cui plurima canities jacet inculta in mento; cui lumina stant flammæ, sordidus amictus nodo dependet ex humeris. Ipse subigit ratem conto, ministratque ei velis, et subvectat corpora ferrugineâ cymbâ, jam senior: sed cruda viridisque senectus est Des. Huc amnis turba effusa ruebat ad ripas; matres, atque viri, corporaque magnanimûm heroum defuncta vitâ, pueri, innuptæque puellæ, juvenesque impositi rogis ante ora parentum: tam multi quàm multa folia lapsa cadunt in silvis primo frigore autumnî, aut quàm multæ aves glomerantur ab ulta gurgite, ubi frigidus annus fugat trans pontum, et immittit eas apricis terris. Stabant orantes transmittere cursum primi, tendebantque manus amore ulterioris ripæ: sed tristis navita nunc accipit hos, nunc illos, ast arcet alios longè summotos arenâ.

Portitor has horrendus aquas, et flumina servat
Terribili squalore Charon; cui plurima mento
Canities inculta jacet; stant lumina, flammæ:
Sordidus ex humeris nodo dependet amictus. 301
Ipse ratem conto subigit, velisque ministrat,
Et ferrugineâ subvectat corpora cymbâ,
Jam senior: sed cruda Deo viridisque senectus.
Huc omnis turba ad ripas effusa ruebat; 305
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum, pueri, innuptæque puellæ,

Impositique rogis juvenes ante ora parentum:
Quàm multa in silvis autumnî frigore primo
Lapsa cadunt folia; aut ad terram gurgite ab
alto 310
Quàm multæ glomerantur aves, ubi frigidus annus

Trans pontum fugat, et terris immittit apricis.
Stabant orantes, primi transmittere cursum,
Tendebantque manus ripæ ulterioris amore:
Navita sed tristis nunc hos, nunc accipit illos, 315
Ast alios longè summotos arcet arenâ.

TRANSLATION.

frightful Slovenliness; on whose Chin a Load of grey Hairs uncombed and neglected lies; his Eyes all Flame stand glaring: His Vestment hangs from his Shoulders by a Knot with Filth overgrown. Himself works the Barge with a Pole, and supplies it with Sails, and wafts over the Bodies in his Iron-coloured Boat, now in Years: But the God is of fresh and green Old-age. Hither the whole Tribe of Ghosts in Swarms came pouring to the Banks, Matrons and Men, the Souls of magnanimous Heroes, who had gone through the Labours of Life, Boys and unmarried Maids, and young Men, who had been stretched on the Funeral pile before their Parents Eyes: As numerous as withered Leaves fall in the Woods with the first nipping Cold of Autumn; or as numerous as Birds flock to Land from the deep Ocean, when the chilling Year drives them beyond Sea, and sends to sunny Climes. They stood praying to cross the Flood the first, and were stretching forth their Hands with fond Desire to gain the farther Bank: But the sullen Boatman admits sometimes these, sometimes those, whilst others, to a great Distance removed, he debars from the Banks.

NOTES.

*Cecytus, nam'd of Lamentation loud
Heard on the rueful Stream; fierce Phlegethon,
Whose Waves of torrent Fire inflame with
Rage.
Far off from these a slow and silent Stream,
Lethæ, the River of Oblivion, rolls*

*Her war'ry Labyrinth, whereof who drinks,
Forthwith his former State and Being forgets,
Forgets both Joy and Grief, Pleasure and
Pain. Par. Lost, B. II. 574.
316. Ast alios, &c. Namely those whose
Bodies remained without Burial.*

Æneas (miratus enim, motusque tumultu)
Dic, ait, ô Virgo, quid vult concursus ad am-
nem?

Quidve petunt animæ? vel quo discrimine ripas
Hæ linquunt, illæ remis vada livida verrunt?

Olli sic breviter fata est longæva sacerdos, 321

Anchisæ generate, Deum certissima proles,

Cocyti stagna alta vides, Stygiamque paludem,

Dî cujus jurare timent, et fallere numen.

Hæc omnis, quam cernis, inops, inhumataque
turba est; 325

Portitor ille, Charon; hi, quos vehit unda, sep-
pulti.

Nec ripas datur horrendas, nec rauca fluenta

Transportare prius, quàm sedibus ossa quierunt.

Centum errant annos, volitantque hæc litora cir-
cum:

Tum demum admissi, stagna exoptata revisunt.

TRANSLATION.

Æneas (for he stood amazed, and much moved with the Tumult) thus speaks:
O Virgin, say what means that Flocking to the River? What do the Ghosts
desire? Or by what *Laues* of Distinction must these recede from the Banks,
while those sweep with Oars the livid Flood. To him the aged Priestess thus
replied: Son of Anchises, undoubted Offspring of the Gods; you see the deep
Pools of Cocytus, and the Stygian Lake, by whose Divinity the Gods dread to
swear and violate *their Oath*. All that Croud, which you see, is naked and
unburied; the Ferryman is Charon; these whom the Stream carries are interred;
Nor is it permitted to transport them over the horrid Banks, and hoarse re-
founding Waves, till their Bones are quietly lodged in Urns. They wander an
hundred Years, and flutter about these Shores: Then at length admitted, they
visit the wished for Lakes.

NOTES.

321. *Longæva sacerdos*. Servius tells us, that *Apollô*, out of his great Affection to the *Sibyl*, promised to grant her any Favour she should ask. Upon which she took up a Handful of Sand, and asked to have her Life prolonged to a Length of Years equal to the Number of Grains that Mass of Sand contained. This Request she obtained, on Condition however, that she should quit the Island of *Erythraea*, where she then lived, and repair to *Cæra*, there to spend the Remainder of her Days. He adds, that she lived there so long, till she suffered the utmost Decay of Nature, and retained nothing at last but the Voice. *David* makes her say of herself, that she had already lived seven Generations:

Vet. II.

— nam jam mibi secula septem

Æta vides, —

324. *Dî cujus jurare*, &c. This River was held in such high Veneration by the Gods above, that they used to swear by its Divinity, and, if they violated that sacred Oath, were deprived of their Divinity, and excluded from *Nectar* and *Ambrosia*, for nine Years say some, for an hundred Years say others. The Reason assigned for their conferring this Honour on *Styx* is, that her Offspring, *Piercy*, *Strenge*, &c. had given the Gods signal Assistance against the *Titans*.

325. *Inops, inhumataque est*. Servius explains this to mean that they neither had a real or imaginary Sepulchre. *Inops*, says he, is

T

fr

Satus Anchisæ constitit, et
 pressit vestigia, putans multa,
 animoque miseratus eorum iniquam
 sortem. Ibi cernit mæstos,
 et carentes bonæ mortis, Leucaspim,
 et Orontem ductorem Lyciæ
 Lyciæ sortis: quos, simul æquos
 à Trojâ per ventos æquora, Auster
 obruit, aquâ involvens navemque viro-
 que. Ecce gubernator Palinurus agebat sese:
 qui nuper in Lybico cursu, dum
 servat sidera, exciderat puppi,
 excidit in mediis undis. Ubi Æneas
 vis comitis hunc mœstum
 in mœstâ uolâ, prior alloquitur
 eum sit: O Palinure, quis Deorum
 eripuit te nobis, merisque
 sub medio æquore? Dic age.
 Namque Apollo haud ante repertus
 mihi fallax, hoc uno responso
 deusis animum, qui canebat
 te fore incolumem pente, venturumque
 ad A. finis fines: en hæc est fides
 promissa?

Ille autem respondit: Dux
 Anchisiade, neque cortina Phœbi
 sefellit te, nec Deus æquore mer-
 sit me: namque præcipiti traxi
 mecum gubernaculum forte
 revulsam multâ;

Constitit Anchisæ satus, et vestigia preffit, 331
 Multa putans, fortemque animo miseratus iniquam.

Cernit ibi mæstos, et mortis honore carentes,
 Leucaspim, et Lyciæ ductorem classis Orontem:
 Quos, simul à Trojâ ventosa per æquora vectos,
 Obruit Auster, aquâ involvens navemque viro-
 que. 336

Ecce gubernator sese Palinurus agebat:
 Qui Lybico nuper cursu, dum sidera servat,
 Exciderat puppi, mediis effusus in undis. 339
 Hunc, ubi vix multâ mœstum cognovit in umbrâ,

Sic prior alloquitur: Quis te, Palinure, Deorum
 Eripuit nobis, medioque sub æquore merisit?

Dic age. Namque, mihi fallax haud ante repertus,
 Hoc uno responso animum delusit Apollo: 344
 Qui fore te ponto incolumem, sineque canebat
 Venturum Aufonios: en hæc promissa fides est?

Ille autem: Neque te Phœbi cortina sefellit,
 Dux Anchisiade, nec me Deus æquore merisit:
 Namque gubernaculum multâ vi forte revulsum, 349

TRANSLATION.

The Offspring of Anchises paused and repressed his Steps, deep musing, and pitying from his Soul their unkind Lot. There he spies Leucaspis, and Orontes, the Commanders of the Lycian Fleet, mournful, and bereaved of the Honours of the Dead: Whom, as they sailed from Troy, over the stormy Seas, the Southwind sunk together, whelming both Ship and Crew in the Waves. Lo the Pilot Palinurus slow advanced: Who lately in his Libyan Voyage, while he was observing the Stars, had dropped from the Stern, plunged in the midst of the Waves. When with much ado, by Reason of the thick Shade, Æneas knew him in this mournful Mood, he thus first accosts him: What God, O Palinurus, snatched you from us, and overwhelmed in the middle of the Ocean? Come tell me. For Apollo, whom I never before found false, in this one Response deceived my Mind; declaring that you should be safe on the Sea, and arrive at the Ausonian Coasts? Is this the Amount of his plighted Faith?

But he answers: Neither the Oracle of Phœbus beguiled you, Prince of Anchises's Line, nor a God plunged me in the Sea: For falling headlong I drew along with me the Helm, which I chanced with great Violence to tear away,

NOTES.

sine terra or humatione, for optis terra. A French Expolitor, without so much Refining, understands, by *inopitatus*, the Poor, who were not able to pay their fare.

338. *Lybi o cursu*. Sailing from Africa first to Sicily, and thence to Italy; for it was not in the *Libyæ* but the *Tyrrhene* Sea that he perished.

Cui datus hærebam custos, cursusque regebam,
Præcipitans traxi mecum. Maria aspera juro,
Non ullum pro me tantum cepisse timorem,
Quàm tua ne, spoliata armis, excussa magistro,
Deficeret tantis navis surgentibus undis. 354

Tres Notus hibernas immensa per æquora noctes
Vexit me violentus aquâ: vix lumine quarto
Prospexi Italiam, summâ sublimis ab undâ.

Paulatim adnabam terræ; jam tuta tenebam,
Ni gens crudelis madidâ cum veste gravatum,
Prensantemque uncis manibus capita aspera
montis, 360

Ferro invasisset, prædamque ignara putasset.
Nunc me fluctus habet, versantque in litore
venti.

Quòd te per cœli jucundum lumen, et auras,
Per genitorem oro, per spes surgentis Iulii; 364
Eripe me his, invicte, malis: aut tu mihi terram
Injice, (namque potes) portusque require Veli-
nos.

At tu, si qua via est, si quam tibi Diva creatrix
Ostendit (neque enim, credo, sine numine Divûm
Flumina tanta paras, Stygiamque innare palu-
dem)

cui datus custos hærebam, rege-
bamque cursus. Juro per aspera
maria, me non cepisse ullum tan-
tum timorem pro me, quam ne
tua navis spoliata armis, ex-
cussa magistro, deficeret, tantis
undis surgentibus. Violentus No-
tus aquâ vexit me tres hibernas
noctes per immersa æquora: vix
lumine quarto prospexi Italiam,
sublimis ab summâ undâ. Pau-
latim adnabam terræ; et jam
tenebam tuta, ni crudelis gens
ferro invasisset me gravatum
cum madidâ veste, uncisque ma-
nibus prensantem aspera capita
montis, ignaraque putasset me
esse prædam. Nunc fluctus hæ-
bet me, venti que versant me in
litore. Quæro te per jucundum
lumen aut et auras, per geni-
torem, per spes surgentis Iulii,
eripe me his malis. O invicte:
aut tu injice mihi terram (nam-
que potes) aut utere portus Veli-
nos. At, si qua via est, si
quam Diva creatrix ostendit tibi
(neque enim, credo, paras in-
nare tanta flumina Stygiamque
paludem, sine numine Divûm)

TRANSLATION.

as I clung to it, and steered our Course, being assigned the Guardian of the Ship. By the rough Seas I swear, that any Fear I had was not so much for myself, as lest your Ship, spoiled of her Rudder, dispossessed of her Pilot, should sink while such high Billows were rising. The South-wind drove me violently on the Water over the spacious Sea, three rough wintery Nights: On the fourth Day I descried Italy from the high Ridge of a Wave whereon I was raised aloft. I was swim-
ming gradually towards Land, and now got out of Danger, had not a cruel People fallen upon me with the Sword, incumbered with my wet Garment, and grasping with crooked Hands the ragged Tops of a Mountain, and ignorantly taken me for a rich Prey. Now the Waves possess me, and the Winds toss me on the Shore. But by the pleasant Light of Heaven, and by the vital Air, by him who gave you Birth, by your Hope of rising Iulus, I thee implore, invincible Leader, release me from these Woes: Either throw on me some Earth (for it is in your Power) and seek out the Velin Port; or, if there be any Means to bring it about, if your Goddess-Mother shews you any (for it is not, I pre-
sume, without the Will of the Gods you attempt to cross such mighty Rivers

NOTES.

353. *Spoliata armis.* Arma signifies the whole Tackle and Accoutrements that belong to a Ship, whether for Use, Steerage, Defence, or Ornament.

*tu da dextram mihi misero, et
tolle me tecum per undas, ut sal-
tem quiescam placidis sibus in
morte.*

*Fatus erat talia, cum vates
cepit talia: ô Palinure, unde
est tibi hoc tam dira cupido?
tunc inhumatus aquis Stygias
aquas amnemque severam Eu-
menidum? injussu e adibus ri-
pam alteram? sperare fa-
ta Deum? fletu precando: sed
memor cape mea dicta solatia
tui duri casus. Nam finitimi
acti celestibus prodigiis longè
latèque stabunt: tua esset per ur-
bes; et statuent tumuli mei, et
mutent silentia nocturno ulu: lo-
cusque æternum habebit nomen
Palinuri. His dictis cor ejus
sunt emissa, dolor ut parumper
est pulsus tristi corde: gaudet
eo nomine terræ.*

*Ergo per se ipse inceptum iter,
precepitque ut flando. Quos us
navita jam inde ab Stygia un-
da prospexit ut per tacitum ne-
mus, advertere e gremium ripæ;
sic prior aggreditur eos dictis,
atque ultro in respicit.*

Da dextram misero, et tecum me tolle per un-
das; 370

Sedibus ut saltem placidis in morte quiescam.

Talia fatus erat, cepit cum talia vates:

Unde hæc, ô Palinure, tibi tam dira cupido?

Tu Stygias inhumatus aquas, amnemque seve-
rum 374

Eumenidum aspicias? ripamve injussu adibus?

Desine fata Deum flecti sperare precando:

Sed cape dicta memor duri solatia casus.

Nam tua finitimi, longèque latèque per urbes

Prodigiis acti celestibus, cœta stabunt;

Lt statuent tumulum, et tumulo solennia mit-
tent:

Æternumque locus Palinuri nomen habebit. 381

His dictis curæ emotæ, pulsusque parumper

Corde dolor tristi: gaudet cognomine terræ.

Ergo iter inceptum peragunt, fluvioque pro-
pinquant. 384

Navita quos, jam inde ut Stygia prospexit ab
undâ

Per tacitum nemus ire, pedemque advertere ripæ;

Sic prior aggreditur dictis, atque increpat ultro:

TRANSLATION.

and the Stygian Lake) lend your Hand to an unhappy Wretch, and bear me with you over the Waves, that in Death at least I may rest in peaceful Seats.

Thus he spake, when thus the Prophetess began: Whence, O Palinurus, rises in thee this so impious a Desire? Shall you unburied see the Stygian Floods, and the grim River of the Furies, or reach the Bank against the Command of Heaven? Cease to hope that the Decrees of the Gods are to be altered by Prayers: But mindful take these Predictions as the Solace of your hard Fate. For the neighbouring People, compelled by portentous Plagues from Heaven, shall thro' their several Cities far and wide offer Attonement to thy Ashes, erect to thee a Tomb, and stated anniversary Offerings on that Tomb present: And the Place shall retain the Name of Palinurus for ever. By these Words his Cares were removed, and Grief a while banished from his disconsolate Heart: He joys in the Land that is to bear his Name.

They therefore accomplish their begun Journey, and approach to the River: Whom when the Boatman soon from the Scygian Wave beheld, as they were advancing through the silent Grove, and moving forward to the Bank, thus he first accosts them in these Words, and chides them unprovoked: Whoever thou art,

NOTES.

371. *Sedibus placidis.* Palinurus's Life had been full of Labour and Toil, and therefore there is a particular Emphasis in his begging to Rest now at least in the Regions of the Dead.

Quisquis es, armatus qui nostra ad flumina tendis,

Fare age, quid venias; jam istinc et comprime gressum.

Umbrarum hic locus est, Somni, Noctisque soporæ : 390

Corpora viva nefas Stygiâ vectare carinâ.

Nec verò Alciden me sum lætatus euntem

Accepisse lacu, nec Thesea, Pirithoumque ;

Dīs quanquam geniti, atque invicti viribus essent. 394

Tartareum ille manu custodem in vincla petivit ;

Ipsius à folio Regis traxitque trementem :

Hi dominam Ditis thalamo deducere adorti.

Quæ contra breviter fata est Amphrysia vates :

Nullæ hic insidiæ tales ; (absiste moveri)

Nec vim tela ferunt : licet ingens janitor antro

Æternum latrans exsangues terreat umbras ; 401

Castâ licet patrui servet Proserpina limen.

quisquis es, qui tendis ad nostra flumina armatus, fare age, ob quid venias : et jam istinc comprime gressum. Hic est locus Umbrarum, Somni, Noctisque soporæ : nefas est vectare viva corpora in Stygiâ carinâ. Nec verò sum lætatus me lacu accepisse Alciden huc euntem, nec Thesea, Pirithoumque, quantum essent geniti Dīs, atque invicti viribus. Ille manu petivit Tartareum custodem in vincla, traxitque eum trementem à folio ipsius Regis : hi adorti sunt deducere dominam thalamo Ditis.

Contra quæ Amphrysia vates breviter fata est : nullæ tales insidiæ sunt hic, absiste moveri : nec tela nostra ferunt vim : per nos licet ut ingens janitor æternum latrans antro terreat exsangues umbras ; licet ut Proserpina castâ servet limen patrui.

TRANSLATION.

who advances armed to our Rivers, say quick for what End you come ; and from that very Spot advance not one Step farther. This is the Region of Ghosts, of Sleep and drowsy Night : To walt over the Bodies of the Living in my Stygian Boat is not permitted. Nor indeed was it Joy to me that I received Alcides on the Lake when he came *hither*, nor that I received Theseus and Pirithous ; though they were the Offspring of the Gods, and invincible in Might. The one with *audacious* Hand clapped in Chains the Keeper of Tartarus, and dragged him trembling from the Throne even of our King : The others attempted to carry off our Queen from Pluto's Bed-chamber.

In answer to which the Amphrysiàn Prophetess *thus* spoke : No such Plots are here, be not disturbed, nor do these Weapons bring Violence : For us the huge Porter may *unmolested* bay in his Den for ever to the Terror of the incorporeal Shades ; Proserpine inviolate in her Chastity may for ever remain in her Uncle's

NOTES.

392. *Nec sum lætatus.* The Fable says, that, when *Hercules* descended to the infernal Regions, *Charon* was terrified at the Sight of him, and forthwith admitted him into his Boat. For which Piece of Rashness he was bound in Chains by *Pluto* for a whole Year.

394. *Dīs quamquam geniti.* *Hercules* was the Son of *Jupiter* ; *Theseus* fabled to be the Offspring of *Aristæus* ; and *Homer* makes *Pirithous* the Son of *Jupiter* and *Dia* the Wife of *Ion*.

395. *Tartareum custodem.* The Dog *Cerberus* had been destroyed by *Hercules* from the very

Throne of *Pluto*, whither he had fled for Shelter.

398. *Amphrysia vates.* That is, the Priestess or Prophetess of *Apollo*, who is called *Passor* *ab Amphryso*, from *Amphrysus*, a River in *Thessaly*, near which he had kept the Flocks of *Admetus*, when banished by *Jupiter* from Heaven for ruttng to Death the *Cyclops*, the Forgers of *Jupiter's* Thunderbolts.

402. *Patrui.* *Pluto* was both the Husband and Uncle of *Proserpine* ; for she was the Daughter of *Ceres*, and *Jupiter* the Brother of *Pluto*.

Troius Æneas, insignis pietate
et armis, descendit ad genitorem,
ad imas umbras Erebi. Si nul-
la imago tantæ pietatis movet
te, at agnoscas hunc ramum
(aperit ramum qui latebat sub
veste.) Tum corda Charontis
residunt ex tumidâ irâ. Nec
plura bis sunt dicta. Ille, ad-
mirans venerabile donum fatalis
virgæ, visum longo tempore post,
advertit cærealeam puppim, propin-
quæque ripæ. Inde deturbat
alias animas, quæ sedebant per
longa juga, laxatque foros: si-
mul accipit ingentem Ænean
alveo. Sutilis cymba gemuit sub
pondere, et rimosa accepit mul-
tam paludem. Tandem exponit
vatemque virumque incolumes
trans fluvium in informi limo,
glauçaque ulvâ. Ingens Cerbe-
rus personat hæc regna trifauci
latratu, recubans immanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle soporatam, et medicatis frugibus offam
pandens tria guttura rabida fame,

Troius Æneas, pietate insignis et armis,
Ad genitorem imas Erebi descendit ad umbras.
Si te nulla movet tantæ pietatis imago, 405
At ramum hunc (aperit ramum qui veste late-
bat)

Agnoscas. Tumidâ ex irâ tum corda residunt.
Nec plura his. Ille admirans venerabile donum
Fatalis virgæ, longo post tempore visum, 409
Cærealeam advertit puppim, ripæque propinquat.
Inde alias animas, quæ per juga longa sedebant,
Deturbat, laxatque foros: simul accipit alveo
Ingentem Ænean. Gemuit sub pondere cymba
Sutilis, et multam accepit rimosa paludem.
Tandem trans fluvium incolumes, vatemque
virumque, 415

Informi limo, glauçaque exponit in ulvâ.
Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle soporatam, et medicatis frugibus offam 420
Objicit. Ille, fame rabida tria guttura pandens,

TRANSLATION.

Palace. Trojan Æneas, illustrious for Piety and Arms, descends to the deep
Shades of Erebus to visit his Sire. If the Image of such shining Piety make no
Impression on you, own a *Regard* at least to this Branch (at the same time she
shews the Branch that was concealed under her Robe.) Then his Heart from
swelling Rage is stilled; nor passed more Words than these. He with Wonder
gazing on the awful Present of the fatal Branch, seen after a long Time *inter-
vening*, turns towards them his leaden-coloured Barge, and approaches to the
Bank. Thence he dislodges the other Souls that sat on the long Benches, and
clears the Hatches: At the same time receives into his Bottom the weighty Æ-
neas. The frail patched Vessel groaned under the Weight, and being leaky
took in Plenty of *Water* from the Lake. At length he lands the Hero and the
Prophets safe on the other Side of the River, on the foul slimy Strand and sea-
green Weed. Huge Cerberus with barking from his triple Jaws howls through
these Realms, stretched at his enormous Length in a Den that fronts the Gate.
To whom the Prophets, seeing his Neck now *begin* to bristle with horrid Snakes,
flings a soporific Cake of Honey and medicated Grain. He in the mad Rage of
Hunger opening his three Mouths snatches the offered *Morsel*, and spread on

NOTES.

409. *Fatalis virgæ.* The Rod or Bough
that was the Pledge or Signal of Fate, that
showed the Person authorized licensed by Hea-
ven to be admitted to the infernal Region.

414. *Sutilis.* As Leathern-boats were fit
in use, some take the Word *sutilis* in that

Sense; but *Servius* explains it in the Sense we
have given.

420. *Medicatis frugibus.* Signifies either
Poppy seeds, or other soporificous Ingredients
made up with Honey.

Corripit objectam, atque immania terga resolvit
Fusus humi, totoque ingens extenditur antro.
Occupat Æneas aditum, custode sepulto,
Evaditque celer ripam irremeabilis undæ. 425

Continuò auditæ voces, vagitus et ingens,
Infantumque animæ flentes in limine primo:
Quos dulcis vitæ exfortes, et ab ubere raptos,
Abstulit atra dies, et funere merfit acerbò.

Hos juxta, falso damnati crimine mortis. 430

corripit eam objectam, atque fusus humi, resolvit immania terga, extenditurque ingens toto antro. Æneas occupat aditum, custode somno sepulto, celerique evadit ripam irremeabilis undæ.

Continuò voces sunt auditæ, et ingens vagitus, animæque infan- tum flentes in primo limine: quos exfortes dulcis vitæ, et raptos ab ubere, atra dies abstulit, et mer- fit acerbò funere.

Juxta hos sunt damnati mor- tis falso crimine.

TRANSLATION.

the Ground relaxes his monstrous Limbs, and is extended at vast Length over all the Cave. Æneas, now that the Keeper of Hell is buried in Sleep, seizes the Passage, and swift overpasses the Bank of that Flood, whence there is no Return.

Forthwith are heard Voices, loud Wailings, and weeping Ghosts of Infants in the first Opening of the Gate: Whom, bereaved of sweet Life out of the Course of Nature, and snatched from the Breast, a black unjoyous Day cut off, and buried in an untimely Grave.

Next to those, are such as had been condemned to Death by false Accusations.

NOTES.

427. *Infantum, &c.* The Wailings of those Infant-ghosts, considered only in a poetical Light, are very properly disposed of in the Entrance to Pluto's Kingdom, as they cast a melancholy Gloom over the Scene, and excite such tender Passions in the Mind of the Reader as prepare him for relishing the Beauties of so grave and solemn a Representation. But some Critics, not content with considering Virgil as a Poet, whose Province it is to represent Objects not merely as they are in Nature, but as they are most apt to strike the Imagination, arraign him on the Head of his Divinity, and are shocked at his placing Infants, who had never sinned, in this State of Suffering. But I see not why those Cries and Lamentations should be so shocking, since, for what appears, they are nothing but the Language of the tender Infant-state, and the natural Expressions of their Discontent for being snatched away from the Breast by a violent untimely Death. As for the Notion of their suffering what is called positive Punishment, I see no Warrent it has from the Poet; unless it is from what *Amphiter* says to *Æneas* in general, that all underwent purgatorial Punishment before they were admitted into *Elysium*: *Quisque suos patitur mores, inde per Elysium mittitur*. But those Punishments he tells us were proportioned to every one's Stains and Pollutions — *Atque panduntur omnes, ut singulis ad castitatem*

sub gurgite vasto infectum eluitur scelus, aut exuritur igni: Whence he leaves us to infer, that, if the Souls of Infants had any Share in those painful Purgatories, it could be but very gentle, as their Stains were so slight and superficial. After all, though this Representation were much more unreasonable than it appears to be, Virgil would no more be accountable for it, than a Poet of any other Nation or Persuasion, for delivering the Doctrines or Opinions of any particular Sect such as he found them.

430. *Falso damnati crimine mortis*. Here again our Critics are scandalized to find, that Virgil has given a Place, among other Sufferers, in his Purgatory, to Persons unjustly condemned, and whose Innocence had been oppressed by Calumny. An ingenious modern Author, *Warburton*, in his *Divine Legation of Moses*, V. I. in particular, labors upon this as the most perplexing Difficulty in the whole *Æneis*; and I suppose he found none more difficult to be reconciled to his Scheme, which would make this whole Epistle an allegorical Representation of the *Ægyptian Mysteries*. But for my Part I see nothing in this either so shocking or perplexing, but that it may easily be explained on the Principles of that Philosophy which is here denoted; and, if none were to be admitted into *Elysium* till they had undergone purgatorial Punishment, then why not these as well as others? It

Nec verò hæ fides sunt datæ sine forte, sine iudice. Quæſitor Minos movet urnam: ille vocatque concilium ſilentum, diſcitque vias et crimina.

Deinde mœſti, qui inſontes peperere lethum ſibi ſuâ manu, perſique lucem projicere animas, tenent proxima loca. Quàm vellent nunc perſerre et pauperiem et duros labores in alto æthere! Fata obſtant, inamabiliſque palus alligat eos triſti undâ, et Styx novies interfuſa coeret eos.

Nec procul hinc monſtrantur fuſi in omnem partem lugentes campi: ſic dicunt illos nomine. Hic ſecreti calles celant, et myrtea ſilva circum tegit eos, quos durus amor peredit crudeli tabe; hos curæ non relinquunt in morte ipſâ.

Nec verò hæ ſine forte datæ, ſine iudice, fedes. Quæſitor Minos urnam movet: ille ſilentum Conciliumque vocat, viasque et crimina diſcit.

Proxima deinde tenent mœſti loca, qui ſibi lethum

*Inſontes peperere manu, lucemque perofi 435
Projicere animas. Quàm vellent æthere in alto
Nunc et pauperiem et duros perſerre labores!
Fata obſtant, triſtiſque palus inamabilis undâ
Alligat, et novies Styx interfuſa coeret.*

Nec procul hinc partem fuſi monſtrantur in omnem

440

*Lugentes campi: ſic illos nomine dicunt.
Hic, quos durus amor crudeli tabe peredit,
Secreti celant calles, et myrtea circum
Silva tegit. Curæ non ipſâ in morte relinquunt.*

TRANSLATION.

Nor yet were thoſe Seats aſſigned them, without Deſtination and Appointment, nor without the Sentence of a Judge. Minos, as Inquiſitor, ſhakes the Urn: He ſummons the Council of the ſilent *Shades*, and examines their Lives and Crimes.

The next Apartments in order *thoſe mournful Bands* poſſeſs, who, tho' free from Crimes *that deſerved Death*, procured Death to themſelves with their own Hands, and, ſick of the Light, threw away their Lives: How gladly would they now endure Poverty and painful Toils in the upper Regions! But Fate oppoſes, and the hateful Lake of *Acheron* imprifons them with its dreary Waves, and Styx, nine Times rolling between, confines them.

Not far from hence, extended on every ſide, are ſhewn the Fields of Mourning: For ſo they call thoſe *Fields* by Name. Here By-paths remote conceal, and Myrtle Graves cover thoſe around, whom unrelenting Love, with his cruel envenomed Darts, conſumed away. Their Cares leave them not in Death it-

N O T E S.

It is true they were innocent of the Crime for which they had been unjuſtly condemned to Death, but it follows ſo, that they were therefore quite faultleſs; to be ſure they had other Stains and criminal Poſſeſſions, and, till theſe were purged away, they could not have Acceſs to the *Elyſian Fields*, according to the Doctrine of the *Platonic Philoſophy*.

431. *Sine forte*. I take *forte* here with *Servius* for a Sentence, Appointment, or Deſtination; in the ſame Senſe as the Word is uſed *Æn. I. 178*.

Nec viſi imperium ſolagi, ſpernumque tridentem,

Sed modo forte datum.

431. *Movet*. As *Æneas* King of *Crete*, who

governed his People with great Juſtice, and was the Founder of wiſe Laws, hence ſeigned by the Poets to be the firſt Judge in Hell.

432. *Uram movet*. He ſhakes the Urn which contains every one's Sentence; that is, in other Words, he determines every one's Doom, and deſtines them to their proper Stations. It is an Alluſion to the Cuſtom of the *Greeks*, who uſed two Urns, into one or other of which the Judges threw in their *calculi fortes* or Suffrages, according as they were either for condemning or abſolving the Pannet.

So *Horac.* *Carm. II. 3. 26.*

Ornium

Proſue urra; ſerius, o ſui,

Serius, urra.

And

His Phædræ Procrinque locis, mœstamque Eri-
phylen 445

Crudelis nati monstrantem vulnera, cernit;
Evadnenque, et Pasiphaen: his Laodamia
It comes; et juvenis quondam, nunc femina,
Cæneus,

Rursus et in veterem fato revoluta figuram.
Inter quas Phœnissæ recens à vulnere Dido 450
Errabat silvâ in magnâ: quam Troïus heros,
Ut primum juxta stetit, agnovitque per umbram
Obscuram; qualem primo qui surgere mense
Aut videt aut vidisse putat per nubila lunam;
Demisit lacrymas, dulcique affatus amore est:
Infelix Dido! verus mihi nuncius ergo 456
Venerat extinctam, ferroque extrema secutam?

Æneas cernit Phædræ Procrinque in his locis, mœstamque Eriphylen monstrantem vulnera crudelis nati, Evadnenque, et Pasiphaen. Laodamia it comes his; et Cæneus, quondam juvenis, nunc femina, et rursus revoluta fato in veterem figuram. Inter quas Phœnissæ Dido, recens à vulnere, errabat in magnâ silvâ: juxta quam ut primum Troïus heros stetit, agnovitque eam per obscuram umbram; qualem qui aut videt aut putat se vidisse lunam surgere per nubila primo mense; demisit lacrymas, effatusque eam dulci amore: infelix Dido! ergo verus nuncius venerat mihi te esse extinctam ferro, secutamque extrema?

TRANSLATION.

Self. In these Apartments he sees Phædra and Procris, and disconsolate Eriphyle pointing to the Wounds she had received from her cruel Son, Evadne and Pasiphae: These Laodamia accompanies, and Cæneus, once a Man, now a Woman, and again by Fate transformed into his pristine Shape. Amongst whom Phœnician Dido, fresh from her Wound, was wandering in a spacious Grove: To whom, as soon as the Trojan Hero approached nigh, and discovered faintly through the Shades, in like Manner as one sees, or thinks he sees the Moon rising through the Clouds in the Beginning of her monthly Course; he dropped Tears, and addressed her in Love's sweet Accents: hapless Dido, was it then a true Report I had of your being dead, and that you had finished your own De-

N O T E S.

And Carm. III. l. 14.

Alqua lege necessitas
Sortitur insignes et imos:

Omne capax movet urna nomen.

445. Phædræ. Phædra was the Daughter of Minos, and Wife of Theseus. She fell in Love with her Step-son Hippolitus, but finding him obstinate to all her Sollicitations, she accused him to her Husband of having made an Attempt upon her Honour. Theseus, too hasty in believing her calumnious Report, put Hippolitus to Death; and Phædra no sooner heard the News, than she was flung with terrible Remorse, and hanged herself at last in Despair.

447. Procrinque. Procris was the Daughter of Erechtheus, King of Athens, and Wife of Cephalus. She lost her Life through foolish Jealousy of her Husband; for having watched him in the Woods, where he was wont to go a Hunting, she overheard him in the Heat of the Day sucking the cold Breeze, and still repeating to himself *aura venit*; by which she imagined he was calling upon his Mistress, and was so enraged

forth from her Place of Concealment, in order to make the Discovery, when Cephalus happened to see the Bushes move, and taking her for some Beast of Prey, slew her unwittingly with a Javelin.

445. Mœstamque Eriphylen. Eriphyle was the Wife of Amphiaræus, the Prophet of Argos. He, foreseeing that he would die, if he went to the Theban War against Eteocles, sought to conceal himself; but Eriphyle, bribed by Polynices, the Brother of Eteocles, with a Gold Necklace, discovered the Place, where her Husband lay concealed. Thus he was forced to the War, and there perished by an Earthquake, as he was fighting valiantly. The Son Alcmaeon revenged the Father's Death, by killing Eriphyle.

447. Evadnenque. The Wife of Capaneus, who threw herself on her Husband's Funeral-pile, and was consumed with him.

449. Pasiphaen. See the Note on V. 24.

448. Laodamia. The Wife of Priamus, the first of the Greeks who was killed in the

Heu fui causa funeris tibi! juro
 per sidera, per superos, et si est
 qua fides sub ima tellure, inui-
 tus cessi de tuo litore, ô regina.
 Sed jussu Deorum, quæ nunc cog-
 unt me ire per has umbras,
 per loca senta situ, profundam-
 que noctem, egere me suis impe-
 riis: nec quivi credere me ferre
 hunc tantum dolorem tibi meo
 discessu. Sis te gradum, neque
 subtrahere te nostro aspectu. Quem
 fugis? hoc est extremum tempus
 quod alloquar te permissus fato.
 Æneas lenibat ejus animum ar-
 dentem et tuentem torva talibus
 dictis, ciebatque lacrymas. Il-
 la, aversa, tenebat oculos fixos
 filo: nec magis movetur quoad
 ultimum incepto sermone, quam
 si stet dura filex aut Marpesia
 cautis. Tandem proripuit sese,
 atque inimica fugit in umbrifer-
 um nemus: ubi pristinus conjux
 Sichæus respondet illi curis, æ-
 quatque ejus amorem. Nec mi-
 nus Æneas, percussus iniquo ca-
 su, prosequitur eam longè lacry-
 mans, et miseratur eam eun-
 tem.

Funeris heu tibi causa fui! per sidera juro,
 Per Superos, et si qua fides tellure sub imâ est;
 Invitus, Regina, tuo de litore cessi. 460
 Sed me jussa Deum, quæ nunc has ire per um-
 bras,

Per loca senta situ cogunt, noctemque profun-
 dam,

Imperiis egere suis: nec credere quivi,
 Hunc tantum tibi me discessu ferre dolorem.
 Sis te gradum, teque aspectu ne subtrahere nostro,
 Quem fugis? extremum fato quod te alloquor,
 hoc est. 466

Talibus Æneas ardentem et torva tuentem
 Lenibat dictis animum, lacrymasque ciebat.
 Illa solo fixos oculos aversa tenebat; 469

Nec magis incepto vultum sermone movetur,
 Quàm si dura filex, aut stet Marpesia cautes.
 Tandem corripuit sese, atque inimica refugit
 In nemus umbriferum; conjux ubi pristinus illi
 Respondet curis, æquatque Sichæus amorem.
 Nec minus Æneas, casu percussus iniquo, 475
 Prosequitur lacrymans longè, et miseratur eun-
 tem.

TRANSLATION.

fliny by the Sword? Was I, alas! the Cause of your Death? I swear by the Stars, by the Powers above, and if there be any Faith under the deep Earth, against my Will, O Queen, I parted from thy Coast. But the Mandates of the Gods, which now compel me to travel through these Shades, through noisome dreary Regions, and profound Night, drove me from you by their Authority: Nor could I believe that I should involve you in such deep Anguish by my Departure. Stay your Career, and withdraw thee not from my Sight. Whom dost thou fly? This is the last Time Fate allows me to have Intercourse with you. With these Words Æneas sought to sooth her Soul inflamed, and eying him with stern Regard, and provoked his Tears to flow. She, loathing the Sight of him, held her Eyes fixed on the Ground; nor alters her Looks one jot more by the Conversation he had begun, than if she were fixed immoveable like a stubborn Flint, or Rock of Parian Marble. At length she flung away, and in Detestation fled into a shady Grove; where Sichæus her first Lord answers her with correspondent amorous Cares, and returns her Love for Love. Æneas, nevertheless, in deep Commotion for her disastrous Fate, with weeping Eyes pursues her far, and melts with Pity towards her as she goes from him.

NOTES.

jan War. When she got the sad News of her Husband's Death, nothing would satisfy her but to have a sight of his Ghost, and, the Gods ha-
 ving granted her Desire, she breathed out her Soul in fond Embraces of the Phantom.
 471. *Marpesia cautes*. A Rock of Parian Marble.

Inde datum molitur iter : jamque arva tenebant

Ultima, quæ bello clari secreta frequentant.
Hic illi occurrit Tydeus, hic inclytus armis
Parthenopæus, et Adraſti pallentis imago. 480
Hic multum fleti ad Superos, belloque caduci
Dardanidæ : quos ille omnes longo ordine cernens,

Ingemuit ; Glaucumque, Medontaque, Therſilochumque,

Tres Antenoridas, Cererique ſacrum Polybœten,
Idæumque, etiam curruſ, etiam arma tenentem. 485

Circumſtant animæ dextrâ lævâque frequentes.

Nec vidiffè ſemel ſatis eſt : juvat uſque morari,
Et conferre gradum, et veniendi poſcere cauſas.
At Danaûm proceres, Agamemnoniæque phalanges

Ut videre virum, fulgentiaque arma per umbras ;

TRANSLATION.

Hence he holds on his deſtined Way : And now they were got to the laſt Fields, which by themſelves apart renowned Warriors frequent. Here Tydeus appears to him, here Parthenopæus illuſtrious in Arms, and the Ghoſt of pale Adraſtus. Here thoſe Trojans, who had died in the Field of Battle, much lamented in the upper World : Whom when he beheld all together in a numerous Body, he inly groaned ; particularly when he ſaw Glaucus, Medon, Therſilochus, the three Sons of Antenor, and Polybœtes conſecrated to Ceres, and Idæus ſtill handling his Chariot, ſtill his Armour. The Ghoſts in Crouds around him ſtand on Right and Left. Nor are they ſatiſfied with ſeeing him once : They are fond to detain him longer and longer, come into cloſe Conference with him, and learn the Reaſons of his Coming. But ſo ſoon as the Grecian Chiefs and Agamemnon's Battalions ſaw the Hero, and his Arms gleaming through the Shades, they quaked

NOTES.

Marble, from *Marpeſus*, a Mountain in the Iſland of *Paros*, one of the *Cyclades*, famed for its white Marble.

479. *Tydeus*, &c. Here are mentioned ſome of the Leaders in the *Theban War*, which was fought about thirty Years before that of *Troy*. *Tydeus* was the Father of the famous *Diomedes*, and was killed by *Menaliſſus* the *Theban*, at the Siege of *Thebes*.

480. *Parthenopæus*. The Son of *Meleager* and *Atalanta* ; he went to the *Theban War*, when very young, and is ſaid to have died at the Siege of *Troy*.

480. *Adraſti*. Adraſtus was Father-in-Law

Inde molitur datum iter : jamque tenebat ultima arva, quæ secreta viri clari bello frequentant. Hic Tydeus, hic Parthenopæus inclytus armis, et imago pallentis Adraſti occurrit illi. Hic Dardanidæ multum fleti ad ſuperos, caducique bello : quas omnes ille cernens longo ordine ingemuit ; Glaucumque, Medontaque, Therſilochumque, tres Antenoridas, Polybœtenque ſacrum Cereris, Idæumque etiam tenentem curruſ, etiam arma. Animæ circumſtant frequentes dextrâ lævâque. Nec eſt ſatis iis vidiffè eum ſemel : juvat uſque morari eum, et conferre gradum unâ, et poſcere cauſas veniendi. At proceres Danaûm, Agamemnoniæque phalanges, ut videre virum, fulgentiaque arma per umbras,

to *Tydeus* and *Polynices*, who, having loſt a numerous Army, was forced to raiſe the Siege of *Thebes*, and fly back into his own Country. In Alluſion to this, his Ghoſt is called *pale*, Pale neſs being the Companion of Flight and Fear.

483. *Glaucumque*. Glaucus was the Son of *Hippolobus*, and Grandſon of the famous *Bellerophon*. He, with *Sarpedon*, commanded the *Lycians*, in the War of *Troy*.

484. *Tres Antenoridas*. Whoſe Names are recorded by *Homer*, ll. XI. 59. *Polybus*, *Antenor*, and *Antenor*.

485. *Idæumque*. Idæus was *Priam's* Charioteer, ll. XXIV. 470.

cæperunt trepidare ingenti metu; pars caput vertere terga, ceu quondam petivere rates; pars tollere exiguum vocem; inceptus clamor frustratur hiantes.

Atque hic vidit Deiphobum Priamiden laniatum toto corpore, et crudeliter laceratum quoad ora, ora, ambasque manus, temporaque populata auribus raptis, et nares truncas inhonesto vulnere. Adde vix agnovit eum pavitantem, et tegentem dira supplicia; et ultro compellat eum notis vocibus: Deiphobe armipotens, genus ab alto sanguine Teucri, quis cepavit de te sumere tam crueles poenas? cui licuit sumere tantum supplicii de te? Fama tunc mihi, te, supprema nocte Trojæ, fessum a vasta cæde Pelasgorum, procubuisse super acervum confusæ stragis. Tunc egomet constitui inanem tumulum tibi in Rhæteo litore, et ter vocavi tuos Manes magna voce. Tuum nomen et tua arma servant locum. Nequius conspiciere te, amice, et deident, ponere te sepultum patriâ terrâ.

Ingenti trepidare metu; pars vertere terga, 497
Ceu quondam petiere rates; pars tollere vocem
Exiguam; inceptus clamor frustratur hiantes.

Atque hic Priamiden laniatum corpore toto
Deiphobum vidit, lacerum crudeliter ora, 495
Ora manusque ambas, populataque tempora rap-
tis

Auribus, et truncas inhonesto vulnere nares.
Vix adeo agnovit pavitantem, et dira tegentem
Supplicia; et notis compellat vocibus ultro:
Deiphobe armipotens, genus alto à sanguine
Teucri, 500

Quis tam crudeles optavit sumere poenas?
Cui tantum de te licuit? mihi fama supremâ
Nocte tulit, fessum vastâ te cæde Pelasgum
Procubuisse super confusæ stragis acervum.
Tunc egomet tumulum Rhæteo in litore inanem
Constitui, et magnâ Manes tui voce vocavi. 506
Nomen et arma locum servant. Te, amice,
nequius

Conspicere, et patriâ decedens ponere terrâ.

TRANSLATION.

with huge Dismay. Some turned their Backs, as when they fled once to their Ships; some raise their tender Voices; the Scream just begun dies in their gasping Throats.

And here he spies Deiphobus, the Son of Priam, mangled in every Limb, his Face all cruelly torn, his Face and both his Hands, his Temples slashed, his Ears cropped, and his Nostrils slit with a hideously deformed Wound. Thus he hardly knew him quaking for fear of being discovered, and seeking to hide his ghastly Scars; and thus he first accosts him with well-known Accents: Deiphobus, great in Arms, sprung from Teucer's noble Blood, who could chuse to inflict on you such Cruelties? Or who was allowed such Power over you? To me, in that last Night, a Report was brought that you, tired with the vast Slaughter of the Greeks, had fallen at last on a Heap of mingled Carcasses. Then, with my own Hands, I raised to you an empty Tomb on the Rhætean Shore, and thrice with loud Voice I invoked your Manes. Your Name and Arms possess the Place Your Body, my Friend, I could not find, and, at my Departure, deposit in thy native Land.

N O T E S.

494. Laniatum corpore toto Deiphobum. Deiphobus was the Son of Priam, and married Helen after Paris's Death. What the Poet here says of his Body being thus cruelly mangled is agreeable to what we read in *Dionysius Cretensis*, Lib. V. *Menelaus Deiphobum, quem post Alexandri interitum, Helena matrimonium intercessit, supra docuimus, excelsis primo auribus, brachij*

que abiat, dein roribus, ad posterum truncatum omni ex parte, sedatumque summo cruciatus necat. And here we may observe, that Virgil's Representation of Deiphobus's mangled Phantom is according to the Philosophy of Plato; who teaches that the Dead retain the same Marks and Blemishes in their Bodies, which they had when alive.

Atque hinc Priamides : Nihil, ô tibi, amice, relictum :

Omnia Deiphobo solvisti, et funeris umbris. 510

Sed me fata mea, et scelus exitiale Læonæ

His misere malis : illa hæc monumenta reliquit.

Namque ut supremam falsa inter gaudia noctem Egerimus, nosti, et nimium meminisse necesse est,

Cum fatalis equus saltu super ardua venit 515

Pergama, et armatum peditem gravis attulit alvo.

Illa chorum simulans, Evantes Orgia circum

Ducebat Phrygias : flammam media ipsa tenebat

Ingentem, et summâ Danaos ex arce vocabat.

Tum me, confectum curis, somnoque gravatum,

Infelix habuit thalamus, pressitque jacentem 521

Dulcis et alta quies, placidæque simillima morti.

Egregia interea conjux arma omnia testis

Emovet, et fidum capiti subduxerat ensen ;

Intra tecta vocat Menelaum, et limina pandit. 525

Scilicet id magnum sperans fore munus amanti,

Et famam extinguere veterum sic posse malorum.

Atque hic Deiphobus Priamides ait : ô amice, nihil est relictum tibi, solvisti omnia officia Deiphobo, et umbris funeris. Sed mea fata, et exitiale scelus Læonæ Helenæ misere me his malis : illa reliquit hæc monumenta. Namque novisti, ut egerimus supremam noctem Trojæ inter falsa gaudia, et est necesse te nimium meminisse hanc, cum fatalis equus venit saltu super ardua Pergama, et gravius attulit armatum peditem in alvo. Illa (Helenæ) simulans chorum, ducebat Phrygias sacernas Evantes circum Orgia : ipsa media tenebat ingentem flammam, et vocabat Danaos ex summâ arce. Tum infelix thalamus habuit me confectum curis, gravatumque somno, dulcisque et alta quies, simillimaque placida morti, pressit me jacentem. Interea egregia conjux Helena emovet omnia arma testis, et subduxerat fidum ensen : meo capiti. Vocat Menelaum intra tecta, et pandit limina. Scilicet sperans id fore magnum munus amanti marito, et si famam veterum malorum posse extinguere.

TRANSLATION.

And upon this the Son of Priam : Nothing, my Friend, has been omitted by you : You have discharged every Duty to Deiphobus, and to the Shadow of a Corpse. But my own *unhappy* Fate, and the cursed Wickedness of Helen, plunged me in these Woes : She hath left me these Monuments of her Love. For how we passed that last Night amidst false *ill grounded* Joys you know, and must needs remember but too well ; when the fatal Horse came bounding over our lofty Walls, and pregnant brought armed Infantry in its Womb. She, pretending to *celebrate a mingled* Dance, led her Train of Phrygian Matrons yelling around the Orgies : Herself in the midst of them held a large flaming Torch, and called to the Greeks from the lofty Tower. I, at that Time being oppressed with Care, and overpowered with Sleep, was lodged in my unfortunate Bed-chamber, where Rest, balmy, profound, and the perfect Image of a calm peaceful Death, pressed me as I lay. Mean while my incomparable Wife removes all Arms from my Palace, and had withdrawn my trusty Sword from my Head : She calls Menelaus into the Palace, and throws open the Gates. Hoping, no doubt, that would be a mighty Favour to her amorous Husband, and that thus the Infamy of her former wicked

NOTES.

510. *Funeris umbris.* I take *funeris* here, with *Læonæ*, for the Corpse or dead Body itself. As the Word is also used, *Æn.* IX. 491.

— *Quæ nunc artus, at assidue membra,*

Et funus lætæ m. illis habet ?

524. *Capiti fidei erat ensen.* The ancient Warriors were wont to lay their Swords under their Pillows, when they went to Sleep.

525. *Infelices,*

Quid moror te ? irrumpunt thalamo : Ulysses Æolides, hortator scelerum, additur comes his unâ. Dî, instaure talia Graiis, si reposito pœnas pio ore. Sed age, Ænea, fare vicissim, qui casus attulerint te vivum huc : venisne actus erroribus pelagi ? an monitu Divûm ? an quæ alia fortuna fatigat te, ut adires has tristes domos sine sole, hæc turbida loca ?

Hæc vice sermonum roseis Aurora quadrigis, vincta roseis quadrigis, jam trajecerat medium axem ætherio cursu, et fors traherent omne tempus datum per talia colloquia : Sed Sibylla comes admonuit, breviterque est affata eum : Ænea, nox ruit, nos duemus horas flendo. Hic est locus, ubi via findit se in ambas partes. Est dextera pars, quæ tendit sub moenia magni Ditis :

Quid moror ? irrumpunt thalamo : comes additur unâ

Hortator scelerum Æolides. Dî, talia Graiis Instaure, pio si pœnas ore reposito. 530

Sed te qui vivum casus, age fare vicissim, Attulerint. Pelagine venis erroribus actus, An monitu Divûm ? an quæ te Fortuna fatigat, Ut tristes sine sole domos, loca turbida, adires ?

Hac vice sermonum roseis Aurora quadrigis 535

Jam medium ætherio cursu trajecerat axem ;

Et fors omne datum traherent per talia tempus :

Sed comes admonuit breviterque affata Sibylla est :

Nox ruit, Ænea : nos flendo ducimus horas. 539

Hic locus est, partes ubi se via findit in ambas ;

Dextera, quæ Ditis magni sub mœnia tendit ;

T R A N S L A T I O N.

Deeds might be extinguished. In short, they burst into my Chamber : That Traitor of Æolus's Race, the Promoter of Villainy, is joined in Company with them. Ye Gods requite these Cruelties to the Greeks, if I supplicate Vengeance with pious Lips. But come now in your Turn, say what Adventure hath brought thee *either* alive. Come you driven by the Errors of the Main, or by the Direction of the Gods ? Or what Fortune stimulates thee to visit these dreary Mansions, troublous Regions, where the Sun never shines ?

In this Conversation the Sun in his rosy Chariot had now passed the Meridian in his ethereal Course ; and they perhaps would in this Manner have spent the whole Time assigned them ; but the Sibyl, his Companion, put him in mind, and thus briefly spoke : Æneas, the Night comes on apace, *while* we waste the Hours in *vain* Lamentations. This is the Place where the Path divides in two ; the Right is what leads to great Pluto's Walls, by this our Way to Elysium lies : But the

N O T E S.

529. *Æolides.* This is a reproachful Name given to *Ulysses*, which insinuates that he was not the Son of *Laertes*, but of *Sisyphus*, the Son of *Æolus*, with whom his Mother *Aniclea* is said to have been intimate.

535. *Aurora quadrigis medium trajecerat axem.* Servius explains this to mean Midnight, when the Sun, designed here by *Aurora*, has finished the Half of his Course in the lower Hemisphere ; and there is the same Distance of Time to his Rising on the other Hemisphere, as from his Setting. But I choose rather to take it, with *Ruens*, and others, for Mid-day. For understanding which, we are to observe, that the Time appointed for performing the preliminary Rites, and visiting the internal Mansions, called here *datum tempus*, was a Day and two

Nights, as we learn from *Plutarch's* Treatise concerning the Genius of *Socrates*. Now *Æneas* had spent the Night before his Descent to Hell in offering Sacrifices to *Pluto*, Verse 252.

Tum Stygio Jovi nocturnas inchoat aras. He entered on his Journey next Morning about Sun-rising, Verse 250.

Ecce autem primi sub lumina solis et ortus. And now, having travelled through so many different Regions, he may well be allowed to have spent the Half of a Day, reserving the Evening, and Part of the following Night, for a Survey of the *Elysian* Fields ; and thus he will return to his Associates in the second Night after he had left them.

535. *Quadrigis.* The Morning is represented drawn by a Chariot with two Horses ; but here,

Hæc iter Elyſium nobis : at læva malorum
 Exercet pœnas, et ad impia Tartara mittit.
 Deiphobus contra : Ne ſævi, magna ſacerdos ;
 Diſcedam ; explebo numerum, reddarque tenebris.
 Idecus, i, noſtrum ; melioribus utere fatiſ. 546
 Tantum effatus, et in verbo veſtigia torſit.

Reſpicit Æneas ſubitò ; et ſub rupe ſiniſtrâ
 Moenia lata videt, triplici circumdata muro ;
 Quæ rapidus flammis ambit torrentibus amnis
 Tartareus Phlegethon, torquetque ſonantia ſaxa.
 Porta adverſa, ingens, ſolidoque adamante co-
 lumnæ, 552

Viſ ut nulla virûm, non ipſi exſcindere ferro
 Cœlicolæ valeant. Stat ferrea turris ad auras :
 Tiſiphoneque ſedens pallâ ſuccincta cruentâ, 555
 Veſtibus exſomnis ſervat nocteſque dieſque.
 Hinc exaudiri gemitus, et ſæva ſonare
 Verbera ; tum ſtridor ferri, tractæque catenæ.
 Conſtitit Æneas, ſtrepitumque exterritus hauſit :
 Quæ ſclerum facies ? O virgo, effare ; qui-
 buſve 560

*bac iter eſt nobis ad Elyſium ;
 at læva pars exercet pœnas ma-
 lorum, et mittit ad impia Tar-
 tara. Contra Deiphobus ait :
 magna ſacerdos, ne ſævi ; diſce-
 dam ; explebo numerum, reddar-
 que tenebris. I noſtrum decus,
 i ; utere melioribus fatiſ. Eſt
 effatus hoc tantum, et in verbo
 torſit veſtigia.*

*Æneas reſpicit ſubitò ; et ſub
 ſiniſtrâ rupe vidit lata moenia,
 circumdata triplici muro : quæ
 rapidus amnis Tartareus Phle-
 gethon ambit torrentibus flammis,
 torquetque ſonantia ſaxa. Eſt
 porta adverſa, ingens, columnæ-
 que ex ſolido adamante, ut nulla
 viſ virorum, non cœlicolæ ipſi
 valcant exſcindere eas ferro :
 ferrea turris ſtat ad auras :
 Tiſiphoneque ſedens, ſuccincta
 cruentâ pallâ, exſomnis ſervat
 veſtibus nocteſque dieſque. Ge-
 mitus cœperunt exaudiri hinc,
 et ſæva verbera ſonare : tum
 ſtridor ferri, tractæque catenæ
 cœperunt exaudiri. Æneas con-
 ſtitit, exterritusque hauſit ſtre-
 pitum. Ait, ô virgo, effare, quæ
 facies ſclerum eſt illic, quibus
 pœnis urgentur ?*

TRANSLATION.

Left carries on the Punishments of the Wicked, and conveys to curſed Tartarus. On the other hand Deiphobus : Be not incenſed, great Priests ; I ſhall be gone ; fill up the Number of *theſe diſconſolate Ghoſts among whom I dwell*, and be rendered back to my *former* Darkneſs. Paſs on, paſs on, thou Glory of our Nation ; may you prove the Fates more kind. This much he ſpoke, and at the Word turned his Steps.

Æneas on a ſudden looks back ; and under a Rock on the Left ſees ſpacious Priſons incloſed with a triple Wall ; which Tartarean Phlegethon's rapid Flood environs with Torrents of Flame, and whirls roaring Rocks along. Fronting is a Gate of huge Dimensions, and Columns of ſolid Adamant, that no Strength of Men, nor the Gods themſelves can with Steel demolish. An Iron Tower riſes high ; and *there* Tiſiphone, a wakeful Fury, clad in a bloody Robe, ſits to watch the Gate both Night and Day. Hence Groans are heard ; the cruel Laſhes reſound ; the Grating too of Iron, and *Clank* of dragging Chains. Æneas ſtopped ſhort, and ſtartling liſtened to the Din. What Scenes of Guilt are *theſe*, O Vir-

NOTES.

here, being put for the Sun, ſhe is drawn in a Chariot with four Horſes.

553. *Viſ ut nulla, &c.* By this Virgil intimates, that the Pains of Tartarus were everlaſt-

ing, and that neither Gods nor Men could ſe-
 leate the P. ſoners who were once condemned to
 that Place of Torment. This is exactly con-
 formable to Pagan Doctrines

quis tantus planger ascendit ad auras? Tum vates est orsa loqui sic: inclyte dux Teucrorum, est fas nulli casto infistere sceleratum limen: sed Hecate ipsa, cum præfecit me Avernis lucis, docuit me pœnas Deorum, duxitque me per omnia. Gnosius Rhadamanthus habet hæc durissima regna, castigatque, auditque dolos; subigitque fateri quæ piacula commissa qui apud superos distulit in seram mortem, lætatus inani furto. Continuo Tisiphone ultrix, accincta flagello, quatit fontes insultans; intentansque torvos angues sinistrâ manu, vocat sæva agmina sororum.

Tum demum sacræ portæ, stridentes horrifono cardine, panduntur. Cernis, qualis custodia sedeat vestibulo? quæ facies fervet limina? sawior Hydra, immanis quinquaginta atris biatibus,

Urgentur pœnis? quis tantus plangor ad auras? Tum vates sic orsa loqui: Dux inclyte Teucrum,

Nulli fas casto sceleratum infistere limen: Sed me, cum lucis Hecate præfecit Avernis, Ipsa Deum pœnas docuit, perque omnia duxit. Gnosius hæc Rhadamanthus habet durissima regna, 566

Castigatque, auditque dolos; subigitque fateri, Quæ quis apud superos, furto lætatus inani, Distulit in seram commissa piacula mortem. Continuo fontes ultrix accincta flagello 570 Tisiphone quatit insultans; torvosque sinistrâ Intentans angues, vocat agmina sæva sororum.

Tum demum horrifono stridentes cardine sacræ Panduntur portæ. Cernis, custodia qualis Vestibulo sedeat; facies quæ limina fervet? 575 Quinquaginta atris immanis hiatibus Hydra

TRANSLATION.

gin, say; with what Pains are they chastened? What hideous Yelling ascends to the Skies? Then thus the Prophets began: Renowned Leader of the Trojans, no holy Person is allowed to tread the cursed Threshold: But Hecate, when she set me over the Groves of Avernus, taught me herself the Punishments appointed by the Gods, and led me through all. Cretan Rhadamanthus possesses these ruthless Realms, examines and punishes Frauds; and forces every one to confess what Crimes committed in the upper World he had left unattended till the late Hour of Death, hugging himself in secret Crimes of no Avail. Forthwith avenging Tisiphone, armed with her Whip, scourges the Guilty with cruel Insult, and in her Left-hand shaking them over her grim Snakes, calls to her Aid the fierce Troops of her Sister-Furies.

Then at length the cursed Gates, grating on their dreadful-sounding Hinge, are thrown open. See you what kind of Watch sits in the Entry? What Figure guards the Gate? An overgrown Hydra, more fell than that of Lerna, with fifty

NOTES.

566. *Rhadamanthus*. Was the Brother of *Minos*, King of *Crete*, both of them Sons of *Jupiter* by *Europa*.

568. *Furto inani*. All secret clandestine Acts of Vice go under the Name of *furtum*, *Theft*. Thus *Mars's* Adulteries are called *dulcia furtia*, *secret Thefts*. The *Erechet inani*; *unprofitable*, *unavailing*, because, in however great Secrecy committed, they were known to the Gods.

571. *Quatit insultans*. The Construction may be *insultans fontes*, as well as *quatit fontes*; for *insultans* governs the Accusative; as *Sal-*

lust says, *I cultor à pueritia bonos insultaverat*.

572. *Agmina sæva sororum*. The Furies are commonly reckoned but three in Number. *Tisiphone*, *Allecto*, *Megara*; but they may be called *agmina*, *Troops*, either on Account of their complicated Rage; or, perhaps, as *La Rue* conjectures, these three were the principal ones, and had Numbers of others in Subordination to them.

573. *Tum demum horrifono*, &c. This Verse is finely imitated by *Milton*:

————— On a sudden open fly

With

Sævior intus habet sedem. Tum Tartarus ipse
Bis patet in præceps tantum, tenditque sub um-
bras,

Quantus ad ætherium Cœli suspectus Olympum,
Hic genus antiquum terræ, Titania pubes, 580
Fulmine dejecti, fundo volvuntur in imo.

Hic et Aloidæ geminos, immania vidi
Corpora; qui manibus magnum rescindere cœlum
Aggressi, superisque Jovem detrudere regnis.

Vidi et crudeles dantem Salmoneâ pœnas, 585
Dum flammâs Jovis, et sonitus imitatur Olympi.

Quatuor hic inæctus equis, et lampada quassans,
Per Graiûm populos, mediæque per Elidis urbem,
Ibat ovans, Divûmque sibi poscebat honorem;
Demens! qui nimbos, et non imitabile fulmen
Ære, et cornipedum cursu simulârat equo-
rum.

591

habet sedem intus: tum Tartarus ipse patet his tantum in præceps, tenditque sub umbras, quantus est suspectus ad ætherium Olympum Cœli. Hic antiquum genus terræ, Titania pubes, dejecti fulmine, volvuntur in imo fundo. Hic vidi et geminos Aloidæ, immania corpora: qui sunt aggressi rescindere magnam cœlum manibus, detrudereque Jovem superis regnis. Vidi et Salmoneâ dantem crudeles pœnas, dum imitatur flammâs Jovis, et sonitus Olympi. Hic, inæctus quatuor equis, et quassans lampada, ibat ovans per populos Græcorum, perque urbem mediâ Elidis, poscebatque honorem Divorum sibi: demens! qui simulârat nimbos, et fulmen non imitabile, ære et cursu cornipedum equestrum.

TRANSLATION.

black gaping Mouths, has her Seat within. Then Tartarus itself sinks deep down, and extends towards the Shades twice as far as is the Prospect upwards from the Earth to the ethereal Throne of Heaven. Here Earth's ancient Progeny, the young Titanian Brood, hurled down with Thunderbolts, welter in the profound Abyss. Here too I saw the two Sons of Aloeus, gigantic Bodies; who attempted with *impious* Hands to overturn the spacious Heavens, and thrust down Jove from his exalted Kingdom. Salmoneus likewise I beheld suffering Punishment inflexibly severe, for having imitated Jove's flaming Bolts, and the awful Sounds of Heaven. He, drawn in his Chariot by four Horses, and brandishing a Torch, rode triumphant through the Nations of Greece, and the midst of the City Elis, and claimed to himself the Honour of the Gods: Infatuate! who, with brazen Wheels, and the Prancing of his Horn-hoofed Steeds, would needs counterfeit the Storms and inimitable Thunder. But the almighty Father amidst the thick Clouds

NOTES.

With impetuous Recoil, and jarring Sound, Th' infernal Doors; and on their Hinges grate Harsh Thunder. Par. Lost, B. XI. 879.

579. *Ætherium Olympum Cœli.* Signifies the highest Pinnacle of Heaven, where the Gods sat enthroned.

580. *Titania pubes.* The Race of the Titans, i. e. the Giants, who were the Sons of Titan and the Earth.

582. *Aloidæ.* The two Giants, Otus and Ephialtes, whom Neptune begot on Iphimedia, the Wife of Aloeus. Homer makes them nine Cubits broad, and nine Ells high, when they were but in the ninth Year of their Age. See the Explication of this Fable in *Banier's Mythology*.

VOL. II.

581. *Salmoneâ.* Salmoneus was the Son of Æolus, not he who was King of the Winds, but another of the Name, who reigned in Elis. He framed a Bridge of Brails, over which he drove his Chariot, impiously boasting, that, by the Rattling of the Wheels, and Prancing of his Horses Hoofs, he imitated the Thunder of Olympian Jove, who was highly honoured at Elis. At the same Time, to counterfeit his Lightning, he hurled flaming Torches at his Subjects, ordering every one to be put to Death, at whom he brandished his Torch.

585. *Dantem pœnas.* The Reason of this Phrase is, because *pœna* properly signifies Satisfaction.

X

59 Titian.

At omnipotens pater Jupiter
 contorsit telum inter densa nu-
 bila (ille non contorsit faces, nec
 lumina fumea tædis) adegit: e-
 cum præcipitem immani turbine.
 Nec non et erat copia cernere
 Tityon, alumnum omniparentis
 terræ: cui corpus porrigitur per
 novem tota jugera: immanisque
 vultur, tundens immortale jecur,
 visceraque secunda pœnis adunco
 rostro, rimaturque ea epulis, ba-
 bitaque sub ejus alto pectore:
 nec ulla requies datur fibris sem-
 per renatis. Quid memorem
 Lapithas, Ixiona, Pirithoumque?

At pater omnipotens densa inter nubila telum
 Contorsit (non ille faces, nec fumea tædis
 Lumina) præcipitemque immani turbine adegit.
 Nec non et Tityon Terræ omniparentis alum-
 num

Cernere erat: per tota novem cui jugera cor-
 pus

Porrigitur; rostroque immanis vultur adunco
 Immortale jecur tundens, secundaque pœnis
 Viscera, rimaturque epulis, habitatque sub alto
 Pectore: nec fibris requies datur ulla renatis. 600
 Quid memorem Lapithas, Ixiona, Pirithoumque?

TRANSLATION.

threw a Bolt (not *mock Thunder* he, nor Fire-brands, and smoaky Light from Torches) and hurled him down headlong in a vast *fiery Whirlwind*. Here too you might have seen Tityus, the Foster-child of all-bearing Earth: Whose Body is extended over nine whole Acres; and a huge Vultur with her hooky Beak pouncing his immortal Liver and Bowels, the fruitful Source of Punishment, rummages them for her *everlasting Meal*, and dwells in the deep Recesses of his Breast; nor is any Respite given to his Fibres still springing up afresh. Why should I mention the Lapithæ, Ixion, and Pirithous, over whom hangs a black flinty Rock every Mo-

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595. *Tityon*. Tityus was the Son of Jupiter and Elara. When Jupiter found his Mother with Child by him, he shut her up in the Bowels of the Earth for Fear of Juno; whence Tityus, issuing forth in a gigantic Form, was deemed to be the Son of the Earth. Therefore Virgil calls him *alumnum terræ*, Earth's Foster-child; for offering Violence to Latona, Apollo shot him to Death with his Arrows. Homer describes him of the same Dimensions, and has him punished in Tartarus after the same Manner with Virgil, *Odys. XI.* 576. The Moral of this, and the other Fables here mentioned, is finely explained by *Lucretius*, Lib. III. 991.

Atque ea nimirum quæcunque Acheronte prae-
 fundi

Prodita sunt esse, in vita sunt omnia nobis, &c.
 For the Sake of the English Reader I shall give the Passage in Mr. Dryden's Translation:

The dismal Tales that Poets tell
 Are verified on Earth, and not in Hell;
 No Tantalus looks with a fearful Eye,
 Or dreads his impending Rock to crush him
 from on high.

No Tityus, torn by Vultures, lies in Hell,
 Nor could the Lutes of his rank Liver swell
 To that prodigious Mass, for the eternal
 Meal.

But be't the Tityus, who, by Love oppress'd,
 Or tyrant Passion preying on his Breast,
 And ever anxious Thoughts, is robb'd of
 Rest.

The Sisyphus is he, whom Noise and Strife
 Seduce from all the soft Retreats of Life,
 To vex the Government, disturb the Laws;
 Drunk with the Fumes of popular Applause,
 He courts the giddy Croud to make him great,
 And sweats, and toils in vain, to mount the
 sov'reign Seat.

For still to aim at Pow'r, and still to fail,
 Ever to strive, and never to prevail,
 What is it but, in Reason's true Account,
 To bear the Stone against the rising Mount?

595. *Omniparentis*. Food-full, All-nursing:
 She was represented by the Diana, *Multi-mam-*
ma, thus characterized by Milton:

Common Mother than;
 Whose Womb unmeasurable, and infinite Breast,
 Teems and seeds all.

601. *Lapithas, Ixiona*. The Lapithæ were a People in Thessaly of dissolute Morals, over whom reigned Ixion, the Son of Plegyas, admitted to intimate Friendship with Jupiter in Heaven, which he forfeited by attempting to debauch Juno. But Jupiter, knowing his Intention, substituted a Cloud in the Room of the Goddess,

Quos super atra flix jam jam lapsura, cadentique
Imminet affimilis. Lucent genialibus altis
Aurea fulcra toris, epulæque ante ora paratæ
Regifico luxu. Furiarum maxima juxta 605
Accubat, et manibus prohibet contingere men-
fas ;

Exsurgitque facem attollens, atque intonat ore,
Hic, quibus invisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti ;
Aut qui divitiis soli incubuere repertis, 610
Nec partem posuere suis ; quæ maxima turba
est :

Quique ob adulterium cæsi, quique arma secuti
Impia, nec veriti dominorum fallere dextras ;
Inclusi pœnam expectant. Ne quære doceri
Quam pœnam, aut quæ forma viros fortunave
merfit. 615

Saxum ingens volvunt alii, radiisque rotarum

super quos atra flix, jam jam lapsura, affimilisque cadenti imminet. Aurea fulcra lucent altis genialibus toris, epulæque paratæ ante ora regifico luxu : maxima furiarum accubat juxta, et prohibet eos contingere mensas manibus, exsurgitque attollens facem, atque intonat ore. Hic sunt illi, quibus fratres erant invisi, dum vita manebat, parentisve pulsatus, et fraus innexa clienti ; aut qui soli incubuere divitiis repertis, nec posuere partem earum suis, quæ est maxima turba ; quique volverunt cæsi ob adulterium, quique secuti impia arma, nec veriti fallere dextras dominorum, inclusi hic expectant pœnam. Ne quære doceri quam pœnam, aut quæ forma, fortunave merfit viros. Alii volvunt ingens saxum, alii que pendens discreti radiis rotarum.

TRANSLATION.

ment threatening to tumble down, and seeming to be actually falling ? Golden Pillars supporting lofty genial Couches shine, and full in their View Banquets furnished out with regal Magnificence ; while the Chief of the Furies sits by them, and debars them from touching the Provisions with their Hands ; and, when they attempt it, starts up, lifting her Torch on high, and thunders over them with her Voice. Here are those who, while Life remained, had been at Enmity with their Brothers, had beaten a Parent, or wrought Deceit against a Client ; or who alone brooded over their acquired Wealth, nor assigned a Portion to their own, which Class is the most numerous : Those too who were slain for Adultery, who joined in impious Wars, nor made any Scruple to violate the Faith they had plighted to their Masters ; all these, shut up in these doleful Prisons, await their Punishment. But what kind of Punishment seek not to be informed, in what Shape of Misery, or in what piteous State they are involved. Some roll a huge unweildy Stone, and

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Goddeſs, and contented himself at first with dismissing Ixion from the Court of Heaven, and degrading him again to Earth. But Jupiter, understanding that the Fool made his Boast every where that he had been honoured with Juno's Bed, hurled him down to Tartarus, where he ordered Mercury to bind him to a Wheel stuck round with Serpents, which he was doomed to turn without Intermission.

601. *Pirithoumque*. Pirithous was the Son of Ixion. See the Note on Verse 122.

609. *Pulsatusve parent*. The Crime of Parricide is so horrid and unnatural, that he would not suppose any of the human Race guilty of it,

but puts the Case only of those who had beaten a Parent.

609. *Fraus innexa clienti*. Who had twisted or wove Arts of Deceit against a Client, whose Claim to the Faith and Protection of his Patron was reckoned sacred among the Romans, like that of a Child from a Parent. Hence, among the Laws of the twelve Tables, it was enacted, If any Patron shall defraud his Client, let him be accused ; *Patronus, si Clienti fraudem fecerit, sacer esto*.

615. *Quæ forma, fortunave merfit*. Servius understands by *forma* the Form or Rule of Justice. I have given that Sense of the Expression, which

Infelix Theseus sedet, sedebitque in æternum; miserrimusque Phlegyas admonet omnes, et testatur per umbras magnâ voce; dicens, moniti discite justitiam, et non temnere Divos. Hic vendidit patriam auro, imposuitque potentem dominum; fixit atque refixit leges pretio. Ille invasit thalamum natæ, vetitosque hymenæos: omnes sunt ausi immane nefas, potiusque potiti. Si fiat mihi cen: in linguæ, centumque ora, et ferrea vox, non possum comprehendere omnes formas scelerum, et percurrere omnia nomina pœnarum.

Districte pendent. Sedet, æternumque sedebit Infelix Theseus: Phlegyasque miserrimus omnes Admonet, et magna testatur voce per umbras: Discite justitiam moniti, et non temnere Divos. Vendidit hic auro patriam, dominumque potentem 621

Imposuit; fixit leges pretio, atque refixit. Hic thalamum invasit natæ, vetitosque hymenæos: Ausi omnes immane nefas, ausoque potiti. 624 Non, mihi si linguæ centum sint, oraque centum, Ferrea vox, omnes scelerum comprehendere formas, Omnia pœnarum percurrere nomina possim,

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hang fast bound to the Spokes of Wheels. There sits, and to Eternity shall sit, the unhappy Theseus: And Phlegyas most wretched is a Monitor to all, and with loud Voice proclaims through the Shades: "Warned by my Example learn Righteousness, and not to condemn the Gods." One sold his Country for Gold, and imposed on it a domineering Tyrant; made and unmade Laws for Money. Another invaded his Daughter's Bed, and joined himself to her in unlawful Wedlock: All of them boldly dared some heinous Crime, and accomplished what they dared. Had I an hundred Tongues, and an hundred Mouths, and Iron Lungs, I could not comprehend all the Species of their Crimes, nor enumerate the Names of all their Punishments.

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which agrees best with what follows. *Fortuna miseri*, I take to be the same as *in qua fortuna agitur*. Dr. Trapp explains *fortuna* to mean the Sentence of the Judge, but by what Authority I know not.

617. *Sidet æternumque sedebit*. How this is consistent with what is said above of *Theseus's* having returned from Hell, see in the Note on Verse 122.

618. *Phlegyasque*. &c. Phlegyas was the Father of Ionæ, and King of the *Lapithæ*: His Daughter *Coronis* was ravished by *Apollo*, and he, in Revenge, burnt his Temple, for which *Jupiter* the God thrust him down to *Tartarus*.

Some join *Phlegyas* with *omnes*. All the *Innocent* in general, such as the *Phlegyas* are said to have been a People whom *Neptune* destroyed for their Piracies, and other Crimes.

620. *Dixit justitiam moniti*. This is the great Moral of all those infernal Punishments, that the Example of them might deter from Vice, and stimulate to Virtue. It has been objected, however, that *Virgil* makes *Phlegyas* deliver this Admonition, or Sermon, as they call it, preposterously, and out of Season, since his Audience could not be the better for it, there

being no Room left for their Repentance. But not to enter here on that Question, whether *Virgil*, *Plato*, or any of the Ancients, taught that the Punishments of the other World were absolutely eternal, on which the Objection turns; this much at least may be said, that, if it was of no Profit to the Ghosts in *Tartarus*, it may however be useful to those who are clothed with Flesh and Blood, to whom it is communicated by the Poet, and for whom, no doubt, it was designed; only he gives it the greater Weight and Solemnity, by putting it in the Mouth of a guilty Wretch pining under the severe Sentence of the Gods, than if he had delivered it in his own Person.

622. *Fixit leges*. Enacted Laws; a Metaphor borrowed from the *Roman* Custom of engraving their Laws on Tables of Brass, and fixing them up in a public Place to the View of all the People. And therefore, when those Laws were abrogated, they were said *rescriptæ*, to be unfix'd or taken down.

624. *Ausique potiti*. Dr. Trapp thinks *ausi* here may be for *pariti* *ausi*, by Way of Sarcasm, *they have their Reward*, meaning *now* in Hell. But the Sense commonly given is much calter,

Hæc ubi dicta dedit Phœbi longæva sacerdos,
Sed jam age, carpe viam, et susceptum perforce
munus; 629

Acceleremus, ait : Cyclopus educta caminis
Mœnia conspicio, atque adverso fornice portas :
Hæc ubi nos præcepta jubent deponere dona.
Dixerat ; et pariter gressi per opaca viarum,
Corripiunt spatium medium, foribusque propin-
quant.

Occupat Æneas aditum, corpusque recenti 635
Spargit aquâ, ramumque adverso in limine figit.

His demum exactis, perfecto munere Divæ,
Devenere locos lætos, et amœna vireta,
Fortunatorum nemorum sedesque beatas.
Largior hîc campos æther, et lumine vestit 640
Purpureo : solemque suum, sua sidera norunt.
Pars in gramineis exercent membra palæstris ;
Contentund ludo, et fulvâ luctantur arenâ :
Pars pedibus plaudunt choreas, et carmina di-
cunt. 644

Nec non Threïcius longâ cum veste sacerdos

TRANSLATION.

When the aged Priests of Phœbus had uttered these Words, she adds : But come now set forward, and finish the Task you have undertaken : Let us haste on. I see the Walls of *Pluto* wrought in the Forges of the Cyclops, and the Gates with their Arch full in our View, where our Instructions enjoin us to deposit this our Offering. She said, and, with equal Pace advancing through the gloomy Path, they speedily traverse the intermediate Space, and approach the Gates. Æneas springs forward to the Entry, sprinkles his Body with fresh Water, and fixes the Bough in the fronting Portal.

Having finished these Rites, and performed the Offering to the Goddess, they came at length to the Regions of eternal Joy, delightful green Retreats, and blessed Abodes in Groves, where Happiness abounds. Here the Air they breathe is freer and more enlarged, and clothes the Fields with radiant Light : Here the happy Inhabitants know their own Sun, and their own Stars. Some exercise their Limbs on the grassy Plains, in Sports contend, and wrestle on the yellow Sand : Some beat Harmony in the mingled Dances, and sing Hymns. *Orpheus* too, the Thracian Priest, in his long Robe warbles in melodious Lays the seven distinguish-

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easier, and besides contains this Moral, that, however successful Men are in Villainy, they are not the less odious to the Gods.

629. *Susceptum perforce munus.* By these Words some understand finish the Offering you have undertaken, making it refer to the Offering of the golden Bough which Æneas was to deposit in *Proserpine's* Palace. In which Sense

Ubi longæva sacerdos Phœbi dedit hæc dicta, ait, sed jam age, carpe viam, et perforce suscepum munus ; acceleremus. Conspectio mœnia educta in caminis Cyclopus, atque portas adverso fornice, ubi Dii jubent nos deponere præcepta dona. Dixerat : et pariter gressi per opaca loca viarum, corripiunt medium spatium, propinquantque foribus. Æneas occupat aditum, spargitque corpus recenti aquâ, figitque ramum in adverso limine.

His demum exactis, munere perfecto Divæ Proserpinæ, devenere lætos locos, et amœna vireta, beatæque sedes fortunatorum nemorum. Hic largior æther vestit campos, et purpureo lumine : incolæ norunt suum solem, suaque sidera. Pars exercent membra in gramineis palæstris, contendunt ludo, et luctantur fulvâ arenâ : pars plaudunt choreas pedibus, et dicunt carmina. Nec non Orpheus Threïcius sacerdos, cum longâ veste,

the Word occurs, Verse 637. *Perfecto munere Divæ.*

630. *Cyclopus, &c.* See the Note on *Æn.* III. 569. To the Cyclops is ascribed the Art of forging Iron, and fortifying Cities. So that the Expression denotes these Walls to have been of Iron, and strongly fortified.

645. *Longâ cum veste.* Orpheus is represented in

obloquitur septem discrimina vocum
 numeris : pulsatque eadem
 jam digitis, jam eburno pectine.
 Hic est antiquum genus Teuceri,
 pulcherrima proles, magnanimi
 heroes, nati melioribus annis ;
 Ilusque, Assaracusque, et Dardan-
 ius auctor Trojæ. Miratur
 procul arma, inaneque currus
 virorum. Hastæ stant defixæ
 terrâ, equique soluti pascuntur
 passim per campos : quæ gratia cur-
 rum, armorumque fuit vivis,
 quæ cura pascere nitentes
 equos ; eadem cura sequitur eos
 repositos tellure.

Ecce conspicit alios, dextrâ
 lævâque, vescentes per herbam,
 canentesque lætum pæana choro,
 inter odoratum nemus lauri : unde
 supernè plurimus amnis Eri-
 dani volu tur per silvam. Hic
 est manus eorum, qui sunt pass-
 si vulnera pugnando ob patriam :
 quique fuerunt casti sacerdotes,
 dum vita manebat :

Obloquitur numeris septem discrimina vocum :
 Jamque eadem digitis, jam pectine pulsat eburno.
 Hic genus antiquum Teuceri, pulcherrima pro-
 les,

Magnanimi heroes, nati melioribus annis ; 649
 Ilusque, Assaracusque, et Trojæ Dardanus auctor.
 Arma procul, currusque virum miratur inanes.
 Stant terrâ defixæ hastæ, passimque soluti
 Per campos pascuntur equi. Quæ gratia cur-
 rum,

Armorumque fuit vivis, quæ cura nitentes 654
 Pascere equos ; eadem sequitur tellure repositos.

Conspicit, ecce, alios dextrâ lævâque per her-
 bam

Vescentes, lætumque choro pæana canentes,
 Inter odoratum lauri nemus ; unde supernè
 Plurimus Eridani per silvam volvitur amnis.
 Hic manus, ob patriam pugnando vulnera passi ;
 Quique sacerdotes casti, dum vita manebat ; 661

TRANSLATION.

ed Notes of Music : And now strikes the same with his Fingers, now with his Ivo-
 ry Quill. Here is Teucer's ancient Race, a most illustrious Line, magnanimous
 Heroes, born in happier Times, Ilus, Assaracus, and Dardanus the Founder of
 Troy. From far he views with Wonder the Arms and empty Chariots of
 the Chiefs. Their Spears stand fixed in the Ground, and up and down their Horses
 feed at large throughout the Plain. The same Fondness they had when alive for
 Chariots and Arms, the same Concern for training up shining Steeds, follows
 them deposited under the Earth.

Lo he views others on the Right and Left feasting upon the Grass, and singing
 joyous Hymns to Apollo in Concert, amidst a fragrant Grove of Laurel : Whence
 from on high the River Eridanus rolls in copious Streams through the Wood.
 Here is a Band made up of those who sustained Wounds in fighting for their Coun-
 try ; Priests who preserved themselves pure and holy, while the Temptations of Life

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in a long Robe, both as a Priest and Musician, both those Characters being thus distinguished in ancient Times.

646. Obloquitur numeris, &c. He speaks in Numbers the seven Distinctions of Sounds, or the seven Notes of Music. Obloquitur expresses the Perfection of his Music, since, the nearer it comes to the Voice, it is the more perfect.

646. Septem discrimina vocum. Because the Harp or Lyre was furnished at first only with seven Strings, to which two were added afterwards.

650. Ilusque, &c. These were the first Kings of Troy, from whom Virgil all along makes the Romans to be descended. Ilus and Assaracus were the Sons of Troas, who was the Son of Erichthonius, whose Father was Dardanus, the Son of Jupiter and Eleëtra.

658. Supernè. Servius understands by supernè, upward, to the upper World ; but, as we have only his bare Word for it, I choose rather to take it in the common Acceptation, unde denoting the Place in general, and supernè the Quality of the Ground being raised high.

Quique pii vates, et Phœbo digna locuti;
 Inventas aut qui vitam excoluere per artes;
 Quique sui memores alios fecere merendo:
 Omnibus his niveâ cinguntur tempora vittâ.
 Quos circumfufos sic est affata Sibylla, 666
 Mufæum ante omnes; medium nam plurima

turba
 Hunc habet, atque humeris exstantem suspicit
 altis:

Dicite, felices animæ, tuque, optime vates,
 Quæ regio Anchifen, quis habet locus? illius
 ergo 670

Venimus, et magnos Erebi tranavimus amnes.
 Atque huic responfum paucis ita reddidit heros:
 Nulli certa domus; lucis habitamus opacis,
 Riparumque toros, et prata recentia rivis 674
 Incolimus. Sed vos, si fert ita corde voluntas,
 Hoc superate jugum, et facili vos tramite sistam.
 Dixit, et ante tulit gressum, campoque nitentes
 Desuper ostentat; dehinc summa cacumina lin-
 quunt.

quique fuerunt pii vates, et fu-
 erunt locuti digna Phœbo: aut
 qui excoluere vitam per inven-
 tas artes; quique fecere alios
 memores sui merendo: tempora
 cinguntur omnibus bis niveâ vit-
 tâ. Quos circumfufos Sibylla
 est affata sic, Mufæum ante om-
 nes; nam plurima turba habet
 hunc medium, atque suspicit eum
 exstantem altis humeris: felices
 animæ, tuque, optime vates, di-
 cite; quæ regio, quis locus ha-
 bet Anchifen? venitum ergo il-
 lius, et tranavimus magnos am-
 nes Erebi. Atque ita heros
 reddidit responfum huic paucis
 verbis: est certa domus nulli
 nostrum; habitamus opacis lu-
 cis, incolimusque toros riparum
 et prata recentia rivis: sed, si
 ita voluntas fert corde, vos su-
 perate hoc jugum, et jam sistam
 vos in facili tramite. Dixit:
 et tulit gressum ante eos, desuper-
 que ostentat nitentes campos: de-
 hinc linquunt summa cacumina.

TRANSLATION.

remained; pious Poets, who sung in Strains worthy of Apollo; those who im-
 proved human Life by the Invention of Arts; and who by their worthy Deeds
 made others remember them *with Gratitude*: All these have their Temples crown-
 ed with a Snow-white Fillet. Whom gathered around the Sibyl thus addressed,
 and Mufæus chiefly; for a numerous Croud has him in their Center, and admires
 him raised above them by the Heighth of the Shoulders: Say, happy Souls, and
 thou, best of Poets, what Quarter, what Apartment contains Anchises? On his
 Account we have *hither* come, and crossed the great Rivers of Hell. And thus
 the Hero briefly returned her an Answer: None of us have a fixed Abode: In
 shady Groves we dwell, or lie on *flowery* Couches all along the Banks, and on
 Meadows with Rivulets *ever fresh and green*: But do you, if so your Inclination
 leads, overpass this Eminence, and I will now set you in the easy Path. He said,
 and advanced on before, and shews them from a rising Ground the shining Plains;
 then they descend from the Summit of the Mountain. But Father Anchises deep

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662. *Pii vates*. Vates signifies either Pro-
 phets or Poets, who all pretended to be inspired,
 and were therefore called *vates*, Prophets. The
 ancient Poets were the only Divines who taught
 the Knowledge of the Divine Nature, and deli-
 vered the sublime Doctrines of Religion in
 Verse. Hence the Expression *Phœbo digna lo-
 cuti*, who taught such useful Doctrines of Reli-
 gion and Morality as were worthy of the God to
 whose Inspiration they laid Claim.

664. *Quique sui memores, &c.* This Head
 includes all who have been public spirited, Lo-
 vers of their Country, and the common Bene-
 factors of Mankind; for whom Cicero says a pe-
 culiar Place is reserved in Heaven. *Sed quo sis,
 Africane, alacrior ad tutandam rempublicam,
 sic bobeto: omnibus qui per triam conservarint,
 auxerint, certum esse in cælo definitum locum, ubi
 beati ævo sempiterno fruuntur, &c.* Som. Scip.

667. *Mufæum ante omnes*. Mufæus was the
 Diskiple

At pater Anchises lustrabat animas penitus inclusas virenti convalle, iturasque ad superum lumen, recolens eas studio: fortæque recensabat omnem numerum suorum, carosque nepotes, fataque fortunæque virorum, moresque, manusque. Isque, ubi vidit Ænean tendentem cursum adversum per gramina, alacris tetendit utrasque palmas: lacrymæque fuerunt effusæ genis, et vox excidit ore: venisti tandem! tuaque pietas, expectata mihi parenti, vicit durum iter huc! Nate, datur mihi tueri tua ora, et audire et reddere notas voces! Sic equidem dinumerans tempora ducebam animo, rebarque esse futurum: nec mea cura fefellit me. Per quas terras, et per quanta æquora accipio te esse cæsum! quantis periculis jactatum, nate! Quam metui, ne regna Libyæ nocerent tibi quid; autem ille ait: genitor, tua, tua tristis imago, occurrens sæpius, adegit me tendere ad hæc limina.

At pater Anchises penitus convalle virenti 679
Inclusas animas, superumque ad lumen ituras,
Lustrabat studio recolens; omnemque suorum
Forte recensabat numerum, carosque nepotes,
Fataque, fortunæque virum, moresque, manus-
que.

Isque ubi tendentem adversum per gramina vidit
Ænean, alacris palmas utraque tetendit, 685
Effusæque genis lacrymæ; et vox excidit ore:
Venisti tandem! tuaque expectata parenti
Vicit iter durum pietas! datur ora tueri,
Nate, tua, et notas audire et reddere voces!
Sic equidem ducebam animo, rebarque futurum,
Tempora dinumerans: nec me mea cura fefel-
lit. 691

Quas ego te terras, et quanta per æquora vectum
Accipio! quantis jactatum, nate, periculis!
Quam metui, ne quid Libyæ tibi regna nocerent!
Ille autem: Tua me, genitor, tua tristis imago,
Sæpius occurrens, hæc limina tendere adegit. 696

TRANSLATION.

in a verdant Vale was surveying with studious Care the Souls there inclosed, who were to revisit the upper *Regions of Light*, and happened *then* to be reviewing the whole Number of his Race, his dear Descendants, their Fates and Fortunes, their Manners and Achievements. As soon as he beheld Æneas advancing towards him across the Meads, he joyfully stretched out both his Hands, and Tears poured down his Cheeks; and these Words dropped from his Mouth: Are you come at length, and has that Piety, *so much* experienced by your Sire, surmounted the arduous Journey? Am I permitted, my Son, to see thy Face; to hear and return the well-known Accents? So indeed I concluded in my Mind, and reckoned it would happen, computing the Time. Nor have my anxious Hopes deceived me. Over what Lands, O Son, over what immense Seas have you, I hear, been tossed! with what Dangers harrassed! how I dreaded lest you had sustained Harm from Libya's Realms: But he: Your Ghost, your dreary Ghost, my Sire, oftentimes appearing, compelled me to set forward to these Mansions. My Fleet rides

NOTES.

Disciple of Orpheus, some say his Son; others make him the Son of Eumolpus. We know little more of him, but that he was an Athenian, and a heroic Poet, who flourished under the Reign of Cecrops the Second, a considerable Time before the Destruction of Troy. Some Fragments of Verses are extant under his Name, which Scaliger prefers to those of Homer, tho' it is probable they are the Forgery of later Ages. Here some have raised a very foolish Objection against Virgil, for not giving Homer the chief

Place among the Poets in *Elysium*, rather than *Musæus*, and they can find no better Reason for this Omission, than that the Roman Poet envied the Greek, and, from a Spirit of Jealousy, grudged him his due Honour. But they might have assigned a much wiser Reason, namely, that Virgil saw it would have been absurd, since he could not have made Æneas see Homer in the *Elysian* Fields, without supposing him dead several Years before he was born.

Stant sale Tyrrheno classes. Da jungere dextram,
Da, genitor; teque amplexu ne subtrahe nostro.
Sic memorans, largo fletu simul ora rigabat.

Ter conatus ibi collo dare brachia circum; 700
Ter frustra comprehensa manus effugit imago;
Par levibus ventis, volucrique simillima somno.

Interea videt Æneas in valle reductâ
Seclusum nemus, et virgulta sonantia silvis;
Lethæumque, domos placidas qui prænatat, am-
nem. 705

Hunc circum innumeræ gentes populique vola-
bant.

Ac veluti in pratis, ubi apes æstate serenâ
Floribus insidunt variis, et candida circum
Lilia funduntur, strepit omnis murmure campus.

Horrescit visu subito, causasque requirit 710
Inscius Æneas; quæ sint ea flumina porro,
Quive viri tanto complerint agmine ripas?

Tum pater Anchises: Animæ, quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices, et longa obliviam potant. 715

Classes stant Tyrrheno sale. Genitor, da jungere dextram, da neque subtrahere te nostro amplexu. Sic memorans, fletu simul rigabat ora largo fletu. Ibi ter conatus circumdare brachia collo, ter imago, frustra comprehensa, effugit manus, par levibus ventis, simillima que volucri somno.

Interea videt seclusum nemus in red.â valle, et virgulta sonantia in silvis; Lethæumque amnem, qui prænatat placidas domos. Innumeræ gentes populique volabant circum hunc amnem. Ac elati in pratis, ubi apes insidunt variis floribus serenâ æstate, et funduntur circum candida lilia, omnis campus strepit murmure. Æneas horrescit subito visu, insciusque requirit causas: sint porro quæ ea flumina, quive viri complerint ripas tanto agmine. Tum pater Anchises ait: animæ, quibus altera corpora debentur fato, potant se: ros latices, et longa obliviam ad undam Lethæi fluminis.

TRANSLATION.

in the Tyrrhene Sea. Permit me, Father, to join my Right-hand *with* thee; and withdraw thee not from my Embrace. So saying, he at the same time watered his Cheeks with a Flood of Tears. There thrice he attempted to throw his Arms around his Neck; thrice the Phantom grasped in vain escaped his Hold; like the fleet Air, or resembling most a fugitive Dream.

Mean while Æneas sees in the retired winding Vale a Grove situate by itself, Shrubs rustling in the Woods, and the River Lethe, which glides by those peaceful Dwellings. Around this *River* un-numbered Tribes and Nations of Ghosts were fluttering. And as in Meadows on a serene Summer's Day, when the Bees sit on the various Blossoms, and swarm around the Snow white Lillies, all the Plain buzzes with their humming Noise. Æneas nonplussed shudders at the unexpected Sight, and asks the Causes of that Appearance, what those Rivers yonder are, or what Ghosts have in such Clouds filled the Banks? Then Father Anchises: Those Souls, for whom other Bodies are destined by Fate, at the Streams of Lethe's Flood quaff Care-expelling Draughts and lasting Oblivion. Long indeed

NOTES.

713. *Quibus altera fato corpora debentur.* He says such as were destined to return to other Bodies; for some were excepted from that Transmigration, those especially, who, for their former Virtues, were admitted to the Society of the Gods, and translated into the happy Mansions, in which Number was *Anchises* himself, to whom we see *Æneas* paying divine Honours, as Vol. II.

to one who lived among the Gods, and whose Soul was released from the Infernal Regions, Æn. V. 99.

Animæque cunctæ.
Anchises magni, minisque laborante remissus.
What *Æneas* therefore here converses with under the Appearance of his Father *Anchises* is only his Image called *Idem* or *simulacrum* which

Equidem jam pridem cupio memorare tibi, atque ostendere hoc coram, et enumerare hanc prolem meorum: quò magis tandem latere Italià repertà. O pater, anne est putandi mali, uas sublimis animos ire hinc ad cælum? iterumque eas reverti ad tarda corpora? quæ tam dira cupido lucis est miseris? Anchises suscipit, equidem dicam, nec tenebo te suspensum, nate; atque pandit singula ordine.

Principio spiritus intus alit cælum, ac terras, liquentesque campos, lucentemque globum Lunæ, Titaniaque astra: mensque infusa per artus, agitat totam molem, et miscet se magno corpore. Inde oritur genus hominum, pecudumque, vitæque volantium avium, et: ut monstravit fert se b marmoreo aëthere.

Has equidem memorare tibi, atque ostendere coram,

Jam pridem hanc prolem cupio enumerare meorum;

Quò magis Italià tandem latere repertà.

O pater, anne aliquas ad cælum hinc ire putandum est

Sublimes animas, iterumque ad tarda reverti 720 Corpora? quæ lucis miseris tam dira cupido?

Dicam equidem; nec te suspensum, nate, tenebo; Suscipit Anchises, atque ordine singula pandit.

Principio cælum, ac terras, camposque liquentes, Lucentemque globum Lunæ, Titaniaque astra, Spiritus intus alit: totamque infusa per artus 726 Mens agitat molem, et magno se corpore miscet. Inde hominum, pecudumque genus, vitæque volantium,

Et quæ marmoreo fert monstra sub æquore pontus:

TRANSLATION.

have I wished to give you a Detail of these, pointing them out before you, and enumerate this my future Race; that you may rejoice the more with me in the Possession of Italy. O Father, is it to be imagined that any Souls of an exalted Nature will go from hence to the World above, and enter again into *clumsy* inactive Bodies? What cursed Love of Life possesses the miserable Beings? I indeed, replied Anchises, will inform you, my Son, nor hold you longer in Suspense: And thus he unfolds each Particular in Order.

First *then*, the *divine* Spirit within sustains the Heavens, the Earth, and watery Plains, the Moon's enlightened Orb, and shining Stars; and the *eternal* Mind, diffused through all the Parts of Nature, actuates the whole stupendous Frame, and mingles with the vast Body of the *Universe*. Thence *proceed* the Race of Men and Beasts, the vital Principles of the flying Kind, and the Monsters which the Ocean breeds under its smooth *crystal* Plain. These Principles have the active Force of

NOTES.

which the Poets feigned to be in the infernal Regions, while at the same Time the Soul was in Heaven among the Gods.

724. *Principio cælum, &c.* Here Anchises explains the whole System of the infernal Regions, according to the Principles of the Pythagorean and Platonic Philosophy. The same sublime Principle is expressed in other Words, Geor. IV. 221.

De m namque ire per omnes

Terrasque, tractusque maris, cælumque profundum.

Hinc pecudes, armenta, viros, genus omne ferarum,

Quemque sibi tenues nascentem arcessere ritas.

Scilicet hoc reddi deinde, ac resoluta referri Omnia: nec morti esse locum; sed vivæ volare Sideris in numerum, atque alto succedere cælo.

725. *Titaniaque astra.* In this Expression I take the Sun to be included, they being all Globes of Fire that shine with their own Light: Whereas the Moon is mentioned by itself, as being *lucens globus*, which, in Servius's Opinion, signifies that shines with a borrowed Light, just as *patens* signifies a Thing that opens at Times, in Contradistinction to *patibilis*, that is always open. Farther, the Stars are called *Titanarum*, from *Titan*, the Name given to the Sun, Æn. IV. 119. The *Titans*, particularly *Hyperion*, being famous Astronomers, as we learn from

Diodorus

Igneus est ollis vigor, et cœlestis origo 730
Seminibus; quantum non noxia corpora tardant,
Terrenique hebetant artus, moribundaque mem-
bra.

Hinc metuunt cupiuntque, dolent gaudentque;
nec auras

Respiciunt, clausæ tenebris, et carcere cæco.

Quin, et supremo cum lumine vita reliquit, 735

Non tamen omne malum miseris, nec funditus
omnes

Corporeæ excedunt pestes: penitusque necesse est
Multa diu concreta modis inolescere miris.

Ergo exercentur pœnis, veterumque malorum

Supplicia expendant. Aliæ panduntur inanes 740

Suspensæ ad ventos: aliis sub gurgite vasto

Infectum eluitur scelus, aut exuritur igni.

Quisque suos patimur Manes: exinde per amplum

Est igneus vigor, et cœlestis origo ollis seminibus: quantum noxia corpora non tardant, terrenique artus, moribundaque membra hebetant. Hinc animæ metuunt cupiuntque, dolent gaudentque: neque respiciunt auras, clausæ tenebris et carcere cæco. Quin et cum vita reliquit eas supremo lumine; tamen nec omne malum, nec omnes corporeæ pestes funditus excedunt miseris; penitusque est nec esse multa vitia diu concreta inolescere iis miris modis. Ergo exercentur pœnis, expendanturque supplicia veterum malorum. Aliæ panduntur suspensæ ad inanes ventos: infectum scelus eluitur aliis sub vasto gurgite, aut exuritur igni. Nos patimur quisque suos Manes. (Exinde mittimur per amplum Elysium,

TRANSLATION.

Fire, and are of a heavenly Original, which they exert so far as they are not clogged by noxious Bodies, blunted by Earth born Limbs and sickly dying Members. From this Union and Incumbrance they are subjected to various Passions, they fear and desire, grieve and rejoice; and, shut up in Darknesh, and a gloomy Prison, lose Sight of their native Skies. Nay, even when with the last Beams of Light their Life is gone, yet not every Ill, nor all corporeal Stains are quite removed from the unhappy Beings: And it is absolutely unavoidable that many vicious Habits, which have long grown up with the Soul, should be strangely confirmed and riveted therein. Therefore are they afflicted with Pains, and pay the Penalties of their former Ills. Some, hung on high, are spread out to wither in the empty Winds: In others the Guilt not done away is washed out in a vast watery Abyss, or burnt away in Fire: We have each of us his Demon, from whom we

NOTES.

Diodorus and Pausanias, might give the Poets a Handle for feigning that they were translated into the Bodies of the Sun and Stars after their Death.

733. *Hinc metuunt cupiuntque, &c.* Into these four general Heads, the Passions are commonly divided by the Philosophers, namely, Grief and Fear, Joy and Desire: The two first having for their Object present or future Evil, and the two last present or future Good. See Cicero's *Tus.* Quæst. Lib. IV. Cap. 6.

739. *Exercentur pœnis.* These Chastisements are of three Kinds, according to the Nature of the Stains and Pollutions with which the Souls were infected. If their Desilements were more slight and superficial, they were bleached away in the Wind, or washed out in the Water; but those of a deeper Dye were burnt out by Fire.

As these three Elements, Air, Water, and Fire, are of a purifying Nature, they have been figuratively used by all Writers, as fit Elements of moral Purification.

743. *Quisque suos patimur Manes.* The Conclusion is thus: Omnes patimur Manes, quisque patitur suos. This Passage has greatly perplexed the Commentators; I shall give what I take to be the Sense of it in a very few Words. We are to observe then, that *patri Manes* is the same as *patri supplicia per Manes*: As in the third Book, Verse 583, *perferimus immania monstra signis, ut juffer from horrid Prodiges*. Again, as the Ghosts and Manes of the Dead were believed to haunt and disturb the Living from whom they had suffered any grievous Injury:

et pauci tenemus læta arva ; donec longa dies exemit concretam labem, orbe temporis perfectæ, reliquitque ætherium sensum purum, atque ignem simplicis auræ. Deus evocat omnes has animas, ubi volvere rotam per mille annos, ad Lethæum fluvium magno agmine, scilicet ut immemores præteritorum revivant supra convexa, et rursus incipiant velle reverti in corpora. Anchises dixerat : trahit que natum. Sibyllamque in mediis conatus, junctamque turbam : et caput in vulsum, unde possit legere omnes ad eos longum ordine, et de præteritis vultus venientium.

Nunc age, expediam d'Ætis, quæ gloria deinceps sit utur Dardaniam prolem, qui nepotes maneat te de Italia gens,

Mittimur Elysium, et pauci læta arva tenemus : Donec longa dies perfecto temporis orbe 745 Concretam exemit labem, purumque reliquit Ætherium sensum, atque auræ simplicis ignem. Has omnes, ubi mille rotam volvere per annos, Lethæum ad fluvium Deus evocat agmine magno : 749

Scilicet immemores supra ut convexa revivant, Rursus et incipiant in corpora velle reverti.

Dixerat Anchises : natumque unaque Sibyllam Conventus trahit in medios, turbamque sonantem ;

Et tumulum capit, unde omnes longo ordine possit Adversos legere, et venientum discere vultus. 755

Nunc age, Dardaniam prolem quæ deinceps sequatur

Gloria, qui maneat Italæ de gente nepotes,

TRANSLATION.

suffer, till Length of Time, after the fixed Period is elapsed, hath done away the inherent Stains, and hath left celestial Reason pure from all irregular Passions, and the Soul, that Spark of heavenly Fire, in its original Purity and Brightness, simple and unmixed. Then are we conveyed into Elysium, and we, who are the happy few, possess the Fields of Bliss. All these Souls whom you see, after they have rolled away a thousand Years, are summoned forth by the God in a great Body to the River Lethe : To the Intent, that, losing Memory of the past, they may revisit the upper Regions, and again become willing to return into Bodies. Anchises said : And leads his Son, together with the Sibyl, into the midst of the Assembly and noisy Throng ; then chooses a rising Ground, whence he may survey them all as they stand opposite to him in a long Row, and discern their Looks as they come up.

Now mark, I will explain to you what Glory shall henceforth attend the Trojan Race, what Descendants await them of the Italian Nation, Souls of distin-

NOTES.

Et cum frigida mors anima seduxerit ævus, Omnibus imbra loquax adero ; dabis inprobe parcas. Hence the Word *Manes* comes to signify the Furies, Furies, or tormenting Demons of the other World. *Ætæon*, IV. 489.

Ignis erida quidem, possint si ignoscere Manes. On which comes much to the same Thing, we may understand by *Manes* the Stings and fierce Upbraids of a guilty Conscience. These are the *Manes* which every heinous Offender carries about with him, and by whose Means he becomes his own Tormenter. Thus *A. fortis* :

tormenta per se non pœneant

Anchises patitur, quod non sentit, et *Ætæon*

745 *Longa dies* and *longum* in the text of Opi-

nion, with Dr. Trapp and others, that the Order of this Passage is inverted, and therefore have taken the Liberty to translate it as I think it ought to stand. *Quis, ne jussu patimur Manes, donec longa dies, &c.* putting *cinde per amplum*, &c. in a Parenthesis. The only plausible Sense that *d-ne*, as it now stands, can have, is what the ingenious Editor of the *Dauphin's* *Virgil* has given ; that is, to take *d-ne* for *quando*, on the Authority of *Uranus donec gratias erum tibi* ; but the learned Doctor ver. well observes, that *d-ne*, tho' sometimes put for *quando*, in the Sense of *when*, yet never is put for it in the Sense of *per* or *am*.

747 *Manes* *simplicis ignem*. By *ignis* here I understand

Illustres animas, nostrumque in nomen ituras,
 Expediam dictis, et te tua fata docebo.
 Ille, vides? purâ juvenis qui nititur hastâ, 760
 Proxima sorte tenet lucis loca; primus ad auras
 Ætherias Italo commixtus sanguine furget,
 Silvius, Albanum nomen, tua postuma proles:
 Quem tibi longævo serum Lavinia conjux
 Educet filvis Regem, Regumque parentem: 765
 Unde genus longâ nostrum dominabitur Alba.
 Proximus ille, Procas, Trojane gloria gentis;
 Et Capys, et Numitor, et, qui te nomine reddet,
 Silvius Æneas; pariter pietate, vel armis
 Egregius, si unquam regnandam acceperit Al-
 bam.

Qui juvenes quantas ostentant, aspice, vires! 771
 At qui umbrata gerunt civili tempora quercu;
 Hi tibi Nomentum, et Gabios, urbeinque Fi-
 denam,
 Hi Collatinas imponent montibus arces,
 Pometios, Castrumque Inui, Bolamque, Co-
 ramque.

775

TRANSLATION.

guished Worth, and who shall succeed to our Name; yourself too I will instruct in your particular Fate. See you that Youth who leans on his pointless Spear? He by Destiny holds a Station nearest to the Regions of Light; he shall ascend to the upper World the first of your Race, who shall have a Mixture of Italian Blood in his Veins, Sylvius, an Alban Name, your last Issue: Whom late your Consort Lavinia shall in the Woods bring forth to you in your advanced Age, himself a King, and the Father of Kings: In whom our Line shall reign over Alba Longa. That next is Procas, the Glory of the Trojan Nation, and Capys, and Numitor, and Æneas Silvius, who shall represent thee in Name, equally distinguished for Piety and Arms, if ever he receive the Crown of Alba. See what brave Youths are these, what manly Force they shew! and bear their Temples shaded with a Civic Crown of Oak; these to thy Honour shall build Nomentum, Gabii, and the City Fidenæ; these on the Mountains shall raise the Collatian Towers, Pometia, the Fort of Inuus, Bola, and Cora. These shall then be famous Names,

NOTES.

understand the Soul, which, according to the Platonists, was thought to be of a fiery Quality, —*igneus est olis vigor*, Verse 730, as being a Ray of the divine Brightness, —*divina particula auræ*, Hor. II. Sat. II. 70. So that *auræ simplici ignem* will signify the Soul, that fiery divine Principle, in its simple uncorrupted Purity; *auræ* signifying not only *air*, but *Brightness*, *Splendour*, as *auræ auræ*, Æn. VI. 204.

illustres animas, iturasque in nostrum nomen, et docebo te tua fata. Vides? ille juvenis, qui nititur purâ hastâ, tenet proxima loca lucis sorte; ille primus, commixtus Italo sanguine, furget, dictus Silvius, Albanum nomen, tua postuma proles: quem serum Lavinia conjux filius educet tibi longævo, tuturum regem, parentemque regum: unde nostrum genus dominabitur longâ Albâ. Ille proximus est Procas, gloria Trojanæ gentis; et Capys, et Numitor; et Silvius Æneas, qui reddet te nomine: pariter egregius pietate vel armis, si unquam acceperit Albam regnandam. Qui juvenes, aspice, quantas vires ostentant! At qui gerunt tempora umbrata civili quercu; hi condent Nomentum, et Gabios, urbeinque Fidenam tibi; hi imponent Collatinas arces montibus, Pometios, Castrumque Inui, Bolamque, Coramque.

763. *Postuma proles*. In this Place, cannot signify what we call in English a posthumous Child, as is plain from the next Words, *quem tibi longævo educet*. Sometimes it is the same with *postremus*, and that must be the Sense of it here.

772. *Umbratæ civili tempora quercu*. The Civic Crown was conferred on him who had saved a Roman Citizen in Battle. It was of Oak,

Tum hæc erunt nomina, nunc terræ sunt sine nomina. Quin et Mavortius Romulus, quem Ilia mater sanguinis Assraci educet, addet sese comitem avo. Videsne, ut geminæ cristæ stent ejus vertice, et jam pater Superorum ipse signet eum suo honore? En, nate, auspiciis hujus illa incluta Roma æquabit imperium terris, et animos Olympo; et hæc una circumdabit septem arces sibi muro. Felix prole virorum: qualis Berecynthia mater Cybele turrita invehitur curru per Phrygiæ urbes, læta partu Deorum, complexa centum nepotes, omnes cœlicolas, omnes tenentes supera et alta spatia. Huc, huc flecte geminas acies oculorum: aspice hanc gentem, tuosque Romanos. Hic est Cæsar, et omnis progenies Iulii, ventura sub magnum axem cæli. Hic, hic est vir, quem sæpius audis promitti tibi, Augustus Cæsar, genus Divorum: qui rursus condet aurea secula Latio, per arva quondam regnata Saturno;

Hæc tum nomina erunt, nunc sunt sine nomine terræ.

Quin et avo comitem sese Mavortius addet Romulus; Assraci quem sanguinis Ilia mater Educet. Viden' ut geminæ stant vertice cristæ, Et Pater ipse suo Superum jam signet honore? En hujus, nate, auspiciis illa incluta Roma Imperium terris, animos æquabit Olympo, Septemque una sibi muro circumdabit arces; Felix prole virum: qualis Berecynthia mater Invehitur curru Phrygiæ turrita per urbes, Læta Deum partu, centum complexa nepotes; Omnes cœlicolas, omnes supera alta tenentes. Huc, geminas huc flecte acies; hanc aspice gentem,

Romanosque tuos. Hic Cæsar, et omnis Iulii Progenies, magnum cœli ventura sub axem. 790 Hic vir, hic est, tibi quem promitti sæpius audis, Augustus Cæsar, Divi genus: aurea condet Secula qui rursus Latio, regnata per arva

TRANSLATION.

now they are Lands nameless and obscure. Farther, martial Romulus, whom Ilia of Assracus's Line shall bear, shall associate with his Grandfire Numitor. See you not how the double Plumes stand on his Head erect, and how the Father of the Gods himself already marks him out with his distinguished Honours? Lo, my Son, under his auspicious Influence Rome, that City of Renown, shall measure her Dominion by the Earth, and her Valour by the Skies, and that one City shall for herself wall around seven strong Hills, happy in a Race of Heroes. Cloathed with such Majesty as Mother Berecynthia, crowned with Turrets, rides in her Chariot through the Phrygian Towns, joyful in a Progeny of Gods, who embraces an hundred Grandchildren, all Inhabitants of Heaven, all seated in the high celestial Abodes. This Way now bend both your Eyes: View this Lineage, and your own Romans. This is Cæsar, and the whole Race of Iulus, who shall one Day rise to the spacious Axle of the Sky. This, this is the Man whom you have often heard promised to you, Augustus Cæsar, the Offspring of a God: Who once more shall establish the golden Age in Latium, through those Lands where

NOTES.

Oak, because, says Servius, by the Fruit of that Tree, in ancient Times, human Life was sustained.

777. Avo comitem, &c. That is, Romulus, the Son of Mars, and Ilia, shall join his Grandfather Numitor, and re-establish him in the Throne, of which he was dispossessed by his Brother Amulius.

792. Divi genus. This is to flatter the Vanity of Augustus, who, from the Time he deified Julius Cæsar his Father by Adoption, assumed the Title of the Son of a God, Divi filius, as appears from ancient Inscriptions.

792. Aurea condet secula. This refers to the universal Peace which Augustus established in the Empire, A.D.C. 72.

Saturno quondam : super et Garamantas et Indos
Proferet imperium. Jacet extra sidera tellus, 795
Extra anni solisque vias, ubi cœlifer Atlas
Axem humero torquet stellis ardentibus aptum.
Hujus in adventum jam nunc et Caspia regna
Responsis horrent Divûm, et Mæotica tellus,
Et septemgemi turbant trepida ostia Nili. 800
Nec verò Alcides tantum telluris obivit;
Fixerit æripidem cervam licet, aut Erymanthi
Pacârit nemora, et Lernam tremefecerit arcu.
Nec, qui pampineis victor juga flecît habenis,
Liber, agens celfo Nysæ de vertice tigres. 805

et proferet imperium s: per Garamantas et Indos: illa tellus jacet extra sidera, extra vias anni solisque, ubi cœlifer Atlas humero torquet axem aptum ardentibus stellis. In adventum hujus, jam nunc et Caspia regna horrent responsis Divorum; et Mæotica tellus, et trepida ostia septemgemi Nili turbant. Nec verò Hercules Alcides obivit tantum telluris: licet fixerit æripidem cervam, aut pacaverit nemora Erymanthi, et tremefecerit Lernam arcu. Nec, Liber, qui victor flecît juga pampineis habenis, agens tigres de celfo vertice Nysæ.

TRANSLATION.

Saturn reigned of old, and shall extend his Empire over the Garamantes and Indians. *Their Land lies without the Signs of the Zodiac*, beyond the Sun's annual Course, where Atlas, supporting Heaven on his Shoulder, turns the Axle studded with flaming Stars. Against his Approach even now both the Caspian Realms and the Land about the Palus Mæotis are dreadfully dismayed at the Responses of the Gods, and the quaking Mouths of seven-fold Nile hurry on their troubled Waves. Nor indeed did Hercules himself run over so many Countries, though he transfix'd the brazen-footed Hind, quelled the Forest of Erymanthus, and made Lerna tremble with his Bow. Nor Bacchus, who in Triumph manages his Carr with Reins wrapped about with Vine-leaves, driving the yoked Tygers from

NOTES.

794. *Garamantas & Indos.* As these two People are joined together, it is probable that they are both to be understood of *African Nations*, most of *Africa* having been subdued by *Augustus*; and that the *Indians* here are the *Ethiopians*, who were called *Indians* by some ancient Writers, as *Ramus* shews in his Note on *Geor. II. 171.* This agrees best with the following Description of their Country.

795. *Jacet extra sidera tellus, &c.* *Sidera* here plainly signifies not the Stars or Constellations in general, but the particular Signs of the Zodiac; as is explained in the next Words, *extra anni solisque vias*: Which Description agrees to *Africa*, the County here spoken of, which is extended beyond the Tropic of Cancer to the North, and the Tropic of Capricorn to the South.

800. *Turbant.* Has, in this Place, the Signification of *turbantur*, as in *Lucret. Lib. II. 121. Corpora quæ in solis radiis turbare videntur.* So also *Tacitus* says, *Si una alteræ civitas turbat.*

802. *Æripidem cervam.* A Hind with brazen Feet and golden Horns, in *Menæmus*, a

Mountain of *Arcadia*, which *Hercules* is said to have out-run and taken, but not put to Death, because it was sacred to *Diana*, tho' *Virgil* seems to intimate that he killed, at least pierced it with his Spear or Arrows, by using the Word *fixerit.* But *Servius*, to reconcile *Virgil* to Mythology, interprets *fixerit* by *statuerit, stopped its Career.*

802. *Erymanthi pacârit nemora.* That is, subdued the wild Bnæ which infested the Forest of *Erymanthus*; this fierce Savage *Hercules* took alive, and carried to *Eurythæus.*

803. *Lernam.* The Fens of *Lerna*, between *Argos* and *Mycenæ*, where he slew the famous *Hydra.*

805. *Nysæ.* History mentions several Places of this Name, all of them sacred to *Bacchus.*

805. *Agens tigres.* *Plutarch*, in his Treatise of Superstition, writes that the Tygers are transported with Fury at the Sound of Tabrets and Drums, so as to be ready to tear one another, which is perhaps the Reason why those Animals were given to *Bacchus*, the God of Fury and enthusiastic Rage,

Et dubitamus adhuc extendere virtutem factis? Aut metus prohibet nos consistere A soniâ terrâ.

Autem quis est ille, insignis ramis olivæ, ferens sacra? Nosco crines incanaque menta Romani Regis; qui primus fundabit urbem legibus, missus in magnum imperium à parvis Curibus et paupere terrâ. Cui deinde Tullus subibit, qui rumpet otta patriâ, moribusque resides viros in arma, et agmina jam desueta triumphis. Quem juxta jactantior Ancus sequitur, jam nunc quoque nimium gaudens popularibus auris. Vis videre et Tarquinios reges, superbamque animam ultoris Bruti, fascesque receptos? Hic primus accipiet imperium consilis, sævasque secures;

Et dubitamus adhuc virtutem extendere factis? Aut metus Aufoniâ prohibet consistere terrâ?

Quis procul ille autem ramis insignis olivæ, Sacra ferens? nosco crines incanaque menta Regis Romani; primus qui legibus urbem Fundabit, Curibus parvis, et paupere terrâ Missus in imperium magnum. Cui deinde subibit,

Otia qui rumpet patriæ, residesque movebit Tullus in arma viros, et jam desueta triumphis Agmina. Quem juxta sequitur jactantior Ancus:

Nunc quoque jam nimium gaudens popularibus auris. 816

Vis et Tarquinios Reges, animamque superbam

Ultoris Bruti, fascesque videre receptos?

Consulis imperium hic primus, sævasque secures

TRANSLATION.

Nysa's lofty Top. And doubt we yet to extend *the Fame of our* Virtue by heroic Deeds? Or is Fear a Bar to our settling in the Aufonian Land?

But who is he at a Distance distinguished by the Olive Boughs, bearing the sacred Utensils? I know the venerable Locks and hoary Beard of the Roman King; who first shall establish the City by Laws, sent from *his little City* Cures, and poor Estate, to vast Empire. Whom Tullus shall next succeed, who shall break the Peace of his Country, and rouse to Arms his inactive Subjects, and Troops now unused to Triumphs. Whom follows next vain-glorious Ancus, even now too much tickled with the Breath of popular Applause. Will you also see the Tarquin Kings, and the stern unsubmitting Soul of Brutus the Avenger of *his Country's Wrongs*, and the Sovereignty recovered to the People? He first shall receive the consular Power, and the Sword of Justice inflexibly severe; and the ill fated

N O T E S.

809. *Incanaque menta.* In here increases the Signification of *cana*, and signifies *exceeding hoary*. The Person here designed is Numa Pompilius, who was a peaceful Monarch, and therefore distinguished by the Olive-bough, a Badge of Peace; and his hoary Beard denotes his great Age, he having lived fourscore Years, whereof he reigned Forty three.

818. *Ultoris Bruti.* The Asserter of public Liberty, and Avenger of *Lucretia's* violated Honour.

818. *Fascesque receptos.* By *fasces receptos*, Dr. Trapp understands the Power or Fasces taken from the Kings, and transferred to the Consuls, but this is straining the Word *receptos*.

But I see not why it may not be taken in its ordinary Sense, to signify that the Power was recovered, and again put into the Hands of the People, from whom it had been extorted by Tyranny and Usurpation. History particularly informs us, that the Consuls were obliged to bow their Fasces to the Assembly of the *Roman* People, as an Acknowledgment that the Sovereign Power was theirs. *Virgil*, in this, and some other Passages in this Book, declares his Patriotism and Republican Principles, as openly as he durst with Safety, especially when we consider that this was one of the three Books, which he read before *Augustus* himself.

Accipiet; natoſque pater, nova bella moventes.
Ad poenam pulchrâ pro libertate vocabit, 821
Infelix: utcuſque ſerent ea facta minores,
Vincet amor patriæ laudumque immenſa cupido.
Quin Decios, Druſoſque procul, ſævumque ſe-

curi
Aſpice Torquatam, et referentem ſigna Camil-

lum. 825
Illæ autem, paribus quas fulgere cernis in armis,
Concordes animæ nunc et dum nocte prementur,
Heu quantum inter ſe bellum, ſi lumina vitæ
Attigerint, quantas acies ſtragemque cicunt!
Aggeribus focer Alpinis, atque arce Monæci 830
Deſcendens; gener adverſis inſtruſtus Eois.
Ne, pueri, ne tanta animis aſſueſcite bella;

in illis; que pater, pro pulchrâ
libertate, vocabit natus, moven-
tes nova bella ad poenam: ut-
cuſque minores ſerent ea facta,
amor patriæ immenſæque cu-
pido laudum in eis. Quin aſpi-
ce Decios, Druſosque procul,
Torquatamque ſecum referentem,
et Camillum inſeſe cernens ſigna.
Autem illæ animæ, quæ ſub ful-
gere in paribus armis, concordem
nunc, et dum prementur nocte,
heu, quantum bellum, quantum ſtra-
gem acies, ſi attigerint lumina vi-
tæ! Focer deſcendens Alpinis
aggeribus, atque arce Monæci;
gener inſtruſtus Eois populi ad-
verſi. Pueri, ne, ne aſſueſcite
tanta bella animis:

TRANSLATION.

Sire ſhall, for the ſake of glorious Liberty, ſummon to Death his own Sons, raiſing civil War, till then new, and unknown to Rome: How ſer poſterity ſhall interpret that Action, Love to his Country, and the unbounded Deſire of Praise, ſhall prevail over paternal Affection. See beſides at ſome diſtance the Decii, Drui, Torquatus inflexibly ſevere in executing Juſtice, and Camillus recovering the Roman Standards from the Enemy. But thoſe two Ghoſts whom you obſerve to ſhine in equal Arms, in perfect Friendſhip now, and while they ſhall be ſhut up in the Realms of Night, ah what War, what Battles and Havock ſhall they between them raiſe, if once they have attained to the Light of Life! The Father-in-law deſcending from the Alpine Hills, and the Tower of Monæcus; the Son-in-law furniſhed with the Troops of the Eaſt to oppoſe him. Make not, my Sons, make not ſuch unnatural Wars familiar to your Minds; nor turn the power-

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820. *Natoſque pater, &c.* When Brutus's two Sons were found privately cabaling againſt the public Liberty, and uſing their Intereſt to have the baniſhed *Tarquins* recalled; the Father, who was then Conſul, not only ordered them to be ſent to Death, but himſelf looked on and ſaw the Sentence put in Execution. See *Livy*, Lib. II. 5.

822. *Infelix, &c.* This Sentence is capable of a double Meaning, according to the Printing. Moſt Interpreters join *infelix* with the Words that go before, and this is the Senſe we have followed. Others conſtrue *infelix* with *ut, unque ſerent, &c.* which is the Way St. *Auguſtine* explains them.

824. *De ioc.* Three of the Family of the *Drui* are famous for having devoted their Lives for their Country.

824. *Drufique.* Druiſus was the Surname of the *Latin* Family, of which was *Lucius Druiſus*, Vol. II.

ſilla, the Wife of *Auguſtus*.

824. *Sævumque ſecum Torquatam.* *Manius Torquatus*, who commanded his own Son to be put to Death, for fighting the Enemy contrary to Orders, notwithſtanding he gained the Victory.

825. *Referentem ſigna Camillum.* When the *Gauls* had deſtroyed the Roman Legions, poſſeſſed themſelves of the City, and had laid Siege to the Capitol, *Camillus*, who was then in Exile, came up on them unawares, and cut them all in Pieces.

830. *Arce Monæci.* The Town of *Monæcus*, built on a Promontory in the Coast of *Liguria*, where the mountain *Alps* begin to riſe. The Place is well fortified by Nature, and had formerly a Temple to *Proculus Monæcus*, who is ſaid to have reigned there.

831. *Gener adversus Eois.* *Pompey*, whole auxiliary Troops were chiefly *Eois*, i. e.

neu vertite validas vires in viscera patriæ. Tuque prior, tu parce, qui ducis genus ab Olympo: projice tela manu; tu, qui es meus sanguis. Ille, Corinthio triumphatâ, victor aget currum ad alta Capitolia, insignis cæsis Abivis. Ille eruet Argos, Agamemnoniasque Mycenæ, Æacidenque ipsum, genus armipotentis Achillei: ultus avos Trojæ, et temerata templa Minervæ. Quis te, magne Cato, tacitum, aut te, Cossæ? quis relinquit genus Gracchi? aut geminos Scipiadæ, duo fulmina belli,

Neu patriæ validas in viscera vertite vires. Tuque prior, tu parce, genus qui ducis Olympo; Projice tela manu, sanguis meus. 835
Ille triumphatâ Capitolia ad alta Corintho Victor aget currum, cæsis insignis Achivis. Eruet ille Argos, Agamemnoniasque Mycenæ, Ipsumque Æaciden, genus armipotentis Achillei; Ultus avos Trojæ, templa et temerata Minervæ. Quis te, magne Cato, tacitum, aut te, Cossæ, relinquit? 841
Quis Gracchi genus? aut geminos, duo fulmina belli,

TRANSLATION.

ful Supports of your Country against its own Bowels. And thou, *Cæsar*, first forbear, thou who derivest thy Origin from Heaven; fling those Arms out of thy Hand, O my Offspring, my own Blood! That one, having triumphed over Corinth, shall drive his Chariot victorious to the lofty Capitol, illustrious in the Blood of slaughtered Greeks. That other shall overthrow Argos, and Mycenæ, Agamemnon's Seat, and Æacides himself, the Descendant of valorous Achilles; avenging his Trojan Ancestors, and the violated Temple of Minerva. Who can in Silence pass over thee, great Cato, or thee, Cossus? Who the Family of Gracchus, or both the Scipio's, those two Thunderbolts of War, the Bane of Afric, and

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sies, which lay to the East, in respect of Rome.

833. *Neu patriæ, &c.* Nothing is more remarkable than the artful Composition of this Verse, which conveys to the Ear the Sound of Tearing and Rending it is designed to express.

834. *Tuque prior, &c.* Here Virgil shews the Delicacy of his Judgment in expressing his Abhorrence of the civil War, and glancing a Reproof to *Cæsar*, with such artful Address, as leaves not the least Room for *Augustus* to take Offence.

836. *Ille triumphatâ, &c.* This refers to *Mummius*, who subdued and triumphed over *Archaia*, and by a Decree of the Senate razed their City *Corinth*, for having offered Violation to the Romans, in the sacred Character of their Ambassadors. See *Liv. Epit. Lib. II.*

838. *Eruet ille Argos, &c.* Here *Aulus Gellius* tells us, that *Virgil* was censured by *Hyginus* for confounding Events that were entirely different, and supposing the War with *Achæa* and that with *Pyrrhus* to have happened at the same Period of Time, and been carried on by one and the same Person: Whereas the War with *Pyrrhus*, here called *Æacides*, was conducted by *M. Curius*, and that with the *Archaia* many Years after, by *L. Mummius*, Nost. Att. Lib. X. Cap. 16. But this Objection falls

to the Ground, only by making the *ille* here refer to a different Person with the other, in the former Verse.

838. *Argos, Agamemnoniasque Mycenæ.* The best Interpreters understand by these Words the Power of Greece in general; and by

839. *Æaciden.* They understand, not *Pyrrhus*, to whom *Hyginus* and *Gellius* refer it; for the Power of Greece, that is, the Kingdom of *Epirus*, was not overthrown in his Time; but *Perseus*, or *Perseus*, King of *Macedonia*, who may likewise be called *Æacides*, being descended from *Achilles*, the Grandson of *Æacus*, as in *Propertius*:

Et Perseus proavi simulantem pectus A billis. and was routed and led in Triumph by *Paulus Æmilius*, whereby the Power of Greece was quite broken.

841. *Magne Cato.* M. Portius Cato, the Censor.

841. *Cossæ.* A. Cornelius Cossus, the Dictator, who slew *Volumnius*, the King of the *Veientes*, and consecrated his Spoils, the second *spolia optima*, since the Founding of Rome, to *Jupiter Feretrius*.

842. *Gracchi genus.* Tiberius Sempronius Gracchus, who triumphed over the *Celtiberi*, having destroyed three-hundred of their Cities.

Scipiadas, cladem Libyæ? parvoque potentem
Fabricium? vel te fulco, Serrane, ferentem?
Quò fessum rapitis, Fabii? tu maximus ille es,
Unus qui nobis cunctando restitues rem. 846
Excudent alii spirantia mollius æra,
Credo equidem; vivos ducent de marmore vul-
tus;

Orabunt causas melius; cœlique meatus
Describent radio; et surgentia sidera dicent: 850
Tu regere imperio populos, Romane, memento;
Hæ tibi erunt artes; pacisque imponere morem,
Parcere subjectis, et debellare superbos.

Sic pater Anchises, atque hæc mirantibus ad-
dit:

Aspice, ut insignis spoliis Marcellus opimis 855

TRANSLATION.

Fabricius in low Fortune exalted? Or thee, Serranus, sowing in the Furrow thy own Hands but mad? Whither, ye Fabii, do you hurry me already tired? Thou art that Fabius, justly styled the Greatest, who sole shalt repair our sinking State by wise Delay. Others, I grant indeed, shall with more Delicacy mould the breathing animated Brass; from Marble draw the Features to the Life; plead Causes better; describe with the *Astronomer's* Rod the Courses of the Heavens, and explain the rising Stars: But to rule the Nations with imperial Sway be thy Care, O Roman; these shall be thy Arts; to impose Terms of Peace, to spare the Humbled, and crush the proud *stubborn Foes*.

Thus Father Anchises, and, as they are wondering farther, subjoins: Behold how adorned with triumphal Spoils Marcellus stalks along, and shines above the Heroes,

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He married *Cornelia*, the Daughter of *Scipio Africanus*, by whom, among other Children, he had the two famous Brothers, *Tiberius* and *Cato Gracchus*.

843 *Scipiadas*. Scipio Africanus Major, and *Scipio Africanus Minor*, the Grandson of the former, who was adopted by *P. Æmilius*, thence distinguished by the Name of *Æmilianus*. They are famous in the Roman History, for subduing the Power of *Africa*, and destroying *Carthage*, whence they had the Surname of *Africanus*. This Epithet *præmina belli*, *Triumphi belli*, of *War*, is given them both by *Lucretius* and *Cæsar*.

843. *Parvoque potentem Fabricium*. Fabricius, who was raised from a low obscure Fortune, to command the Roman Legions. The *Numidians*, against whom he was at War, knowing how poor he was, thought to have corrupted him with their Money; but he rejected the Offer with the utmost Indignation, giving them to know, that a Roman was not ambitious to

cladem Libyæ? Fabriciumque potentem parvo? vel te ferentem fulco, Serrane? Fabii, quid rapitis me fessum? Tu es ille maximus, qui unus restitues rem nobis cunctando. Alii excudent mollius spirantia æra, e quidem credo; ducent vivos vultus de marmore; orabunt causas melius; meliusque describent meatus cœli radio, et dicent surgentia sidera: tu, Romane, memento regere populos imperio; hæc erunt artes tibi; imponereque morem pacis, parcere subjectis, et debellare superbos.

Pater Anchises ait sic, atque addit hæc tuis mirantibus: aspice ut Marcellus ingreditur insignis opimis spoliis,

possess great Summs of Gold, but gloried in commanding those to whom that Gold belonged.

844. *Serrane*. *Quintus Cincinnatus*, whom *Florentius* calls *Deiuvr ab aratro*, because he was twice brought from his small Farm of four Acres or Ground, which he is said to have sowed and cultivated with his own Hands, and promoted to the Dictatorship, whence he had the Name of *Serranus* from *serere*, to sow.

846 *Cunctando restitues rem*. When *Annibal* had brought the *Roman* State to the very Brink of Ruin, by two signal Victories at *Trebia* and *Trasimenus*, &c. *Fabius* was chosen to make Head against him, who, by delaying to give *Annibal* Battle, broke his Army by Degrees: By which prudent Conduct he saved his Country from Ruin, and was rewarded from that Time with the Surname of *Maximus*.

855. *Insignis spoliis Marcellus opimis*. The *spolia opima* were those Spoils of which a Roman General stripped the Enemy's General, whom

ui. Torque spereminet omnes vi-
ros! Hæc eques sistet Romanam
rem, magno tum tu tibi ante
eam; sternet Pœnos, rebellem-
que Gallum; suspendetque tertia
arma capta patri Quirino. At-
que hic Æneas ait (namque vi-
debat juvenem, egregium formâ,
et fulgentibus armis, ire unâ
cum illo; sed ejus frons erat
parum læta, et lumina dejecto
vultu) pater, quis est ille, qui
sic comitatur virum euntem?
an filius? anne est aliquis de
manâ stirps? septuaginta
strepitus euntem est circa cum!
quantum instat Marcellus! in
ipso! sed atra nox circumvolat
ejus caput tristi umbrâ. Tum
pater Anchises ait in vestris lo-
qui laqueis. Hæc est nate, ne
quære in eam luctum tuorum:
filius tuum sistent hunc totum
vultu, neque finem erumpit ultra.
Summa propago est: tuus es
his, & pater, esse nati tuus, pater,
si hæc dona fuissent propago.

Ingreditur, victorque viros supereminet omnes!
Hic rem Romanam, magno turbante tumultu,
Sistet eques; sternet Pœnos, Gallumque rebel-
lem;

Tertiaque arma patri suspendet capta Quirino.
Atque hic Æneas (unâ namque ire videbat
Egregium formâ juvenem, et fulgentibus armis,
Sed frons læta parum, et dejecto lumina vultu)
Quis, pater, ille, virum qui sic comitatur eun-
tem?

Filius? anne aliquis magnâ de stirpe nepotum?
Quis strepitus circa comitum! quantum instat in
ipso est!

Sed nox atra caput tristi circumvolat umbrâ.
Tum pater Anchises lacrymis ingressus obortis:
O nate, ingentem luctum ne quaere tuorum:
Ostendent terris hunc tantum finem, neque ultra
Fille finent. Ninium vobis Romana propago
Vultu pater, Superis propria hæc si dona iustis-
sent.

TRANSLATION.

all! He, mounted on his noble Steed, shall prop the Roman State in the Rage of
a formidable Infanterist; the Gauls, Germans he'll all humble, and the rebellious
Gaul, and dedicate to Father Quirinus the third *triumphal* Spoils. And upon this
Æneas says; for he beheld marching with him a Youth distinguished by his Beau-
ty and shining Arms, but his countenance not joyous, and his Eyes sunk and
dejected; What Youth is he. O Father, who thus accompanies the Hero as he
walks? Is he a Son, or one of the illustrious Line of his Descendants? What
bustling Noise of Attendants round him! How great Resemblance in him to the
other! But sable Night with her dreary shade hovers around his Head. Then
Father Anchises, while Tears gushed from his Eyes, thus began: Seek not, my
Son, to know the deep Despair of thy Kindred: Him the Fates shall just shew on
Earth, nor suffer longer to subsist. Ye Gods, Rome's Sons had seemed too power-
ful in your Eyes, had these your Gifts been permanent. What Groans of Heroes

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whom he had slain with his own Hand in the
Field of Battle: Such Spoils *Al. Claudius Mar-*
cillus won from *Arminius*, the General of the
Gauls.

839. *Tertia ac arma, &c.* He was the third
who consecrated the *Spolia opima*, *Romulus* hav-
ing been the first, *Claudius Cæsar* mentioned
Verse 841, the second. These Spoils were de-
dicated in the Temple of *Jupiter Feretrius*,
whom *Ræmus* thinks he is son *Quirinus*, for
the same Reason that *Julus* is said *Quirinus*
by *Suetonius* in *August.* XXII. and *Heret.* IV.

Ode XV. 9. because he presided over War, and
because his Temple was built by *Romulus Qui-*
rinus. *Servius*, however, explains *capta Qui-*
rinus by *justa et Quirinus operat*, he dedicated
to *Jupiter Feretrius* the third spolia opima, *scilicet*
Quirinus had first won from the Enemy's Ge-
neral.

861. *Egregium formâ juvenem, &c.* Here
Marcellus comes to the noble *Lucomium* on young
Marcellus, the Son of *Octavia Augustus's* Sister,
and of *Cæsar Marcellus*, whom *Augustus* had
adopted, and designed for his Successor in the
Empire,

Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus ! vel quæ, Tiberine, vi-
debis

Funera, cum tumulum præterlabere recentem !
Nec puer Iliacâ quisquam de gente Latinos 875
In tantum spe tollet avos : nec Romula quondam
Ullo se tantum tellus jactabit alumno.

Heu pietas ! heu prisca fides ! invictaque bello
Dextera ! non illi quisquam se impune tulisset
Obvius armato ; seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos. 881
Heu, miserande puer ! si quâ Fata aspera rumpas,
Tu Marcellus cris. Manibus date lilia plenis ;
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere. Sic totâ passim regione vagantur 886
Aëris in campis latis, atque omnia lustrant.

Quantos gemitus virorum ille
Campus aget ad magnam urbem
Mavortis ! vel quæ funera tu,
Tiberine, videbis, cum præter-
labere recentem tumulum ! Nec
quisquam puer de Iliacâ gente
tollet Latinos avos in tantum
spei : nec quondam Romula tel-
lus jactabit se tantum ullo a-
lumno. Heu pietas ! heu prisca
fides ! dexteraque invicta bello !
Non quisquam obvius tulisset se
illi armato impune : seu cum pe-
des iret in hostem, seu foderet
armos spumantis equi calcaribus.
Heu puer miserande ! si quâ rum-
pas aspera fata, tu eris Mar-
cellus. Date lilia plenis mani-
bus : spargam purpureos flores,
saltemque accumulem animam
nepotis his donis, et fungar inani
munere. Sic vagantur pas-
sim totâ regione in latis campis
aëris, atque lustrant omnia.

TRANSLATION.

shall that Field by Mars's imperial City send forth ! What solemn Funeral-pomp shall you, O Tiberinus, see, when you glide by his recent Tomb ! Nor shall any Youth of the Trojan Line in Hope exalt the Latin Fathers so high : Nor shall the Land of Romulus ever glory so much in any of her Sons. Ah that Piety ! ah that Faith and Integrity of ancient Times ! and that Right-hand invincible in War ! none with Impunity had encountered him in Arms, whether when on Foot he rushed upon the Foe, or goared with the Spur his foaming Courser's Flanks. Ah, piteous Youth ! if possibly thou canst burst the Bonds of rigorous Fate, thou shalt be a Marcellus. Give me Lilies in Handfuls ; let me strow the purple blooming Flowers, these Offerings at least let me heap upon my Descendant's Shade, and discharge this unavailing Duty. Thus up and down they roam through all the Elysian Regions in spacious airy Fields, and survey every Object. Through each of

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Empire, but he was cut off in the Bloom of his Youth. This is reckoned one of the finest Passages of the whole Æneid ; Augustus was taken with it at the Time when he heard Virgil pronounce it with the rest of this of this Book, that he ordered him a Present of ten Sesteris for every Line, i. e. about 78 Pounds of our Money.

872. *Mavortis ad urbem.* Rome sacred to Mars, the Father of Romulus and Remus.

874. *Tumulum præterlabere recentem.* It was the ancient Custom to raise sepulchral Monuments on the Banks of Rivers. Thus Æn. III. 312.

Ante urbem in loco fœssi Simentis ad undam
Libabat cineri Andromache, &c.

878. *Heu pietas ! heu prisca fides !* He deplores the Loss that Virtue, and Integrity, and Valour sustained by his Death ; agreeable to which is the Character given him by Velleius Paterculus : Sane, ut aliunt, ingeniarum virtutem, latiusque animi, et ingenii ; fortunæque, in quam alebatur, capax. And Seneca calls him, Adolescentem animo alacrem, ingenio potentem ; sed ei frugalitatis continentiaque in illis aut annis, aut opibus, non medio rite admirandum ; patientem laboris, voluptatibus alienum ; quantumcunque imponere illi avoculis, et, ut ita dicam, servare cunctis, lat r m.

883. *T. Marcellus cris, &c.* At hearing this Line *Octavia* is said to have swooned away. Virgil, whose great Talent lies in moving the soft

Per quæ singula postquam Anchises duxit natum, incenditque ejus animum amore venientis famæ: exin memorat viro quæ bella deinde sint gerenda; docetque eum Laurentes populos, urbemque Latini; et quo modo figiatque feratque quemque laborem.

Sunt geminæ portæ Somni; quarum altera fertur esse cornea, quâ facilis exitus datur veris umbris: altera nitens, perfectâ candenti elephantio: sed quâ Manes mittunt falsa insomnia ad cœli. Tum ubi Anchises prosequitur natum Ænean, Sibyllamque unâ his dictis, emittitque eos eburnâ portâ:

Quæ postquam Anchises natum per singula duxit,

*Incenditque animum famæ venientis amore; 889
Exin bella viro memorat quæ deinde gerenda;
Laurentesque docet populos, urbemque Latini;
Et quo quemque modo fugiatque feratque laborem.*

Sunt geminæ Somni portæ; quarum altera fertur

*Cornea; quâ veris facilis datur exitus umbris:
Altera candenti perfectâ nitens elephantio: 895
Sed falsa ad cœlum mittunt insomnia Manes.
His ibi tum natum Anchises, unâque Sibyllam
Prosequitur dictis, portâque emittit eburnâ:*

TRANSLATION.

which when Anchises had conducted his Son, and fired his Soul with the Love of future Fame; he next recounts to the Hero what Wars he must hereafter wage; informs him of the Laurentine People, and of the City of Latinus, and by what Means he may surmount or shun every Toil.

Two Gates there are of Sleep, whereof the one is said to be of Horn; by which an easy Egress is given to true Visions: The other shining, *as being wrought of white Ivory*; but *through it* the infernal Gods send up lying Dreams to the upper World. Here then Anchises addresses this Discourse to his Son and the Sibyl together, and dismisses them by the Ivory Gate. The Hero speeds his Way to the

NOTES.

soft and tender Passions, artfully forbears mentioning the Name of *Marcellus* till the very last.

893. *Sunt geminæ Somni portæ.* This Fiction is borrowed from the nineteenth Book of Homer's *Odyssey*, where *Euryclæa* recounts to *Ulysses* in Disguise a Vision she had of his speedy Return Home; but she is apprehensive it may be false, because there are many delusive Dreams as well as true ones, which she thus expresses in the poetical Language, according to

*Immun'd within the silent Boz'r of Sleep,
Two Portals from the various Phantoms keep:
Of Ivory one; whence stir, to mock the Brain,
Of winged Lies a light fantastic Train:
The Gate oppos'd, pellucid Val'es adorn,
And Columns fair extas'd with golden Horn:
Where Images of Truth for Passage wait,
With Visions manifest of future Fate.*

Odyss. XIX. 657.

895. *Cornea, quâ veris, &c.* Among the several Reasons given why true Dreams are made to pass through the Horn-gate, and false ones through the Ivory one, what appears the most solid is, that Horn is a fit Emblem of

Truth, as being transparent, and pervious to the Sight, whereas Ivory is impenetrable.

898. *Portâ, quæ emittit eburnâ.* Here *Strabo* tells us that *Virgil*, by sending out *Æneas* by the Ivory Gate, would have us understand that the whole of this Episode concerning the infernal Regions is mere Fiction: *Vult autem intelligi falsa esse omnia quæ dixit.* But is it to be imagined that so judicious a Poet would thus with one Dash of his Pen destroy all the fine Compliments he had paid to *Augustus*, and the whole Bêdy of the Roman Nation, by telling them that all was Lies and fictitious? Besides, he could never pronounce the whole Vision false, since he has interwoven into it a Prophecy of the principal Events and most notorious Facts of the Roman History. So that, however it may be accounted a Dream, it can never be reckoned a false one, since here is a Mixture of something real and something visionary, which is the very Nature of a true Dream. *Ruons* again is somewhat more modest, and alledges that *Virgil* only signifies by this allegorical Circumstance, that what he had said concerning the infernal Regions was to be deemed fabulous. But what was the

Ille viam secat ad naves, socioſque reviſit.
Tum ſe ad Caietæ recto fert litore portum. 900
Ancora de prorâ jactitur. Stant litore puppes.

*Ille Æneas ſecat viam ad na-
ves, reviſitque ſocios. Tum fert
ſe recto litore ad portum Caietæ.
Ancora jactitur de prorâ, et
puppes ſtant litore.*

TRANSLATION.

Ships, and reviſits his Friends. Then ſteers directly along the Coaſt for the Port of Caieta: Where, *having arrived*, the Anchor is thrown out from the Forecaſtle, and the Sterns reſt upon the Shore.

NOTES.

the need of giving us that Hint? Who was in Danger of being deceived, or taking his System for true Doctrine? It is certain, that neither *Virgil* himſelf, nor any Reader of common Senſe, even among the *Romans*, believe one Word of the Matter, as we may infer particularly from *Cicero*: *Dic, quaſo, num te illa terrent: triceps ap d inferos Cerberus, Cocytus fremitus, tranſuectio Acherontis, mento ſumman aquam attingens ſiti eneſtus Tantalus, &c.*—The other answers: *Adeone me delirare cenſes, ut iſta eſſe credam.*—And in another Place:

*Quæ eſt anus tam delira, quæ timeat iſta?
Acheruntia templa, alta Orci, pallida
Leti obnubila, obſita tenebris, loca.*

But, how little ſoever the Poet believes of what he writes, it is ſtill his Buſineſs to deliver his Fictions and Allegories, with all the Air and Assurance of Truth, and to try to impoſe the Belief of them upon his Reader; and to go about to undeceive him, by taking off the Mask, and intimating, that ſome Parts of his Narra-

tion are mere Fables, which he himſelf diſbelieves, is quite bungling and unpoetical. Thoſe Interpreters had therefore done much better to acknowledge their Ignorance of the Poet's Meaning, than to ſather upon him ſuch Impertinence and Abſurdity. I ſhall only offer, by Way of Conjecture, that as *Virgil* in this whole Epiſode ſeems to have had an Eye to the *Platonic* Philoſophy; by emitting his Hero through the Ivory Gate, by which lying Dreams aſcend to this Earth, he might poſſibly mean, that thus far *Æneas* had been admitted to ſee the naked Truth, had the true System of Nature laid open to his View, and the Secrets of Futurity unveiled; but henceforth he was returning to his former State of Darkneſs, Ignorance, and Error: And therefore is ſent forth from thoſe Regions of Light and Truth, by the Ivory Gate, in Company with lying Dreams and mere Shadows, which are to attend him, with the reſt of Mankind, in their Progreſs through Life.

Lyndoch. 1712

*900
163000*

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER SEPTIMUS.

O R D O.

Tu quoque Caieta, Æneia nutrix, moriens dedisti eternam famam nostris litoribus: et nunc tuus bonos servat hanc sedem: nomenque signat tua ossa in magna Hesperia, si ea est qua gloria. At pius Æneas, exsequiis nutricis rite solutus, aggere tumuli composito, postquam alma quieverunt, tendit iter velis, relinquitque portum. Auræ aspirant in noctem; nec candida luna negat cursum.

TU quoque litoribus nostris, Æneia nutrix, Æternam moriens famam, Caieta, dedisti:

Et nunc servat honos sedem tuus: offaque nomen

Hesperia in magnâ, si qua est ea gloria, signat.

At pius exsequiis Æneas rite solutis,

Aggere composito tumuli, postquam alma quieverunt

Æquora, tendit iter velis, portumque relinquit, Aspirant auræ in noctem; nec candida cursum

T R A N S L A T I O N.

THOU too, Caieta, Nurse to Æneas, expiring *here*, gavest to our Coasts immortal Fame: And now thy Honour *here* resides: And the Name *Caieta* points to thy Ashes in Hesperia the Great, if that be any Glory to thy departed Ghost. And now that her Funeral Obsequies in due Form were paid, the Grave raised high in decent Order, the pious Æneas, soon as the swelling Seas were hushed, sails on his *designed* Course, and leaves the Port behind. The Gales breathe fair at the Approach of Night, nor does the Silver Moon oppose his Voyage.

N O T E S.

King *Latinus* entertains *Æneas*, and promises him his only Daughter, *Lavinia*, the Heiress of his Crown. *Turnus* being in Love with her, favoured by her Mother, and stirred up by *Juno* and *Alecto*, breaks the Treaty which was made, and engages in his Quarrel *Mæzenus*, *Camilla*, *Messapus*, and many other of the neighbouring Princes; whose Forces, and the Names of their Commanders, are particularly related.

1. *Tu quoque*. This refers to what the Poet had told us before of *Misenus* having a sepulchral Monument raised to his Honour on the Coasts of *Italy*, in those Lines of the former Book that immediately precede the Description of the infernal Regions, Verse 232.

At pius Æneas ingenti mole sepulchrum imposit, suaque arma viro, remumque, tubamque,

Mente sub ærio, qui nunc Misenus ab illo dicitur, ætærumque tenet per secula nomen,

In Connexion with which follows:

Tu quoque litoribus nostris, Æneia nutrix, Æternam moriens famam, Caieta, dedisti.

2. *Caieta*. Now *Gueta*.

3. *Servat hanc sedem tuus*. Some make this an *Hospitalage* for *Æneas* to serve his *honorem tuum*; but the Reader will judge if it is not more natural to explain it as in the Translation; or perhaps it means, that *Caieta's* Name honoured, preserved, and protected the Place.

4. *Hesperia magna*. *Italy* was called *Hesperia Magna* in Contradistinction to *Spain*, the Lesser *Hesperia*.

5. *Aggere composito tumuli*. The Earth, raised up into a Heap over the Corps or Ashes, is called a *grave mound*, as it signifies any Eminence, or *after* *the Æneid*, V. 273, and *after* *the Æneid*, VI. 102.

6. *Candida Luno*. The Silver Moon; as the Sun from his flaming Brightness is called *orange*.

Luna negat. Splendet tremulo sub lumine pontus.

Proxima Circeæ raduntur litora terræ;
Dives inaccessos ubi Solis filia lucos
Assiduo resonat cantu, tectisque superbis
Urit odoratam nocturna in lumina cedrum;
Arguto tenues percurrens pectine telas.
Hinc exaudiri gemitus, iræque leonum
Vincla recusantum, et serâ sub nocte rudentum;
Setigerique sues, atque in præsepibus urfi
Sævire, ac formæ magnorum ululare luporum:
Quos hominum ex facie Dea sæva potentibus
herbis

Induerat Circe in vultus ac terga serarum.
Quæ ne monstra pii paterentur talia Troes
Delati in portus, neu litora dira subirent;
Neptunus ventis implevit vela secundis,
Atque fugam dedit, et præter vada fervida vexit.
Jamque rubescebat radiis mare, et æthere ab alto
Aurora in roseis fulgebat lutea bigis;
Cum venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonsæ.

Pontus splendet sub ejus tremulo lumine. Litora proxima Circeæ terræ raduntur; ubi dives filia Solis resonat inaccessos lucos assiduo cantu, s. peribique tectis urit odoratam cedrum in nocturna lumina, percurrens tenues telas arguto pectine. Hinc gemitus exaudiri, iræque leonum recusantium vincla, et rudentium s. serâ nocte. Setigerique sues, atque urfi auditi sævire in præsepibus, ac formæ magnorum luporum ululare: quos sæva Dea Circe potentibus herbis inauerat ex facie hominum in vultus ac terga serarum. Quæ talia monstra, ne pii Troes, delati in illos portus, paterentur, neu subirent dira litora; Neptunus implevit vela secundis ventis, atque dedit fugam, et vexit eos præter fervida vada. Jamque mare rubescebat radiis lucis, et lutea Aurora fulgebat in roseis bigis ab alto æthere; cum venti posuere, omnisque flatus repente resedit, et in læta iucantur in lento marmore.

TRANSLATION.

Under her trembling Light the Ocean shines. They skim along the Coasts adjacent to Circe's Land; where with incessant Song the wealthy daughter of the Sun makes her inaccessible Groves resound, and in her proud Palace burns fragrant Cedar for nocturnal Lights, flying over the slender Web with her shrill-sounding Shuttle. Hence we heard Groans, the Rage of Lions reluctant to their Chains, and roaring at the late midnight Hour; bristly Boars and Bears growl in their Stalls, and Wolves of prodigious Form with horrid Howlings strike the Ear: Whom Circe, cruel Goddess, had by her potent magical Herbs transformed from human Shape into the Features and Limbs of wild Beasts. Which monstrous Changes that the pious Trojans might not undergo, if carried to that Port, nor land on those cursed Shores; Neptune filled their Sails with favouring Winds, and sped their Flight, and waisted them beyond those boiling Shoals. And now the Sea began to redden with the dawning Beams, and from the lofty Sky the Saffron-coloured Morn shone in her rosy Carr, when on a sudden the Winds grew still, every Breath of Air died away, and the Oars struggle on the smooth Surface of

NOTES.

to the Moon from her paler Light *candida*, or *argentea*.

19. *Ex facie hominum ex facie*. Circe is said to have transformed Men into wild Beasts, by means of certain Herbs, and a magical Wind, with which she touched them. The Fable is taken from *Homer*, *Odys. X.* 173. and the mo-

ral Sense of it is given by *Horace*, *l. Ep. I.* 23.

20. *Venti posuere*, i. e. *Posuere* s. f.

21. *Leviæ armata*. *Rurus* interprets *lento* by *remota*; Dr. *Trapp* and others it *clandestine*. The *Trapp* is a *lento* in the common Sense of *slow* or *lento*, as we say in English the *clay* *Alano*,

Atque hic Æneas prospicit ingentem lucum ex æquore. Inter hunc Tiberinus amœno fluvio, rapidis vorticibus, et flatus multâ arenâ, prorumpit in mare. Circumque supraque cum variâ volucres assuetæ ripis, et alveo fluminis, m læbant æthera cantu, volabantque ludo. Imperat sociis flectere iter, advertereque proras terree; et lætus succedit opaco fluvio.

Nunc age, Erato, expediam qui reges, quæ tempora, quis status rerum fuerit antiquo Latio, cum primùm advena exercitus appulit classem Ausoniis oris: et revocabo exordia primæ pugnae. Tu, tu, Diva, mone vatem, Dicam horrida bella, dicam acies, regesque actos animis in funera, Tyrrhenamque manum, totamque Hesperiam coactam sub arma. Major ordo rerum nascitur mihi:

Atque hic Æneas ingentem ex æquore lucum Prospicit. Hunc inter fluvio Tiberinus amœno, Vorticibus rapidis, et multâ flavus arenâ 31 In mare prorumpit. Variæ circumque supraque Affluetæ ripis volucres, et fluminis alveo, Æthera mulcebant cantu, lucoque volabant. Flectere iter sociis, terræque advertere proras Imperat; et lætus fluvio succedit opaco. 36 Nunc age, qui reges, Erato, quæ tempora, rerum

Quis Latio antiquo fuerit status, advena classem Cum primùm Ausoniis exercitus appulit oris, 39 Expediam; et primæ revocabo exordia pugnae. Tu vatem, tu, Diva, mone. Dicam horrida bella;

Dicam acies, actosque animis in funera reges, Tyrrhenamque manum, totamque sub arma coactam

Hesperiam. Major rerum mihi nascitur ordo:

TRANSLATION.

the lazy Main. And here from the Deep Æneas spies a spacious Grove. Thro' this Tiberinus, God of the pleasant River Tiber, with rapid Whirls and vast Quantities of yellow Sand discoloured, bursts forward into the Sea. All around, and over Head, various Birds accustomed to the Banks, and Channel of the River, charmed the listening Skies with their Songs, and fluttered in restless Motion up and down the Grove. *Hither Æneas* commands his Mates to bend their Course, and turn their Prows towards Land; and joyous he enters the shady River.

Now come, *Erato*, with thy Aid will I unfold who were the Kings, what the Period of Time, what the State of Things in ancient Latium, when this foreign Army first landed their Fleet on the Ausonian Coasts; and trace back the Original of the rising War. Do thou, O Goddess, do thou instruct thy Poet. Henceforth will I sing of horrid Wars, and Kings by their fierce Passions driven to mutual Havock, the Tuscan Troops, and all Hesperia in Arms combined. A greater Series of Affairs rises to my View, in a more arduous Task I now engage. King

N O T E S.

Main, when it is quite calm, seems to be indolent, and moves not to stir, or be put into Motion, as appears to have been the Case here.

30. *Tiberinus*. The God of the River Tiber.

32. *Væ et circumque*, &c. This marks the Time of Æneas's Arrival in Italy to have been about the Beginning or Middle of Spring, in which Season the Birds are at Life and Motion, fluttering about to court their Mates, and celebrate their little Loves.

34. *Æthera m læbant*. The Air calm, soft, and serene, is continued poetically as listening

to the Warbling of the Birds, in which Sense the Translation understands it.

37. *Erato*. He invokes *Erato*, the Muse who presides over Love, because the Source of the following War is from the Love of *Turnus* and *Æneas* to *Lavinia*.

39. *Quæ tempora rerum*. All the Interpreters I have seen join *tempora* in Construction with *rerum*, which though it may perhaps be admitted, yet it sounds harsh; whereas *status rerum* is easy and natural.

41. *Erato*

Majus opus moveo. Rex arva Latinus et urbes
Jam senior longâ placidas in pace regebat. 46
Hunc Fauno et Nymphâ genitum Laurente Ma-
ricâ

Accipimus. Fauno Picus pater; isque parentem
Te, Saturne, refert: tu sanguinis ultimus auctor.
Filius huic, fato Divûm, prolesque virilis 50
Nulla fuit, primâque oriens erepta juventâ est.
Sola domum, et tantas servabat filia sedes,
Jam matura viro; jam plenis nubilis annis.
Multi illam magno è Latio, totique petebant
Ausoniâ: petit ante alios pulcherrimus omnes 55
Turnus, avis atavisque potens; quem regia con-
jux

Adjungi generum miro properabat amore:
Sed variis portenta Deûm terroribus obstant.
Laurus erat tecti medio, in penetralibus altis, 59
Sacra comam, multosque metu servata per annos:
Quam pater inventam, primas cum conderet arces,

moveo majus opus. Rex Latinus, jam senior, regebat arma et placidas urbes in longâ pace. Famâ accipimus hunc esse genitum Fauno, et Mariâ Laurente Nymphâ. Picus erat pater Fauno; isque refert te parentem, Saturne; tu es ultimus auctor sanguinis. Fuit huic nullus filius, fato Divorum, nullaque virilis proles, oriensque est erepta primâ juventâ. Sola filia servabat domum et tantas sedes, jam matura viro, jam nubilus plenis annis. Multi petebant illam è magno Latio totâque Ausoniâ. Turnus petit eam, pulcherrimus ante omnes alios, potens avis atavisque; quem regia conjux Amata properabat miro amore adjungi generum: sed portenta Deorum obstant variis terroribus. Erat laurus medio tecti, in altis penetralibus, sacra quoad comam, servataque metu per multos annos: quam inventam pater Latinus ipse ferebatur sacravisse Phœbo,

TRANSLATION.

Latinus, now full of Days, ruled the Country and its Cities quiet and undisturbed in the Enjoyment of a lasting Peace. This Prince, we are told, was the Offspring of Faunus and Marica, a Laurentine Nymph. Faunus had Picus for his Sire; and he, O Saturn, claims thee for his; thou art the remotest Founder of the Race: To him (Latinus) by the Appointment of the Gods, no Son, no Male-issue remained; each, as he grew up, was snatched away in the opening Bloom of Youth. An only Daughter heired his royal Seat, and all those large Possessions, now arrived at Maturity, and full ripe for Marriage. Many from Latium's wide Bounds, and throughout Ausonia, were in Courtship of her: Turnus too makes his Addresses, in Charms far surpassing all the rest, and powerfully recommended by Ancestors illustrious for many Generations; whom the royal Comfort, with wonderful Eagerness, urged to have joined her Son-in-Law: But Prodigious from Heaven, with various Circumstances of Terror, oppose her Inclination. In the midst of the Palace, within the deep Recesses of the inner Court, stood a Laurel, with sacred venerable Locks, and for many Years preserved with religious Awe: Which King Latinus having discovered when he was raising the first Towers of

NOTES.

45. *Rex Latinus, &c.* Dionysius of Halicarnassus agrees with Virgil that Latinus reigned over the ancient Inhabitants of Latium, and had no Male-issue, only one Daughter, whom Æneas married. As to his Genealogy, Virgil speaks doubtfully of it, and others accordingly give him a different one.

49. *Ultimus auctor.* The remotest Founder. We might have translated it first Founder; for

primus in descending is ultimus ascending.

53. *Jam matura viro; jam plenis nubilis annis.* The first, according to Servius, refers to her Strength and Growth of Body, the other to her Age.

56. *Avis atavisque potens.* Literally powerful in Grandfathers and Great-great-grandfathers.

cum conderet primas arces; po-
fuisseque nomen Laurentis colonis
ab eâ. Densæ apes (mirabile
dictu) vestræ ingenti fridore
trans liquidum æthera, celsiore
summum apicem hujus arboris;
et pedibus nexis per mutua nexis
bitum examen pependit frondente
ramo. Continuo vates inquit:
cernimus externum virum adven-
tare; et agmen petere easdem
partes ex isdem partibus, et
dominari summâ arce. Præterea
dum adiet altaria castis tædis,
et Lavinia virgo astat juxta
genitorem, est visa, nefas, com-
prehendere ignem longis crinibus,
atque cremari quoad omnem or-
natum crepitante flammâ; ac-
censâ quoque coronam insignem
gemmis: tum fumida est visa
involvi fulvo lumine, ac spar-
gere Vulcanum totis tectis. Id
verò horrendum, ac mirabile
visu: cepit ferri hæc. Nam-
que carchant virginem ipsum
fore illustrem famâ fatiscit, sed
portendere magnum bellum populi.
At rex sollicitus monstris, a-
dit oracula Fauci fatidici genitoris:

Ipse ferebatur Phœbo sacrasse Latinus;
Laurentisque ab eâ nomen posuisse colonis.
Hujus apes summum densæ, mirabile dictu,
Stridore ingenti liquidum trans æthera vestræ, 65
Obsedere apicem; et pedibus per mutua nexis
Examen subitum ramo frondente pependit.
Continuo vates, Externum cernimus, inquit,
Adventare virum; et partes petere agmen eas-
dem 69
Partibus ex isdem, et summâ dominarier arce.
Præterea, castis adolet dum altaria tædis,
Et juxta genitorem adest Lavinia virgo;
Visa, nefas, longis comprehendere crinibus ignem,
Atque omnem ornatum flammâ crepitante cre-
mari,
Regalesque accensa comas, accensa coronam 75
Insignem gemmis: tum fumida lumine fulvo
Involvi, ac totis Vulcanum spargere tectis.
Id verò horrendum, ac visu mirabile ferri.
Namque fore illustrem famâ, fatisque caneant
Ipsum; sed populo magnum portendere bellum.
At rex sollicitus monstris, oracula Fauni 80

TRANSLATION.

his Palace, was said to have consecrated to Phœbus; and from it to have given the Name of Laurentines to the Inmates of the Country. On the high Summit of this Tree thick clustering Bees, strange to hear, wasted athwart the liquid Sky with vast humming Noise, planted themselves; and, having linked their Feet together by a mutual Hold, the Swarm hung in a surprising Manner from the leafy Bough. Forthwith the Soothsayer: Lo, says he, we behold a foreign Hero hither advancing, and an Army making towards the same Parts where the Bees alight from the same Parts whence they came, and bearing Sway in this lofty Palace. Again, while with holy Torches he fumes the Altars, and the Virgin Lavinia is standing by her Sire; she seemed, O horrid! to catch the Fire in her long flowing Hair, and to have her whole Attire consumed in the crackling Flames, all in a Blaze both as to her royal Locks and Crown rich with Gems: Then in clouds of Smoke, mingled with ruddy Light, she seemed to be involved, and to spread the Conflagration over the whole Palace. As to this, it was reputed an Omen terrible, and of astonishing Aspect. For, from thence, the Soothsayers foretold, that Lavinia herself was to be illustrious, both in Fame and Fortune, but threatened her People with formidable War.

Mean while the King, anxious and perplexed by these portentous Signs, repairs

NOTES.

72. Et juxta. Pictorius informs us that some good Manuscripts read *ut juxta*; according to which Reading *Latius* himself, and not his Daughter, performs the Sacrifice,

84. *Mephitum*,

Fatidici genitoris adit; lucosque sub altâ
 Consultit Albuncâ; nemorum quæ maxima sacro
 Fonte sonat, sævamque exhalat opaca meph-
 titim.

Hinc Italæ gentes, omnisque Oenotria tellus 85
 In dubiis responsa petunt. Huc dona sacerdos
 Cum tulit, et cæsarum ovium sub nocte silenti
 Pellibus incubuit stratis, somnosque petivit;
 Multa modis simulacra videt volitantia miris,
 Et varias audit voces, fruiturque Deorum 90
 Colloquio; atque imis Acheronta affatur Aver-
 nis.

Hic et tum pater ipse petens responsa Latinus
 Centum lanigeras mactabat rite bidentes;
 Atque harum effultus tergo stratisque jacebat
 Velleribus. Subitò ex alto vox reddita luco est:
 Ne pete connubiis natam sociare Latinis, 96
 O mea progenies; thalamis neu crede paratis.
 Externi veniunt generi, qui sanguine nostrum

consultique lucos s. b. altâ Albu-
 nea; quæ maxima nemorum fo-
 unt sacro fonte, opacæque ex-
 halat s. am mephitim. Hinc
 Italæ gentes, omnisque Oenotria
 tellus perunt responsa in dubiis
 rebus: cum sacerdos tulit dona
 buc. et incubuit stratis pellibus
 cæsarum ovium sub silenti nocte,
 petivitque somnos; videt multa
 simulacra volitantia miris mo-
 dis, et audit varias voces, fru-
 iturque colloquio Deorum, atque
 affatur Acheronta imis Avernis.
 Tum hic et pater Latinus ipse,
 petens responsa, mactabat rite
 centum lanigeras bidentes; atque
 jacebat effultus tergo, stratisque
 velleribus barum. Subitò vox
 est reddita ex alto luco, dicens:
 O mea progenies, ne pete sociare
 natam Latinis connubis, neu
 crede paratis thalamis. Externi
 generi veniunt, qui ferent nos-
 trum nomen in astra sanguine;

TRANSLATION.

to the Oracle of prophetic Faunus, his Sire; and consults his *sacred Grove that lies* beneath lofty Albunea, which of Woods the chief resounds with a sacred Foun-
 tain, and from its dark Retreats sends forth pernicious noisome Steams. Hence
 the Italian Nations, and the whole Land of Oenotria, seek Responses when in
 Distracts. Hither when the Priest had brought Offerings, and in the deep Silence
 of Night laid him down on the outspread Skins of the Victims slain, and disposed
 himself to Sleep; he sees many visionary Forms fluttering about in a wonderful
 Manner, hears various Sounds, and enjoys Interviews with the Gods, and con-
 verses with the Fiends in the infernal Regions. Here even Father Latinus himself,
 being then in quest of a Response, with due Rites sacrificed an hundred fleecy
 Ewes; then supported on their Skins and out-spread Fleeces he lay. From the
 deep Grove a sudden Voice was delivered: Seek not, my Son, to join thy Daugh-
 ter in Wedlock to a Latin Prince; nor rest thy Hopes on the Match now design-
 ed. A Foreigner comes, thy *future* Son-in-law, who, by his *noble* Blood, shall

NOTES.

84. *Mephitim*. Mephitis, says Servius, is properly the Stench of sulphureous Waters, especially in Groves, where the Density of the Trees confines the Stench, and renders it more noisome. That *Mephitis* signifies such a kind of Smell, appears also from the Epithet given to it in *Perseus*, Sat. III, 99.

Turgidus hic epulis, atque albo ventre, lavatur, Guttur sulphureas lentè exhalante mephitis.

91. *Acheronta*. Acheron, one of the Rivers in Hell, often Hell itself, here put for the infernal Powers,

92. *Pater Latinus*. The attentive Reader must have observed that *Pater* in *Virgil* is a Title of the highest Dignity; it implies Authority and Power, conducted with Equity and Goodness, whether that Power be vested in a Father, or a Sovereign, who is the Father of his People. Hence it is ascribed not only to Kings, but to the Gods, and especially to *Jove*, the common Parent of the Universe. And *Virgil* all along honours his Hero with this Appellation.

aque stirpe quorum nepotes videbunt omnia vertique regique sub suis pedibus, quâ recurrens Sol aspiciet utrumque Oceanum.

Latinus ipse non premit suo ore hæc responsa patris Fauni, monitusque datos silenti nocte; sed jam fama, volitans latè circum, tulerat hæc per Ausonias urbes; cum Laomedontia pubes religavit classem ab gramineo aggere ripæ. Æneas, primique duces, et pulcher Iulus deponunt corpora sub ramis altæ arboris; instituntque dapces, et per herbam sibi erunt ad realia epulis, (sic ille si puer monebat) et augent Cereale solum agrestibus pomis. Hi forte aliis eibus confectis, ut penuria edendi adegit eos vertere morsus in exiguum Cererem, et violare orbem fatalis crusti manu, audacibusque malis, nec parcere patulis quadris;

Nomen in astra ferent; quorumque à stirpe nepotes,

Omnia sub pedibus, quâ Sol utrumque recurrens 100

Aspiciet Oceanum, vertique regique videbunt.

Hæc responsa patris Fauni, monitusque silenti Noctē datos, non ipse suo premit ore Latinus; Sed circum latè volitans jam fama per urbes Ausonias tulerat; cum Laomedontia pubes 105 Gramineo ripæ religavit ab aggere classem.

Æneas, primique duces, et pulcher Iulus, Corpora sub ramis deponunt arboris altæ; Instituuntque dapces, et adorea liba per herbam Subjiciunt epulis, (sic Jupiter ipse monebat) 110 Et Cereale solum pomis agrestibus augent.

Consumtis hinc forte aliis, ut vertere morsus Exiguam in Cererem penuria adegit edendi, Et violare manu, malisque audacibus orbem Fatalis crusti, patulis nec parcere quadris; 115

TRANSLATION.

to the Stars exalt our Name; and of whose Line our Descendants sprung, shall see all Things reduced under their Feet, and ruled by their Sway, where the revolving Sun visits either Ocean.

These Responses of Father Faunus, and Intimations given in the Silence of Night, Latinus himself shuts not up within the Door of his Lips; but Fame, fluttering all around, had now wafted the Tidings through the Ausonian Cities, when Laomedon's Sons had moored their Fleet on the verdant rising Bank. Æneas, with the chief Leaders, and blooming Iulus, lay their Bodies at Ease under the Branches of a tall Tree; prepare for a Repast, and under their Banquet spread Cakes of fine Wheat along the Grass (so great Jove himself determined them) and load the wheaten Board with Wood-land Fruits. Here, as it chanced, having consumed their other Provisions, as Penury of Food compelled them to turn their Grinders on the scanty Cake, and violate with Hands and Chaps audacious the ominous Bisket's Orb, nor withheld their Appetite from the dilated Quadrants;

NOTES.

111. *Cereale solum*. Whatever is placed underneath any thing to support it is called *solum*; as the Sea to a Ship, the Air to a Bird on the Wing. Though this Circumstance of their eating their Trenchers be but low in itself, yet by Help of happy Metaphors the Poet has found a Way to give a Dignity to this same simple Story; instead of the common Expression for Bread, using *Cereale solum*, *exiguam Cererem*, *orbem fatalis crusti*, *patulis quadris*.

114. *Et violare manu*. This Expression vividly shows that the Eating tables were reckon-

ed sacred among the ancient Pagans. They were a kind of Altars on which Libations were performed to the Gods both before and after Meals.

115. *Fatalis*. Not what we commonly call fatal in English, but on which some great Event of Fate depends, or which is a Pledge of Fate.

116. *Patulis quadris*. How comes it that the Poet here calls them Squares, when at the same time he mentions before their circular Form, *orbem fatalis crusti*. The Antiquaries reconcile this, by telling us they were a kind

Heus! etiam mensas consumimus, inquit Iulus.
Nec plura, alludens. Ea vox audita laborum
Prima tulit finem; primamque loquentis ab ore
Eripuit pater, ac stupefactus numine preffit.
Continuo, Salve fati mihi debita Tellus; 120
Vosque, ait, ô fidi Trojæ salvete Penates.
Hic domus, hæc patria est. Genitor mihi talia
(namque

Nunc repeto) Anchises fatorum arcana reliquit:
Cum te, nate, fames ignota ad litora vectum,
Accisis coget dapibus consumere mensas; 125
Tum sperare domos defessus, ibique memento
Prima locare manu, molirique aggere tecta.
Hæc erat illa fames: hæc nos suprema manebat
Exitii positura modum.

Quare agite, et, primo læti cum lumine solis,
Quæ loca, quive habeant homines, ubi mœnia
gentis, 131

Iulus all. dens inquit, heus! consumimus etiam mensas. Nec dixit pl. ra. Ea vox audita prima tulit finem laborum; paterque eripuit eam primam ab ore filii loquentis, ac stupefactus numine preffit eam secum. Continuo ait: Salve Tellus debita mihi satis; vosque salvete, ô fidi Penates Trojæ. Hic est domus, hæc est patria. Genitor Anchises (namque nunc repeto) reliquit talia arcana fatorum mihi: dicens, nate, cum fames coget te, vectum ad ignota litora, consumere mensas dapibus accisis; tum defessus memento sperare domos, ibique locare prima tecta manu, molirique ea aggere. Hæc erat illa fames prædicta: hæc suprema manebant nos positura modum exitii. Quare agite, et, cum primo lumine solis, luti vestigemus quæ sint hæc loca, quive homines habeant ea, ubi mœnia gentis sint,

TRANSLATION.

See! Iulus laughing, says, we eat up our Tables too: nor added more. No sooner was the Word heard than it brought them Assurance that their Toils and Wanderings were at an End; and instantly from the Speaker's Mouth his Father snatched the Word, and, transported with Admiration at the Accomplishment of the Oracle, mused a while. Forthwith thus: Hail, O Land destined to me by Fate; and hail, ye Gods, he says, ye faithful tutelary Gods of Troy, hail. Here is our Home, this our Country. My Sire Anchises (for now I recollect) bequeathed to me these Secrets of Fate: When thee, my Son, wasted to an unknown Shore, Famine shall compel to eat up your Tables, after your Provisions fail; then be sure you hope for a Settlement after your Toils, and there with your own Hand found your first City, and fortify it with a Rampart. This was that Famine be designed: These the last Calamities awaited us, which are to put a Period to our Woes. Come then, and with the Sun's first Light let us joyously explore what Manner of Country this, who the Inhabitants, or where the Cities of the Nation

NOTES.

of Circles divided into Quadrants by two Lines drawn through the Center at right Angles. In Confirmation of which Cerda quotes Moretus:

*Format opus, palmæque suæ dilatât in orbem,
Et notat expressis æquo discrimine partem.*
Each of those Quadrants of the Circle was called *quadra*, as being the fourth Part of the whole Circle. This explains Horace, l. Ep. XVII. 49.

Et mihi dividuo fundetur nanæ quadra,
and other Passages in the Roman Authors. See Mart. Epig. LXXVI. Lib. III. and Epig. XLV. Lib. IX.

117. *Lati-um. i. e.* Their Toils by Sea, their Toils before their Arrival in the promised Land.

119. *Preffit.* Servius explains it *preffit vocem*; but, because that is implied in the preceding Words, *eripuit primam vocem ab ore loquentis*, I ch. off rather to understand it *preffit seum*; i. e. he kept Silence, and mused a while at the Accomplishment of the prophetic Word.

120. *Fidui p. fides molior.* Their Word or Duties by Sea, as is said in the Note on V. 11. A. for *fides*, *fides* know

et petamus diversa loca à portu.
Nunc libate pateras Jovi, vo-
cateque Anchisen genitorem pre-
cibus, et reponite vina mensis.

Sic effatus deinde, implicat
tempora frondenti ramo, et pre-
catur Geniumque loci, Tellurem-
que primam Deorum, nymphas-
que, et flumina adhuc ignota;
tum invocat noctem, orientiaque
signa noctis, Idæumque Jovem,
Phrygiæque matrem Cybelen
ex ordine, et duplices parentes
Cœloque Ereboque. Hic omni-
potens pater intonuit ter clarus
ab alto cœlo, ipseque ostendit ab
æthere nubem ardentem radiis
lucis et auro, quatiens eam ma-
nu.

Hic subito rumor dicitur per
Trojana agmina, diem adve-
nisse, quo condant debita mœnia.
Certatim instaurant epulas, at-
que lati magno omine statuunt
crâteras, et coronant vina.

Vestigemus, et à portu diversa petamus.

Nunc pateras libate Jovi, precibusque vocate
Anchisem genitorem, et vina reponite mensis.

Sic deinde effatus, frondenti tempora ramo
Implicat; et Geniumque loci primamque Deo-
rum 136

Tellurem, Nymphasque, et adhuc ignota preca-
tur

Flumina; tum Noctem, noctisque orientia signa,
Idæumque Jovem, Phrygiæque ex ordine ma-
trem 139

Invocat, et duplices Cœloque Ereboque parentes.
Hic pater omnipotens ter cœlo clarus ab alto
Intonuit; radiisque ardentem lucis et auro
Ipse manu quatiens ostendit ab æthere nubem.

Diditur hic subito Trojana per agmina rumor,
Advenisse diem quo debita mœnia condant. 145
Certatim instaurant epulas, atque omine magno
Crâteras læti statuunt, et vina coronant.

TRANSLATION.

lie, and from the Port let us pursue different Ways. At present pour forth Bowls
in Libation to Jove, and by Prayers invoke my Father Anchises, and plant the
Wine profusely on the Boards.

Thus having said, he binds his Temples next with a verdant Bough, and sup-
plicates the Genius of the Country, and Earth, the eldest of the Gods, together
with the Nymphs and Rivers yet unknown; then Night, and the Night's rising
Constellations, and Idæan Jove, and Phrygian Mother Cybele he invokes in due
Form, and both his Parents, *the one* in Heaven, and *the other* in Erebus. Upon
this almighty Father Jove thrice from the lofty Heavens thundered aloud, and
from the Sky displays a Cloud refulgent with Beams of golden Light, brandishing
it in his Hand.

Here on a sudden the Rumour spreads through the Trojan Bands, that the Day
was arrived wherein they were to build the destined City. Therefore with ardent
Emulation they renew the Banquet, and, rejoicing in the important Omen, place
the Bowls, and crown the Wine. Soon as the next Day arisen had enlightened

N O T E S.

that there more severe Calamities awaited him:
—Sed terra graviora manent.

132. *A portu diversa.* Rucius renders *di-
versa* here by *remota*; but the Meaning plainly
is, that they were to take different Routs, in
order to spy out the several Quarters of the Coun-
try; as it is explained, Verse 150. *Urbem et si-
nes diversi explorant.*

133. *Pateras.* The Bowls are here put for
the Wine in the Bowls, a Figure common in all
Languages.

134. *Reponite.* Servius explains it two Ways;
*aut timore Astanti interrupta renovate; aut re-
ponite. frequenter ponite, i. e. crebro libate,
crebro bibite.* The Translation follows the lat-
ter.

141. *Clarus.* May either signify *loud*, as we
have rendered it, or in a *serene* Say, which
was construed to be a good Omen.

142. *Radiisque lucis et auro.* Is the same
as *radiis aureæ lucis*, by a Figure frequent in
Virgil.

Postera cum primâ lustrabat lampade terras
Orta dies; urbem, et fines, et litora gentis
Diversi explorant: hæc fontis stagna Numici,
Hunc Tybrim fluvium, hîc fortes habitare Latinos.

151

Tum satus Anchisâ delectos ordine ab omni
Centum oratores augusta ad mœnia Regis
Ire jubet, ramis velatos Palladis omnes;
Donaque ferre viro, pacemque exposcere Teu-
cris.

155

Haud mora: festinant jussi, rapidisque feruntur
Passibus: ipse humili designat mœnia fossâ,
Moliturque locum; primasque in litore sedes,
Castrorum in morem, pinnis atque aggere cingit.
Jamque iter cœnisi, turres, ac tecta Latino-
rum

160

Ardua cernebant juvenes, muroque subibant.
Ante urbem pueri, et primævo flore juvenus
Exercentur equis, domitantque in pulvere currus:
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent, cursuque ictuque laceffunt.

TRANSLATION.

the Earth with his first Beams; by different Ways they explore the City, the Limits of the Country, and the Coasts of the Nation: They learn that these are the Streams of the Fountain Numicus, this the River Tyber, that here the valliant Latins inhabit. Then the Son of Anchises orders an hundred Ambassadors, selected from his whole Body, to repair to the imperial Palace of the King, all of them crowned with Minerva's Boughs; and carry Presents to the Hero, and implore his Peace and Favour to the Trojans. Forthwith, commanded they hasten to obey, and set forward with quick Pace. Mean While Æneas himself marks out the Walls of his new City with a low Trench, and plans out the Ground, and their first Settlements on the Shore, and incloses it with a Parapet and Rampart, in form of a Camp. And now the Youths, having measured out their Way, beheld the Towers and lofty Structures of the Latins, and approached the Wall. Before the City, Boys and Youths in their primeval Binom are exercised in Riding, and tame the yoked Steeds on the dusty Plain: Or bend the valliant Bows, or, with the exerted Strength of their Arms, hurl the quivering Dart, and challenge one another at the Race or missive Weapon: When a Messenger, riding be-

NOTES.

154. *Ramis Palladis*. The Olive, a Badge of Peace, was sacred to Pallas.

159. *Pinnis*. The *pinnæ* in their original Signification were the Tufts or Crests on the Soldiers' Helmets, as Varro, speaking of them, says, *de Ling. Lat. Lib. IV. Ab his quas infirmi milites habere in galeis solent, et in gladiatores summitet*. Hence they were applied to the Tur-

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rets and Battlements in Fortification, and here seem to signify the Parapet or Defence on the Outside of the Rampart.

163. *Domitantque in pulvere currus*. Currus here is put for the Horses yoked in the Chariot.

164. *Lenta*. Pliant, rough, or easily shaken.

166. *Cursuque ictuque laceffunt*. La Cerda understands, by *ictu*, the Throwing of the Javelin,

B b

Cum nuncius, prævectus equo,
 reportat ad aures longævi regis,
 ingentes viros advenisse in ignota veste. Ille imperat eos
 vocari intra tecta, et confedit
 medius avito solo. Fuit augustum
 tectum, ingens, sublime
 centum columnis, in summa urbe,
 regia Laurentis Pici, tectum
 horrendum sylvis et religione
 parentum. Erat omen
 regibus accipere sceptrum binc,
 et attollere primos fasces; hæc
 templum erat curia illis; hæc
 sedes erant destinata sacris epulis;
 bi patres, ariete casso, fuerunt
 soliti confidere perpetuis mensis.
 Quin etiam effigies ceterum
 avorum sanctæ ex ordine è
 antiqua cedro, Italusque, paterque
 Sabinus

Cum prævectus equo longævi regis ad aures 166
 Nuncius, ingentes ignota in veste reportat
 Advenisse viros. Ille intra tecta vocari
 Imperat, et folio medius confedit avito.
 Tectum augustum, ingens, centum sublime columnis, 170

Urbe fuit summa, Laurentis regia Pici,
 Horrendum silvis, et religione parentum.
 Hic sceptrum accipere, et primos attollere fasces
 Regibus omen erat; hoc illis curia templum;
 Hæ sacris sedes epulis; hic ariete casso 175
 Perpetuis soliti Patres confidere mensis.
 Quin etiam veterum effigies ex ordine avorum
 Antiqua è cedro; Italusque, paterque Sabinus

TRANSLATION.

fore, bears the News to the Ears of the aged King, that Men of huge Dimensions, in a strange Garb, were arrived. He orders them to be invited into the Palace, and seated himself in the Midst on his ancient Throne. On the highest Part of the City stood a magnificent capacious Structure, raised aloft on an hundred Columns, the Palace of Picus of Laurentum, commanding awful Veneration by its sacred Woods, and the religious Monuments of the Founders of the Race. It was a sacred Usage for the Kings here to receive the Sceptre, and assume the first Badges of Royalty; this was their Senate house, their Temple; this their Apartment allotted for sacred Banquets; here, after the Sacrifice of a Ram, the Fathers were wont to take their Seats together at the long extended Tables. Besides, in the Vestible, ranged according to their Order, the Statues of their Ancestors in antique Cedar stood, Italus, and Father Sabinus, Planter of the Vine, holding

NOTES.

lin, which they dart in running forward, and by *istum* again the Shooting of the Arrow. But I think the most natural Sense is what we have given, nor is it thus disjointed as Dr. Trapp alleges; for *cursum* refers to the one Sort of Exercises mentioned before, *viz.* the Horse or Chariot-races; and *istum* comprehends the other, *namely*, the Shooting and Darting.

172. *Religione.* By this I understand all the religious Monuments, Images, Groves, &c. that had been consecrated by the Founders of the *Laurentine* Family, together with the religious Ceremonies that had been there performed, some of which he mentions afterwards.

174. *Omen erat.* This *Rarus*, Dr. Trapp, and others, will have to be for *initium erat*, because *auspicium*, a Word of the same Import with *omen*, sometimes occurs in the Sense of *initium*. But by these Metonymies and Substitutions they obscure and often explain away the

Spirit of the Original. Why may not *omen erat* signify it was an Omen, or a *Prostis* on which they laid the Stress of Religion, and on which they imagined their Kings Prosperity in some Measure depended: So that they would have thought their Consecration deficient, unless it had been performed in that particular Place.

176. *Perpetuis confidere mensis.* The most ancient Table-posture was that of sitting; Luxury afterwards introduced that of lying on Couches. The *mensa perpetua* here mentioned were Tables extended from the one End of the Hall to the other, which are still used in Countries where artless Simplicity prevails.

178. *Antiqua.* May signify durable, it being the Quality of Cedar not to corrupt.

178. *Paterque Sabinus.* The second King of Italy, Founder of the *Sabines*, to whose Country he gave his Name. *La Cerdà* makes a Stop at *Sabinus*, and construes *visitator curvam*,

Vitifator, curvam servans sub imagine faleem
 Saturnusque senex, Janique bifrontis imago, 180
 Vestibulo astabant; alique ab origine reges,
 Martia qui ob patriam pugnando vulnera passi.
 Multaque præterea sacris in postibus arma,
 Captivi pendent currus, curvæque secures,
 Et cristæ capitum, et portarum ingentia clau-
 stra, 185

Spiculaque, clypeique, ereptaque rostra carinis.
 Ipse Quirinali lituo, parvâque sedebat
 Succinctus trabeâ, lævâque ancile gerebat
 Picus equûm domitor: quem capta cupidine con-
 jux,

Aurêa pereussum virgâ, versumque venenis, 190
 Fecit avem Circe, sparsitque coloribus alas.

Tali intus templo Divûm, patriâque Latinus
 Sede sedens, Teucros ad sese in tecta vocavit;

Vitifator, servans curvam falecem sub sua imagine; senexque Saturnus, imagoque bifrontis Jani, astabant vestibulo; alique reges ab origine, qui fuerunt passi martia vulnera pugnando pro patriam. Multaque arma præterea pendent in sacris postibus, captivi currus, curvæque secures, et cristæ capitum, et ingentia claustra portarum, spiculaque, clypeique, rostraque erepta carinis. Pius ipse, domitor equorum, sedebat cum Quirinali lituo, succinctusque parvâ trabeâ, gerebatque ancile lævâ manu: quem Picum, percussum aurâ virgâ, versumque venenis, conjux Circe, capta cupidine ejus, fecit avem, sparsitque alas coloribus.

Latinus, sedens intus in tali templo Divorum, patriâque sede, vocavit Teucros ad sese in tecta;

TRANSLATION.

a crooked Scythe under his Image, old Saturn, with the Image of double-faced Janus; and other Monarchs traced from the Original of the Race, who martial Wounds sustained in Fighting for their Country. Besides, on the sacred Door-polls many Arms, captive Chariots, and crooked Scymetars, are suspended, Helmets, cristed Plumes, and massy Bars of Gates, and Darts, and Shields, and Beaks torn from Ships. There Pius himself, for Horsemanship renowned, sat with his augural Wand, in his scanty Robe succinctly dressed, and in his Left-hand wielded a little Target: Whom Circe, his Concubine, stung with fierce Desire, having struck with her golden Rod, and by her Sorceries transformed, made a Bird, and interspersed his Wings with Colours.

Within this Temple of the Gods, such as we have now described it, and on his hereditary Throne Latinus seated, called to him the Trojans into the Pa-

NOTES.

nam, &c. with *Saturnusque senex*, the Scythe being the constant Symbol of that God; and in him the Plantation of the Vine in Italy is ascribed by Ovid and other Authors.

179. *Sub imagine.* Servius explains it *sub oculis*. Dr. Trapp translates it very oddly in *Imagery*, as if the Poet had been afraid lest it had been taken for a real Scythe, and therefore would tell his Reader it was but the Image or Appearance of one. The Meaning, no doubt, is, that the Scythe hung down in his Hand, and the Statue was in a stooping Posture looking at it.

187. *Quirinali lituo.* An augural Wand, such as *Romulus* used to wield, as being skilled in Augury, as we learn from *Plutarch*. It is therefore called *Quirinalis lituus*, *Romulus's Wand*,

by Anticipation.

188. *Succinctus trabeâ.* Trabea was the Augur's Robe; broad Trimmings of Purple run across it like Beams, whence it had the Name. It was short and narrow; for which Reason *Picus* is said to be *succinctus parvâ trabeâ*.

189. *Conjux.* Circe is called his Wife, because she aspired to that Relation in the same Manner as *Coræbus* is called *Priam's* Son-in-law, though he was never married to his Daughter *Cassandra*, but only promised. So in the *Eclogues* *Nisa's* Mistress is called *conjux*, and *Diluvius natus*, *Ain. IV.*

190. *Aurâ pereussum virgâ.* The *avem* here is to be read as if it were *avem*.

192. *Intus templi.* i. e. *Intus in templo.*
 B. 2 138. *Vcê*

atque prior placido ore edidit
 hæc dicta illis ingressis: Dardanidæ (neque enim nescimus et urbem, et genus, auditisque advertitis cursam huc æquore) dicite quid petitis? quæ causa vexit rates, aut cujus rei egentes ad Ausonium litus per tot cæcula vada? Sive æstii errore viæ, sive tempestatibus (qualia multa mala nautæ patiuntur in alto mari) intravistis ripas nostri fluminis, sedetisque portu; ne fugite hospitium, neve ignorate Latinos gentem Saturni, æquam haud vinculo nec legibus, sed suâ sponte, tenentemque se more veteris Dei. Atque equidem memini (quatquam fama est obscurior annis) Auruncos senes ferre ita: ut Dardanus, ortus his agris, penetrârit ad Idæas urbes Phrygiæ, Threiciamque Samum, quæ nunc fertur Samothracia. Nunc in regia stellantis cæli accipit illum folio, profectum hinc ab Tyrrenâ sede Coriti, et altaribus auget numerum Divorum.

Atque hæc ingressis placido prior edidit ore:
 Dicite Dardanidæ (neque enim nescimus et urbem, 195

Et genus, auditisque advertitis æquore cursum)
 Quid petitis? quæ causa rates, aut cujus egentes,
 Litus ad Ausonium tot per vada cæcula vexit?
 Sive errore viæ, seu tempestatibus acti,
 (Qualia multa mari nautæ patiuntur in alto) 200
 Fluminis intravistis ripas, portuque sedetis;
 Ne fugite hospitium, neve ignorate Latinos
 Saturni gentem, haud vinclo nec legibus æquam,
 Sponte suâ, veterisque Dei se more tenentem.
 Atque equidem memini (fama est obscurior annis)
 Auruncos ita ferre senes: his ortus ut agris 206
 Dardanus, Idæas Phrygiæ penetrârit ad urbes,
 Threiciamque Samum, quæ nunc Samothracia
 fertur.

Hinc illum Coriti Tyrrenâ ab sede profectum,
 Aurea nunc folio stellantis regia cæli 210
 Accipit: et numerum Divorum altaribus auget.

TRANSITION.

lace; to whom being entered, he, in mild accent, first these Words addressed: Say, ye Sons of Dardanus (for we are neither unacquainted with your City nor your Race, nor hither have you steered your Course unheard of) What are your Demands? What Cause or pressing Exigency hath wasted your Fleet to the Ausonian Coast over such an Extent of azure Seas? Whether you have entered the Banks of our River, and stationed in our Port, by wandering from your Way, or driven by Strefs of Weather (*Disasters* such as in many Shapes Seamen suffer in the Deep) decline not to accept from us the Offices of Hospitality, nor remain Strangers to the Latins, Saturn's Race, who practise Equity, not by Constraint nor Laws, but from spontaneous Choice, and regulating themselves by the Conduct of that ancient God. And, indeed, I call to mind (*tho'* the Tradition is somewhat obscure through Length of Time) that the old Aurunci thus informed: How Dardanus, a Native of this Country, reached the Idæan Cities of Phrygia, and Thracian Samos, which now is called Samothracia. Hence he had set out from his Tuscan seat in *the* City Coritus; now introned, he sits in the golden Palace of the starry Heavens, and, *honoured* with an Altar, adds to the Number of the Gods.

NOTES.

188. *Vada cæcula*. Vada properly signifies Shallows, Places in the Sea, or Rivers where one may walk through. *vadere*. Here and elsewhere it is put for the Sea in general, unless you choose rather to understand it of the Dangers of the Main.

205. *Obscurior annis*. Scaliger explains it thus:

Haud ita multi sunt anni, sed fama pervagata non est; The Fact is more obscure than might be expected, considering how few Years have since elapsed. But Virgil mentions it as a Thing that had happened long ago, a Tradition delivered down from the old Aurunci, who were the most ancient Inhabitants of Italy, and several

Dixerat, et dicta Ilioneus sic voce secutus :
 Rex, genus egregium Fauni, nec fluctibus actos
 Atra subegit hiems vestris succedere terris ;
 Nec fidus regione viæ, litusve fefellit. 215
 Consilio hanc omnes animisque volentibus urbem
 Afferimus ; pulsi regnis, quæ maxima quondam
 Extremo veniens sol aspiciebat Olympo.
 Ab Jove principium generis : Jove Dardana pubes
 Gaudet avo. Rex, ipse Jovis de gente supremâ,
 Troius Æneas tua nos ad limina misit. 221
 Quanta per Idæos sævis effusa Mycenis
 Tempestat ierit campos ; quibus actus uterque
 Europæ atque Asiæ satis concurrerit orbis ;
 Audiit, et si quem tellus extrema refuso 225
 Submovet Oceano, et si quem extenta plagarum
 Quattuor in medio dirimit plaga solis iniqui.
 Diluvio ex illo tot vasta per æquora vecti,
 Dis sedem exigua patriis, litusque rogamus
 Innocuum, et cunctis undamque auramque paten-
 tem. 230

quam sedem, innocuumque litus patriis Diis, et undamque auramque patentem cunctis.

TRANSLATION.

He said, and Ilioneus made the following Reply : O King, the illustrious Offspring of Faunus, neither grim storm forced us by raging Billows harrassed to enter your Realms ; nor did the false Direction of the Stars, nor Ignorance of the Coast mislead us from the Courie of our Voyage. We all with Design, and willing Minds, are carried to this City ; expelled a Kingdom, once the most powerful which the Sun coursing from the Extremity of Heaven surveyed. From Jove is the Origin of our Race, the Sons of Dardanus rejoice in Jove their Ancestor. Our King himself, sprung from Jove's exalted Line, Æneas the Trojan Hero sent us to your Courts. What a terrible Storm of War, bursting from cruel Mycenæ, hath overrun the Plains of Ida, under the Influence of what Fates both Worlds of Europe and Asia in Arms engaged ; even these have heard, if such there are, whom Earth's Extremity removes far from us, the expanded Ocean intervening ; and those, if such there are, whom the Region of the intemperate Sun, that lies extended in the midst of the other four, divides from the rest of Mankind. From that sweeping Deluge borne over so many vast Oceans, we beg for our Country's Gods a small Settlement, and harmless Shore, and Water and Air, which are o-

NOTES.

ral Kings had actually reigned at Troy since Dardanus ; so that his Departure from Italy was both ancient and obscure ; wherefore the Sense given in the Translation is both the simplest, and appears to be the justest too.

212. Dicta Ilioneus sic voce secutus. Literal-

ly, Ilioneus thus followed his Words with his Voice. The Idiom of the Language will not admit a bare literal Translation of these and the like poetical Circumlocutions.

225. Refuso Oceano. Some take *refuso* for *rejluent*, that ebbs and flows ; but as the Word signifies

Non erimus indecores tuo regno;
 nec vestra fama feretur levis,
 gratiaque tanti facti abolefcet;
 nec pigebit Aufonios excepisse
 Trojam gremio. Juro per fata
 Æneæ, potentemque dextram,
 siue quis est expertus eam fide,
 seu quis belli, et armis; multi
 populi, multæ gentes (ne temne
 nos, quod ultro præferimus ant-
 eas manibus et verba precantia)
 et petivere, et voluere adjungere
 nos sibi. Sed fata Deorum
 egere nos suis imperiis exquirere
 vestras terras. Dardani ortus
 hinc, repetit nos huc. Apolloque
 urget nos ingentibus jussis ad
 Tyrrhenum Tiberim, et sacra va-
 da fontis Numici. Præterea
 dat tibi parva munera prioris
 fortunæ, reliquias receptas ex
 ardente Trojâ. Pater Anchif-
 es libabat ad aras hoc auro:
 hoc erat gestamen Priami, cum
 daret jura populis vocatis ex
 more, sceptrumque, sacerque ti-
 aras, vestesque, labor Iliadum.

Non erimus regno indecores; nec vestra fere-
 tur

Fama levis, tantique abolefcet gratia facti;
 Nec Trojam Aufonios gremio excepisse pigebit.
 Fata per Æneæ juro, dextramque potentem,
 Sive fide, seu quis bello est expertus et armis; 235
 Multi nos populi, multæ (ne temne, quod ultro
 Præferimus manibus vittas, ac verba precantia)
 Et petiere sibi, et voluere adjungere gentes.
 Sed nos fata Deum vestras exquirere terras
 Imperiis egere suis. Hinc Dardanus ortus, 240
 Huc repetit; jussisque ingentibus urget Apollo
 Tyrrhenum ad Tybrim, et fontis vada sacra
 Numici.

Dat tibi præterea fortunæ parva prioris
 Munera; reliquias Trojâ ex ardente receptas.
 Hoc pater Anchises auro libabat ad aras: 245
 Hoc Priami gestamen erat, cum jura vocatis
 More daret populis, sceptrumque, sacerque ti-
 aras,
 Iliadumque labor, vestes.

TRANSLATION.

pen to all. We shall be no Dishonour to your Realm; nor shall small Fame re-
 pound to you from thence, or our grateful Sense of so generous an Action ever be
 defaced; nor shall the Aufonians repent that they received Troy into their Bosom.
 I swear by the Fates of Æneas, and by his Right-hand that excels, whether any
 has experienced it in Faith, or War and martial Deeds; many People, many Nu-
 tions (contemn us not, because of ourselves we bring in our Hands the Wreaths,
 and in our Mouths the Words of Suppliants) have not only been willing, but court-
 ed us to associate with them. But the Counsels of the Gods, by their command-
 ing Influence, compelled us to go in quest of your Territories. Hence Dardanus
 sprung, hither redemands his Offspring; and Apollo, by his awful Summons, urges
 our Course to the Tuscan Tyber, and the sacred Streams of the Fountain Numi-
 cus. Our Chief offers you besides some small Presents, the Remains of his former
 Fortune, saved from the Flames of Troy. From this golden Bowl Prince An-
 chises performed Libations at the Altar: These were Priam's Ornaments when he
 gave Laws in form to the assembled People, the Sceptre, and sacred Diadem,
 and the royal Robes, the Work of the Trojan Dames.

NOTES.

signifies *overflowing*, *expanded*, or *widely diffu-*
sed, in other Places of Virgil, the Translation
 keeps to that Sense here too.

237. *Vittas*. The Olive Boughs mentioned
 above, that were wrapp'd about with Fillets.

241. *Repetit*. Not *revertitur*, as in *Ruiss*,
 but *revocat*, or *repetit*, as the Connexion plain-

ly shews, this being mentioned as one of the
 Reasons which determined them to settle in *Ita-*
ly. However the Sense is the same; for *Ilio-*
neus, like an Orator, considers *Dardanus* as com-
 ing himself in Person to redemand, or again pos-
 sess himself of *Italy*, his native Country.

Talibus Ilionei dictis, defixa Latinus
Obtutu tenet ora, soloque immobilis hæret, 250
Intentos volvens oculos. Nec purpura regem
Picta movet, nec sceptrum movent Priameia tan-
tum,

Quantum in connubio natæ thalamoque moratur ;
Et veteris Fauni volvit sub pectore fortem.

Hunc illum satis externâ ab sede profectum 255

Portendi generum, paribusque in regna vocari

Auspiciis : hinc progeniem virtute futuram

Egregiam, et totum quæ viribus occupet orbem.

Tandem lætus ait : Dî nostra incepta secudent,

Auguriumque suum. Dabitur, Trojane, quod
optas. 260

Munera nec sperno. Non vobis, rege Latino,

Divitis uber agri, Trojæve opulencia deerit.

Ipse modò Æneas (nostri si tanta cupido est,

Si jungi hospitio properat, sociusve vocari)

Adveniat ; vultus neve exhorrescat amicos : 265

Pars mihi pacis erit dextram tetigisse tyranni.

Vos contrâ regi mea nunc mandata referte :

Est mihi nata, viro gentis quam jungere nostræ,

Non patrio ex adyto sortes, non plurima cœlo

Talibus dictis Ilionei, Latinus tenet ora defixa obtutu, hæretque immobilis solo, volvens intentos oculos. Nec picta purpura movet regem, nec Priameia sceptrum movent eum tantum, quantum moratur in connubio thalamoque natæ, et volvit fortem veteris Fauni sub pectore. Hunc illum generum profectum ab externâ sede satis portendi, vocarique paribus auspiciis in regna : hinc futuram progeniem egregiam virtute, et quæ viribus occupet totum orbem. Tandem lætus ait : Dî secudent nostra incepta, suumque augurium. Trojane, dabitur quod optas. Nec sperno tua munera : uber divitiis agri, opulentiæque Trojæ non deerit vobis, Latino regi. Modò Æneas ipse adveniat (si est ei tanta cupido nostri, si properat jungi mihi hospitio, vocarique socius) neve exhorrescat amicos vultus. Erit pars pacis mihi tetigisse dextram tyranni. Vos contrâ nunc referte mea mandata vestro regi : Est mihi nata, quam fortes ex patrio adyto non sinunt, plurima monstra cœlo non sinunt jungere viro nostræ gentis :

TRANSLATION.

At these Words of Ilioneus, Latinus keeps his Countenance fixed in steady Regard, and dwells unmoved on the Ground, rolling his Eyes intent. Neither the embroidered purple *Robe*, nor Priam's Scepter, move him so much, as he muses on his Daughter's Nuptials, and deep in his Breast revolves the Oracle of ancient Faunus. *Concluding*, that this is he who comes from foreign Parts, by the Fates ordained his Son-in-Law, and called to *share* the regal Power with equal Sway : That from him a Race was to come in Valour eminent, and who, by their Power, should master the whole World. At length, with Joy, he says : May the Gods crown with Success our Enterprize, and their own Presage. Trojan, what you demand shall be given. Nor do I reject your Presents. While Latinus sways the Sceptre, nor the Fatness of a luxuriant Soil, nor the Opulence of Troy, shall be wanting to you. Only let Æneas come in Person, if he has so great Affection to us, if he longs to be joined with us in hospitable League, and to be called our Ally ; nor let him dread our friendly Presence. To me it shall be a considerable Advance towards Peace to *have an Interview with*, and touch your Prince's Hand. Do you now, on your Part, report these my Instructions to your King : I have a Daughter, whom neither the Oracles from my Father's Shrine, nor numerous Prodigies from Heaven, permit to match with a Husband of our own Nation :

NOTES.

262. *Uber agri.* The same as *ubertas agri*. It is a Metaphor taken from the Breasts, which are the Conduits of Nourishment.

262. *Trojæ opulencia.* i. e. Plenty and Opulence, such as you enjoyed in Troy.

272. *Ilx*

canunt hoc restare Latio, generos affore ab externis oris, qui sanguine ferant nostrum nomen in astra. Et reor, et opto (si mens augurat quid veri) fata poscere hunc illum generum.

Pater, effatus hac, eligit equos ex omni numero: Tercentum nitidi equi stabant in altis præsepibus: Extemplo jubet alipedes, instratos ostro pictisque tapetis, duci omnibus Teucris ordine. Aurea monilia pendent demissa pectoribus; hi tecti auro mandunt fulvum aurum sub dentibus. Imperat currum geminosque jugales equos ab æthereo semine, spirantes ignem naribus, dari absenti Æneæ: equos de gente illorum, quos Dædala Circe, furata patri Soli, creavit nothos de suppositâ matre. Æneadæ, talibus donis dictisque Latini acceptis, redeunt sublimes in equis, reportantque pacem. Autem ecce sæva conjux Jovis referebat sese ab Inachiiis Argis, investaque tenebat auras: et longè ab æthere, usque ab Siculo Pachyno, prospexit lætum Æneam, Dardaniamque classem.

Monstra sinunt: generos externis affore ab oris,

270

Hoc Latio restare canunt, qui sanguine nostrum Nomen in astra ferant. Hunc illum poscere fata Et reor, et, si quid veri mens augurat, opto.

Hæc effatus, equos numero pater eligit omni: Stabant ter centum nitidi in præsepibus altis: 275 Omnibus extemplo Teucris jubet ordine duci Instratos ostro alipedes pictisque tapetis. Aurea pectoribus demissa monilia pendent; Tecti auro, fulvum mandunt sub dentibus aurum.

Absenti Æneæ currum, geminosque jugales 280 Semine ab ætherio spirantes naribus ignem, Illorum de gente, patri quos dædala Circe Suppositâ de matre nothos furata creavit. Talibus Æneadæ donis dictisque Latini, Sublimes in equis redeunt, pacemque reportant. Ecce autem Inachiis sese referebat ab Argis 286 Sæva Jovis conjux, aurasque investa tenebat: Et lætum Ænean, classemque ex æthere longè Dardaniam Siculo prospexit ab usque Pachyno.

TRANSLATION.

They foretel that this *Destiny* awaits Latium, that its Sons-in-Law shall come from foreign Coasts, who, in their Descendants, shall to the Stars exalt our Name. That this is he whom the Fates ordain I both judge, and (if aught of Truth my Mind divines) I with it too.

This said, the aged Monarch chooses out Steeds from his whole Number. In lofty Stalls, three hundred of them stood shining, and in full Plight. Forthwith for all the Trojans he commands the winged Coursers, caparisoned with Purple, and embroidered Trappings, to be led forth in Order. Golden Poitrels hang low down from their Breasts; arrayed in Gold, they champ the yellow Gold under their Teeth. For the absent Hero, he orders a Chariot, and a Pair of harnessed Steeds of ethereal Breed, from their Nostrils snorting Fire, of the Race of those which crafty Circe, having stole from the Chariot of her Father the Sun, raised up a spurious Breed by a substituted Mare. With these generous Presents and friendly Speeches from Latinus, the Trojans, mounted on their Steeds, return, and bring back Peace. But lo, the unrelenting Wife of Jove was on her Return from Inachian Argos, and, wafted in her Chariot, possessed the aerial Regions: And, from on high, at the Distance of Pachynus, the Sicilian Promontory, far off she spied Æneas full joyous, and the Trojan Fleet. She sees the Trojans already la-

NOTES.

272. *Hunc poscere.* They call for him to execute their Councils.

285. *Pacemque reportant.* Tho' reportant may signify Report, as Dr. Trapp has translated

it; yet it appears to be a finer Idea to consider Peace as a Person whom they bring along with them as one of their Train.

286. *Inachiiis Argis.* There were several Cities

Moliri jam tecta videt, jam fidere terræ, 290
Deferuisse rates. Stetit acri fixa dolore :

Tum quassans caput, hæc effundit pectore dicta :
Heu stirpem invisam, et fatis contraria nostris
Fata Phrygum ! num Sigeis occumbere campis,
Num capti potuere capi ? num incensa crema-
vit 295

Troja viros ? medias acies, mediosque per ignes
Invenere viam. At, credo, mea numina tandem
Fessa jacent : odiis aut exsaturata quievi.

Quin etiam patriâ excussos infesta per undas 299
Ausâ sequi, et profugis toto me opponere ponto.
Absumtæ in Teucros vires cœlique marisque.
Quid Syrtes, aut Scylla mihi, quid vasta Cha-
rybdis

*Videt eos jam moliri tecta, jam
fidere terræ, et deferuisse rates.
Illa stetit fixa acri dolore : sum
quassans caput, effudit hæc dic-
ta pectore : heu invisam stirpem,
et fata Phrygum contraria nos-
tris fatis ! num potuere occum-
bere Sigeis campis ? num capti
potuere capi ? num incensa Tro-
ja cremavit viros ? invenere
viam per medias acies, perque
medios ignes. At, credo, mea
numina tandem jacent fessa :
aut ego exsaturata odiis quievi.
Quin etiam infesta sum ausâ
sequi eos excussos patriâ per un-
das, et opponere me profugis
toto ponto. Vires cœlique mar-
isque sunt absumtæ in Teucros.
Quid Syrtes, aut Scylla, quid
vasta Charybdis profuit mihi ?*

TRANSLATION.

bouring on their Buildings, already settled in the Land, and that they have abandoned their Ships. Pierced with sharp Pangs of Grief she stood ; then tossing her Head, she poured forth these Words from her enraged Breast : Ah Race detested, and Fates of Troy still opposite to ours ! how have they baffled the utmost Efforts of my Revenge ! Was it in the Compass of my Power to overthrow them in the Plains of Sigeum ? Intralled, could they be held in Chains ? When Troy was burnt to Ashes, were they consumed ? Through the midst of Armies, through the midst of Flames, have they then found their Way ? But, I suppose, the Power of my Divinity, tired out now, lies dead and inactive ; or, glutted with full Revenge, I have dropped my Resentment. Yet, with hostile Intention, I dared to pursue them over the Waves flung out of their Country, and on the wide Ocean oppose myself to the Exiles. The Powers of Heaven and Sea have been spent on the Trojans. What did the Quicklands of

NOTES.

Cities in Greece named Argos ; this here is distinguished from the rest by the Epithet *Inachii*, the City where *Inachus* reigned ; it was in the *Peloponnesus*, near *Mycenæ*.

290. *Sidere terræ*. This *Pierius* assures us is the Reading of most of the ancient Copies, tho' in almost all the printed Editions it is *fidere*.

294. *Num Sigeis*, &c. Literally, were they capable of being overthrown in the Plains of Sigeum ? *Y*no speaks as if nothing less than the miraculous Protection of the Gods, who were opposed to her, could have saved them amidst such Havock and Desolation of Fire and Sword. Dr. Trapp has I think, succeeded very well in translating this Passage :

— Could even the Conquer'd fall
In Phrygian Fields ? Could even th' Enslav'd
be Slaves ?

And Troy, consum'd in Flames, the Trojans
burn ?

298. *Odiis aut exsaturata quievi*. The Construction may either be *exsaturata odiis*, glutted with Spite, cloy'd with Resentment, I have now at length given over ; or *quievi odiis*, i. e. cessavi ab odiis.

299. *Quin etiam*. This is by way of Answer to what goes before ; nay, says she, to shew that my Power is not quite baffled, *ausâ* *sum sequi et opponere me* ; and to shew that my Resentment was not glutted, that I wanted not Good-will to ruin them, I pursued them *infestâ*, with a hostile Mind.

299. *Excussor*. This is a Metaphor taken from a Person's being tossed or thrown out of a Chariot.

conducitur equata alveo Tybridis;
 sed in pelagi atque mei. Mars
 valuit perire, immensam gentem
 Lapitharum, et genitor Dionæ
 ipse Deum antiquam Calydonem
 in iras Dianæ, quod tantum
 fecerat Lapithæ, aut Calydonem
 merente. At ego, magna con-
 jux Jovis, potui linquere nil
 sua sum, quam infelix verti me-
 met in omnia, vincor ab Æneâ.
 Quod si mea numina non sunt
 satis magna, quidem haud du-
 bitem implorare, quod numen est
 usquam: si nequeo Superos, Du-
 peros, movebo Acheonta. Iste,
 non dabitur mihi prohibere eos
 Latinis regnis, atque Lavinia
 manet conjux. Atque immota
 satis: at licet trahere, atque
 addere moras tantis rebus;

Profuit? optato conduntur Tybridis alveo;
 Securi pelagi, atque mei. Mars perdere gentem
 Immanem Lapithum valuit: concessit in iras 305
 Ipse Deum antiquam genitor Calydonæ:
 Quod scelus aut Lapithis tantum, aut Calydone
 merente?

Ast ego, magna Jovis conjux, nil linquere inausum
 Quæ potui, infelix quæ memet in omnia verti,
 Vincor ab Æneâ. Quod si mea numina non sunt
 Magna satis, dubitem haud equidem implorare
 quod usquam est. 311

Flectere si nequeo Superos, Acheronta movebo.
 Non dabitur regnis, esto, prohibere Latinis,
 Atque immota manet satis Lavinia conjux:
 At trahere, atque moras tantis licet addere re-
 bus; 315

TRANSLATION.

Afric, or *Scylla*, or the vast *Charybdis* avail me? Now in *Tyber's* wished-for Channel they are lodged, secure against the raging Seas and me. Mars was able to destroy the fierce enormous Race of the *Lapithæ*: The Father of the Gods himself gave up his beloved *Calydon* to *Diana's* Resentment: What Crime, either of the *Lapithæ*, or of *Calydon*, had deserved such severe Punishment? But I, the great Consort of *Jove*, who had Power to leave no Means untried, who have had Recourse to all Expedients, unhappy! am vanquished by *Æneas*. But, if my own Divinity is not powerful enough, sure I need not hesitate to implore whatever Deity any where subsists. If I cannot move the Powers above, I will solicit those of Hell. Grant I be not permitted to barr him from the Kingdom of *Latium*, and *Lavinia* be unalterably destined his Spouse by Fate: Yet I may protract, and throw *Remora's* in the Way of those mighty Events; yet I may

NOTES.

304. *Mars perdere valuit*. All the Gods had been invited to the Marriage of *Piritheos*, King of the *Lapithæ*, except *Mars*. He, in Revenge for such an Indignity, stirred up the *Centauri* against them, who ravaged their Country.

305. *Immanem*. This Word signifies either brutal, or of monstrous Size; as both these Epithets agree to the People here mentioned, we choose the latter of them, as it suits best with the Design of the Speech, which is to magnify the Power of *Mars* in destroying so powerful an Enemy.

306. *Antiquam*. Seems here, and in some other Places, to signify dear, favourite.

306. *Calydonæ*. *Oeneus*, the King of *Calydon*, in *Ætolia*, having paid his Homage to all the Gods, except *Diana*; the Goddess, pro-

voked by his Neglect, sent a wild Boar, which laid waste his whole Country, till by his Son *Meleager* the Savage was slain.

307. *Quod scelus, &c.* Scelus here is put for *pæna sceleris*. Other Copies read the Verse thus: *Quod scelus, aut Lapithæ, tantum, aut Calydonæ merentem?*

In the Accusative to be governed by *concessit*.

308. *Nil linquere inausum potui*. This, I think, is equivalent to *potui omnia tentare, or audere*. *Servius* and other Critics make much ado about the Force of the Verb *potui* in this Place, and conclude that it is of the same Import with *reliqui nil inausum*.

311. *Quod usquam est*. i. e. *Quod*, or *quicquid numinum usquam est*.

312. *Movebo*, May signify *I will prevail on, or persuade*.

At licet amborum populos exscindere regum.
Hæc gener atque focer coeant mercede suorum,
Sanguine Trojano et Rutulo dotabere, virgo;
Et Bellona manet te pronuba: nec face tantum
Cisseis prægnans ignes enixa jugales:

Quin idem Veneri partus suos, et Paris alter,
Funestæque iterum recidiva in Pergama tædæ.

Hæc ubi dicta dedit, terras horrenda petivit,
Luctificam Alecto Dirarum ab sede sororum,
Infernisque ciet tenebris; cui tristia bella,

Iræque, insidiæque, et crimina noxia cordi.

Odit et ipse pater Pluton, odere sorores
Tartareæ monstrum; tot sese vertit in ora,

Tam sævæ facies, tot pullulat atra colubris.
Quam Juno his acuit verbis, ac talia fatur: 330
Hunc mihi da proprium, virgo fata Nocte, la-
borem,

at licet exscindere populos am-
borum regum. Gener atque focer
coeant hæc mercede suorum
civium. Virgo, dotabere Tro-
jano et Rutulo sanguine; et Bel-
lona pronuba manet te. ne tu-
tum Hecuba Cisseis prægnans
facie est enixa jugales ignes:
quin suis partus Veneri tritidem,
et alter Paris tædæque iterum
funestæ in recidiva Pergama.

Ubi Juno dedit: hæc inquit,
horrenda petivit terras. Cui lucti-
ficam Alecto ab sede Dirarum
sororum, infernisque tenebris; cui
tristia bella, iræque, insidiæque,
et noxia crimina sunt cordi. Et
pater Pluton ipse odit eum, Tar-
tareæ sorores odere monstrum;
verit sese in tot ora, tam sævæ
facies sunt illi, atra pullulat
colubris. Quam Alecto f no ac-
cuis his verbis, ac fatur talia
virgo fata Nocte, da mihi hunc
proprium laborem,

T R A N S L A T I O N.

with the Sword of War cut off the Subjects of both Kings. With this costly Price of their People's Blood let the Father and Son-in-Law unite. Thy Dowry, Virgin, shall be paid in Trojan and Rutulian Blood; and Bellona waits thee for thy Bridemaid: Nor did teeming Hecuba, alone impregnated with a Firebrand, bring forth a blazing nuptial Torch: To Venus too this Production of hers shall prove the same, even a second Paris, and a Firebrand fatal to Troy again tottering to its Fall.

Having uttered these Words, dreadful down to Earth she plunged. From the Mansion of the dire Sisters, and the infernal Gloom, she calls up baleful Alecto; whose Heart's Delight are rueful Wars, Strifes, and Deceits, and noxious Crimes. Her even her Father Pluto's self abhors, her hellish Sisters abhor the Monster; into so many Shapes she turns herself, so hideous are her Forms, with so many Snakes the grim Fury sprouts up. Whom Juno stimulates with these Words, and thus addresses: Virgin, Offspring of the Night, perform for

N O T E S.

329. *Bellona manet te pronuba.* i. e. Bellona will conduct you to the Husband whom they design for you. What gives a particular Emphasis to this Expression is, that Juno herself was the Pronuba, the Goddess who presided over Marriage.

330. *Cisseis.* Hecuba, Priam's Queen, the Daughter of Cissus, King of Thracæ. She dreamed that she brought forth a Firebrand, and her Dream was accomplished in her being delivered of Paris, who kindled the War which destroyed his Country.

331. *Terras petivit.* Some understand by this that Juno went down to the infernal Regions, but this is not said in the Text. *Terras peti.* it only intimates that she alighted on the Earth from the Air, where she had been hovering over the Trojan Fleet, and without making a Journey to Hell she called forth to her the Fury Alecto.

332. *Proprium.* This Task which peculiarly belongs to you: So it would seem the Word ought to be understood in this Place.

banc operam; ne noster bonos,
 infractave fama eedat loco; neu
 Æneadæ possint ambire Latinum
 connubiis, obsidereve Italos fines.
 Tu potes armare unanimos fratres
 in prælia, atque versare domos
 edis; tu potes inferre verbera
 funereaſque faces tectis; sunt tibi
 mille nomina, mille artes nocendi:
 concute fecundum pectus, diſjice
 compoſitam pacem, ſere crimina
 belli: juvenus vellet, ſimulque
 poſcat, rapiatque arma.

Exin Aleſto, infecta Gor-
 goneis venenis, principio petit
 Latium et celſa tecta Laurentis
 tyranni, obſeditque tacitum li-
 men regiænæ Amata: q-am ar-
 dentem ſuper adventu Teucrorum,
 hymenæſque Turni, femineæ
 curæque iraque coquebant. Dea
 Aleſto conjicit huic unum an-
 guem de cæruleis crinibus, ſub-
 ditque eum in ſinum ad intima
 præcordia;

Hanc operam; ne noſter honos, infractave cedat
 Fama loco; neu connubiis ambire Latinum
 Æneadæ poſſint, Italosve obſidere fines. 334
 Tu potes unanimos armare in prælia fratres,
 Atque odiis verſare domos; tu verbera tectis,
 Funereaſque inferre faces; tibi nomina mille,
 Mille nocendi artes: ſecundum concute pectus,
 Diſjice compoſitam pacem, ſere crimina belli:
 Arma velit, poſcatque ſimul, rapiatque juven-
 tus. 340

Exin Gorgoneis Aleſto infecta venenis,
 Principio Latium, et Laurentis tecta tyranni
 Celſa petit, tacitumque obſedit limen Amata:
 Quam ſuper adventu Teucrum Turnique hyme-
 næis, 344
 Femineæ ardentem curæque iraque coquebant.
 Huic Dea cæruleis unum de crinibus anguem
 Conjicit, inque ſinum præcordia ad intima ſubdit;

TRANSLATION.

me this Taſk, this Service, your own peculiar Province, that our Honour and wounded Fame be not quite baffled; nor the Æneian Race be able ſawningly to circumvent Latinus by this intended Match, and take Poſſeſſion of the Italian Territories. Thou canſt arm to War the moſt cordial Brothers, and by Hates and Animofities embroil Families; thou canſt introduce into Houſes Scourges and Firebrands of Death; with thee are a thouſand ſpecious Pretexts, a thouſand Arts of doing Miſchief: Ranſack thy fruitful Boſom, unhinge the eſtabliſhed Peace, ſow Crimes, the Seeds of War: Let the Youth incline to, and at once demand and ſnatch up Arms.

Forthwith Aleſto, infected with Gorgonian Poisons, repairs firſt to Latium, and the lofty Palace of the Laurentine Monarch, and took Poſſeſſion of Amata's ſilent penſive Gate: In whoſe inflamed Breſt a thouſand female Cares and angry Commotions boiled, on Account of the Arrival of the Trojans, and the Match with Turnus. At her the Goddeſs flings from her ſerpentine Locks one of her Snakes, and plunges it deep in her Boſom down to its inmoſt Recesses;

NOTES.

337. *Nomina*. Here ſignifies *Pretexts*, as in other Places. See ÆN. IV. 172.

339. *Diſjice*. Pierius aſſures us, that all the ancient Manuſcripts read *diſſice* inſtead of *diſji.e.*

339. *Crimina belli*. The Crimes or criminal Cauſes of War.

341. *Exin*. Says *Donatus*, is *ex co momento*. The Fury ſtays not to make Reply, but is ſo bent on Miſchief, that, as ſoon as deſired, ſhe obeys.

341. *Gorgoneis venenis*. Poisons like thoſe of the Serpents, with which the Head of the Gorgon Meduſa was embraced,

343. *Tacitam*. *Sine ſtrepitu*, where a mournful Silence reigned, ſays *Donatus*, becauſe ſhe had heard her Daughter was to be given away to Æneas.

345. *Femineæ*, &c. Literally, Female Cares and ſorrowful Paſſions tortured her inflamed. The *cura* refer to the Match, and the *ira* to the Arrival of the Trojans.

346. *Cæruleis*. Of ſerpentine Hue, *cæruleus* being the Colour of Serpens, which are ſtreaked with bluish Spots, as ÆN. V. 87.

Cæruleæ cui terga nota, &c.

350. *Nuli*

Quo furibunda domum monstro permisceat omnem.

Ille inter vestes et lævia pectora lapsus
Volvitur attractu nullo, fallitque furentem, 350

Vipeream inspirans animam: fit tortile collo

Aurum ingens coluber, fit longæ tæniæ vittæ;

Innectitque comas, et membris lubricus errat.

Ac dum prima lues udo sublapsa veneno 354

Pertentat sensus, atque ossibus implicat ignem,

Necdum animus toto percepit pectore flammam;

Mollius, et solito matrum de more locuta est,

Multa super natâ lacrymans, Phrygiisque hymenæis:

Exulibusne datur ducenda Lavinia Teucris, 359

O genitor? nec te miseret natæque, tuique?

Nec matris miseret, quam primo Aquilone relinquet

Perfidus, alta petens, abductâ virgine, prædo?

An non sic Phrygius penetrat Lacedæmona pastor,

quo monstro furibunda permisceat omnem domum. Ille anguis lapsus inter vestes et lævia pectora volvitur nulla attractu, fallitque eam furentem, inspirans vipeream animam; ingens coluber fit tortile aurum collo, fit tæniæ longæ vittæ, innectitque comas, et lubricus errat membris Amatae. Ac dum prima lues, sublapsa udo veneno, pertentat sensus, atque implicat ignem ejus ossibus, necdum animus percepit flammam toto pectore; est locuta mollius, et de solito more matrum, lacrymans multa super natâ, Phrygiisque hymenæis ait: O genitor, Laviniane datur ducenda exulibus Teucris? nec miseret te natæque tuique? nec miseret te matris, quam iste perfidus prædo relinquet primo Aquilone, petens alta maria, virgine abductâ? An non Phrygius pastor Paris sic penetrat Lacedæmona,

TRANSLATION.

that, by the Monster driven to Fury, she may the whole Family embroil. He, sliding between her Robes and smooth Breast, rolls on with imperceptible Touch, and, in the Transport of her Rage, steals on her unawares, infusing into her a viperish Soul; the huge Snake becomes a Chain of wreathed Gold around her Neck, he becomes a long winding Fillet, and entwines her Hair, and, in a slippery Mazes, creeps over all her Limbs. And while the first Infection downwards gliding diffuses its humid Poison through her Senses, and blends the mingling Fire with her Bones; and while her Mind, in all its Powers, has not yet caught the Flame, she spoke with softer Accents, and in the wonted Manner of tender Mothers, making many a heavy Lamentation about her Daughter and the Phrygian Match: And is Lavinia given in Marriage to Trojan Exiles? And have you, her Father, nor on your Daughter Pity, nor on yourself, nor on her Mother, whom with the first fair Wind the perfidious Pyrate will abandon, and make to Sea, carrying off the Virgin? Did not the Phrygian Shepherd thus-

NOTES.

350. *Nullo attractu*. Without any perceptible Touch.

354. *Sublapsa*, &c. RUMUS, Dr. Trapp, and most Interpreters, construe *udo veneno* with *sublapsa*, gliding beneath the humid Poison. But I cannot help thinking it agrees better, and is more intelligible when joined with *pertentat sensus*. It is the Nature of Serpents to leave a Humidity, a kind of infectious Slime where they pass; and, as the Motion of this Serpent was downward, hence *sublapsa* is properly used.

Besides *blapsa* may signify gently, or insensibly gliding, as Æn. XII. 686.

S. blapsa versata.

360. *O genitor*. Not her own Father, but the Father of Lavinia, that is, *Latinus*. She calls him by the most tender Name of Father, thus making an Address to his paternal Affection, that, if he had any Bowels, they might be moved in Behalf of his Daughter.

363. *An non*. Servius, and some of the best Critics, read *an non*, taking it for an adverbative

*viexitque Ledaem Helenam ad
Trojanas arces? quid erit tua
sancta fides, quid antiqua cura
tuorum, et dextra manus data
toties consanguineo Turno? Si
gener petitur Latinis de externâ
gente, idque sedet, iussaque pa-
rentis Fauni premunt te, equi-
dem reor omnem terram exter-
nam, quæ libera à nostris scep-
tris diffidet; et reor Dros dicere
sic. Et, si prima origo
ejus domûs repetatur, Inochus,
Acrisiusque sunt patres Turno,
medicæque Mycenæ ejus patia.*

*Ubi videt Latinum stare con-
tra, expertus cum nequicquam
bis dictis; furiale, ut malum ser-
pentis est lapsus, penitus in ejus
viscera, pererratque cum totam;
tum vero infelix regina, excita
ingentibus monstris, lymphata
furit per immensam urbem sine more: ceu quondam turbo volitans s. b. torto verberare,*

*Ledaemque Helenam Trojanas vexit ad arces?
Quid tua sancta fides, quid cura antiqua tuorum,
Et consanguineo toties data dextera Turno? 366
Si gener externâ petitur de gente Latinis,
Idque sedet, Faunisque premunt te iussa parentis;
Omnem equidem sceptris terram quæ libera nos-
tris*

*Diffidet, externam reor; et sic dicere Divos.
Et Turno, si prima domûs repetatur origo,
Inachus, Acrisiusque patres, medicæque Mycenæ.*

*His ubi nequicquam dictis experta, Latinum
Contra stare videt; penitusque in viscera lapsum
Serpentis furiale malum, totamque pererrat; 375
Tum verò infelix, ingentibus excita monstris
Immensam sine more furit lymphata per urbem:
Ceu quondam torto volitans sub verbere turbo,*

TRANSLATION.

Real into Lacedæmon, and bore away Ledaan Helen to the Trojan Towers? What becomes of your solemnly plighted Faith, that fond Regard you have always shewed for your People, and your Right-hand of Promise, so often given to your Kinsman Turnus? If the Latins must needs have a Son-in-Law from a foreign Nation, and this be determined, and the Commands of your Father Faunus press you, for my Part I reckon every Land foreign, which, independent, is disjoined from our Dominion, and that thus the Gods intend. And (if the first Origin of his Family be traced back) Turnus has Inachus and Acrisius for his Progenitors, and Mycenæ, in the midst of Greece, his Country.

When, having tried him by these Words in vain, she finds Latinus resolutely fixed against her, and the Serpent's infuriate Poison had now sunk deep into her Bowels, and crept through all her Frame, then, indeed, in wretched Disorder, startled by hideous Monsters, she rages frantic with unexampled Fury through the ample Bounds of the City: As at Times a Top whirling under the twisted

NOTES.

sative Conjunction, but an ornamental Particle, implying Vehemence and Ardour of Affection; as in that Exclamation of *Isaac*,

At, O Decrum, quisquis in ælo regis, &c.

366. *Consanguineo.* He was the Son of the Nymph *Penia*, *Amata's* Sister.

372. *Inachus, Acrisiusque.* Acrisius, one of the Descendants of *Inachus*, was the last King of *Argos*, whence he, or his Grandson, *Perseus*, transferred the Seat of Empire to *Mycenæ*. His Daughter *Danae*, thrown into the Sea by her Father's Order in a wooden Chest, says the Fable, was wafted by the Winds and Tides to the Coasts of *Italy*; there she landed

and married *Peleus*, who was one of *Turnus's* Ancestors.

376. *Ingentibus excita monstris.* The Effect of the Poison of the Fury wrought on her Imagination, made her see a thousand Monsters which frightened her to Distraction.

377. *Lymphata.* Lymphatus is thought by Interpreters to express the *Hydrophobia*, that sort of Fury which they are seized with who have been bit by a mad Dog, and whose Madness, when it comes to its Height, is accompanied with a Horror of Water: And accordingly they derive it from *lymphæ, Water*.

Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent: ille actus habenâ 380
Curvatis fertur spatiis: stupet infcia turba,
Impubesque manus, mirata volubile buxum:
Dant animos plagæ. Non cursu segnior illo
Per medias urbes agitur populosque feroces. 384
Quinetiam in silvas, simulato numine Bacchi,
Majus adorta nefas, majoremque orsa furorem,
Evolat, et natam frondosis montibus abdit;
Quò thalamum eripiat Teucris, tædasque mo-
retur:

Evæ Bacche, fremens, solum te virgine dignum
Vociferans; etenim molles tibi sumere thyrsos,
Te lustrare choro, sacrum tibi pascere crinem. 391
Fama volat: Furiisque accensus pectore matres
Idem omnes simul ardor agit, nova quærere tecta.

quem pueri, intenti ludo, exer-
cent in magno gyro circum va-
cua atria: ille turbo actus ha-
benâ fertur curvatis spatiis: in-
ficia turba puerorum stupet, im-
pubesque manus est mirata volu-
bile buxum: dant animos plagæ.
Regina agitur, non segnior illo
cursu, per medias urbes, feroces-
que populos. Quinetiam adorta
majus nefas, nefasque majorem
furorem, evolat in silvas, simulato
numine Bacchi, et abdit
natam frondosis montibus; quò
eripiat thalamum Teucris, mo-
returque tædas: fremens, Evæ
Bacche, vociferans te, Bacche,
solum dignum virgine; etenim
eam sumere molles thyrsos tibi,
lustrare te choro, et pascere sa-
crum crinem tibi. Fama volat:
simulque idem ardor agit omnes
matres, accensus Furiis pectore,
quærere nova tecta.

TRANSLATION.

Last, which Boys intent on their Sport exercise and torture in a large Circuit round some empty Court; the Engine driven about by the Scourge is hurried round and round in circling Spires; the unpractised Throng and beardless Band is lost in Admiration of the voluble Wood: They lend their Souls to the Stroke. With no less impetuous Career is the Queen impelled through the midst of Cities, and Crouds all in fierce Commotion. Nay more, enterprizing a more atrocious Deed, and ushering in a higher Scene of Madness, having counterfeited the Enthusiasm of Bacchus, she flies out into the Forest, and conceals her Daughter in the woody Mountains, that from the Trojans she may wrest the Match, and retard the Nuptials: Exclaiming, *Evæ Bacchus*, and bawling out, that thou alone art worthy of the Virgin; for that, in Honour of thee, she wields the tender Ivy-spears, round thee she circuits with her Virgin-choir, for thee she feeds her sacred Locks. The Rumour thereof flies: And forthwith the same Enthusiasm at once actuates all the Matrons, inflamed by the Furies in their Breasts, to seek out new Habitations. They abandoned their Homes; to

N O T E S.

382. *Buxum*. Box-wood, of which Tops are made.

383. *Dant animos plagæ*. Notwithstanding what Dr. Trapp alleges, I cannot but think Mr. Dryden has hit upon the true Sense of this Expression, which it is fairly capable of, and for Elegance is justly preferable to any other.

390. *Etenim, &c.* This Passage, as it is pointed in all the common Editions, is exceedingly perplexed by a full Stop at *vociferans*, and making *fama volat* to govern these Infinitives, as both Ruxus and Dr. Trapp have done; whereas the Verb that governs them all is *vociferans*, and *fama volat* begins a new Period. This will be

obvious to every Reader, who will take the Pains to compare the Pointing in this with that in most other Editions.

390. *Thyrsos*. The *thyrsus* was a kind of Spear wrapped about with Vine and Ivy Leaves, which *Bacchus* and his Retinue of Bacchantes used to wear.

391. *Te lustrare choro*. Most of the ancient Manuscripts read *choros*, but the Sense is the same. The Bacchantes used to dance around the Image of *Bacchus*.

391. *Sacrum tibi pascere crinem*. It was a common Practice, among the Romans and other Nations, for young Maids to consecrate their Hair

Deseruere domos; dant colla comasque
 ventis. *At alia complent æthera tremulis ululatibus, incinctæque pellibus verunt pampineas hastas. Regina ipsa fervidu sustinet flagrantem pinum inter medias matres, ac tant hymentæos suæ natæ Turnique, torquens sanguineam aciem oculorum; repentiq; clamat torvum: Io Latinæ matres, audite ubi quæque estis: si sua gratia injunctis Amata manet in vestris piis animis, si cura materni juris remordet vos; solvite crinales vittas, capite Orgia mecum. Alesto ait reginam talem stimulis Bacchi undique inter silvas, inter deserta ferarum.*

Postquam Alesto est visa sibi acuisse primos furores satis, versissq; consilium omnemque domum Latini; protinus tristes Dea attollit hinc fissis alis ad muros audaciis Turni: quam urbem Danae, delata hinc præcipiti Noto, dicitur fundavisse Acrisioneis colonis. Locus fuit quondam dictus Ardua ab avis, et nunc Ardea manet magnum nomen: sed Fortuna fuit. Ille in altis tectis Turnus

Deseruere domos; ventis dant colla comasque.
 At alia tremulis ululatibus æthera complent,
 Pampineasque gerunt incinctæ pellibus hastas. 396
 Ipsa inter medias flagrantem fervida pinum
 Sustinet, ac natæ Turnique canit hymenæos;
 Sanguineam torquens aciem; torvumque repenti
 Clamat: Io matres, audite ubi quæque, Latinæ:
 Si qua piis animis manet infelicitis Amatae 401
 Gratia, si juris materni cura remordet;
 Solvite crinales vittas, capite Orgia mecum.

Talem inter silvas, inter deserta ferarum, 404
 Reginam Alesto stimulis agit undique Bacchi.

Postquam visa satis primos acuisse furores,
 Consiliumque, omnemque domum vertisse Latini,
 Protinus hinc fuscis tristis Dea tollitur alis
 Audacis Rutuli ad muros: quam dicitur urbem
 Acrisioneis Danae fundasse colonis, 410
 Præcipiti delata Noto. Locus Ardua quondam
 Dictus avis; et nunc magnum manet Ardea nomen:

Sed Fortuna fuit. Tectis hic Turnus in altis
 Sed Fortuna fuit, et nunc Ardea manet magnum nomen: sed Fortuna fuit. Ille in altis tectis Turnus

TRANSLATION.

the Winds they expose their Necks and Hair. Others again fill the Skies with quavering Yells, and enwrapped in Skins wield their Vine-dressed Spears. She herself, in the Midst of them, all on Fire, sustains a blazing Pine, and sings the nuptial Song for her Daughter and Turnus, whirling her bloody Eye-balls round; and suddenly, with a stern Air, she cries: Io! ye Latin Matrons, hear wherever you be: If any Affection for unhappy Amata dwells in your humane Souls, if Concern for a Mother's Right touches you to the quick, unbind the Fillets of your Hair, with me take up the Orgies. In this Sort among the Woods, among the Deserts of wild Beasts, Alesto, with the stimulating Fury of Bacchus, all around goads on the Queen.

After she seemed to have sufficiently kindled the first Transports of Rage, and embroiled the Counsel and whole Family of Latinus, forthwith the baleful Goddess hence is borne on dusky Wings to the bold Rutulian's Walls: Which City Danae, wafted to Italy by the impetuous South-wind, is said to have founded for her Acrisian Colony. The Place of old was called Ardua by the ancient Inhabitants, and now Ardea it remains an illustrious Name: But its Fortune was now gone. Here, in his lofty Palace, was Turnus enjoying Repose at the black

NOTES.

Hair to some Divinity, and never to cut it till a little Time before their Marriage, when they suspended it in the Temple of that Deity in whose Honour they had preserved it.

413. *Sed Fortuna fuit.* All the Interpreters I have seen explain this to mean no more than *fortis, or ita evenit*, and construe it with the following Words, *Tectis hic Turnus, &c.* But this

Jam mediam nigrâ carpebat nocte quietem.
 Alecō torvam faciem, et furialia membra 415
 Exuit; in vultus sese transformat aniles,
 Et frontem obscenam rugis arat; induit albos
 Cum vittâ crines; tum ramum innectit olivæ:
 Fit Calybe, Junonis anus, templique sacerdos;
 Et juveni ante oculos his se cum vocibus offert:
 Turne, tot incassum fufos patiere labores, 421
 Et tua Dardaniis transcribi sceptrâ colonis?
 Rex tibi conjugium, et quæsitâ sanguine dotes
 Abnegat; externusque in regnum quæritur hæres.
 I nunc, ingratis offer te, irrise, periclis; 425
 Tyrrhenas, i, sterne acies; tege pace Latinos.
 Hæc adco tibi me, placidâ cum nocte jaceres,
 Ipsa palam fari omnipotens Saturnia jussit.
 Quare age, et armari pubem, portisque moveri

jam carpebat mediam quietem
 nigrâ nocte. Alecō exuit tor-
 vam faciem et furialia membra;
 transformat sese in aniles vultus;
 et arat obscenam frontem rugis;
 induit albos crines cum vittâ;
 tum innectit ramum olivæ: fit
 Calybe, anus Junonis. sacerdos-
 que ejus templi; et offert se ju-
 veni ante oculos cum his vocibus:
 Turne, patiere tot labores esse
 fufos incassum, et tua sceptrâ
 transcribi Dardaniis colonis?
 Rex Latinus abnegat conjugium
 tibi, et dotes quasitas sanguine
 externis; in regnum quæritur hæ-
 res. I nunc, irrise, offer te
 ingratis periclis; i, sterne Tyr-
 rhenas acies; tege Latinos pace.
 Adco omnipotens Saturnia ipsa
 jussit me fari hæc palam tibi,
 cum jaceres placidâ nocte. Quare
 age, et levis para p. b. em arma,
 ut p. rtis in arma,

TRANSLATION.

Hour of Midnight. Alecō lays aside her hideous Aspect, and Fury's Limbs; she transforms herself into the Shape of an old Hag, ploughs with Wrinkles her obscene *loathed* Front, assumes grey Hairs with a Fillet, and binds on them an Olive-bough: She becomes Calybe, the aged Priestess of Juno's Temple, and with these Words presents herself to the Youth full in his View: O Turnus, will you suffer so many Toils *thus* to be lost and thrown away, and your Sceptre to be transferred to a Trojan Colony? The King absolutely refuses you the Match and Dowry you have purchased with your Blood, and a Foreigner is sought to *beir* his Crown. Go now, thus baffled, expose yourself to thankless Dangers; go, overthrow the Tuscan Armies; in Peace protect the Latins. And now, in these very Terms, the all-powerful Queen of Heaven herself commanded me plainly to bespeak you as you lay in the still silent Night. Wherefore dispatch, and with Alacrity order the Youth to be armed, and march forth

NOTES.

this appears exceeding flat, besides it makes *sed* a mere Expletive. I rather take it to refer to *Ardea* before mentioned, which, though once flourishing and illustrious, was now doomed to be destroyed by *Æneas*; taking *Fortuna* *sed* in the same Sense as *Æn.* II. 325. *Futurus* *Fates*, *fuit illi mi*, which imports: *The Trojans once were, illum once was, but is now no more.* What confirms me in this Interpretation is, that the Phrase is used in the same Sense elsewhere, as *Æn.* III. 16.

H spiritum ante um Tr. jae, sociisque Penate,
D. m. fortuna fuit.
 And *Æn.* X. 43.

Speravit illa,

Dum fortuna fuit.

414. *Jam mediam, &c.* Literally, *He was now enjoying the Middle of his Rest in the black Night.*

421. *Incassum fufos. Ut in irritum cadant,* says *Servius*; *labores, your Toils in assisting King Latinus, and fighting his Battles.*

422. *Transcribi.* See the Note on *Æn.* V. 50.

427. *Hæc adco.* The Difficulty of exact Translation lies in nothing more than in rendering the precise Meaning of the Particles. It is not easy to fix that *adco* in this Place. *Servius* joins it with *jussit*, *ales autem, velle scilicet jussit*, and quotes *Teereret, adco, p. entem ad o nobilem.* But the two are by no Means parallel.

et exure Phrygios duces, qui consedere pulchro flumine, pictasque carinas. Magna vis cœlestium numinum jubet sic. Rex Latinus ipse, ni fateatur dare conjugium, et parere dictis, sentiat, et tandem experietur Turnum in armis.

Hic juvenis Turnus irridens vatem, sic missim refert ore verba orsa: nunc non effugit meas aures, ut tu rere, Trojanas classes esse inæctas alveo Tybridis. Ne finge tantos metus mihi: nec est regia Juno immemor nostri, Sed, ô mater, senectus vincto situ, effetaque veri nequicquam exercet te curis; et inter arma regum ludit te vatem falsâ formidine. Sit tibi cura tueri effigies et templa Divum: sine ut viri gerant bella pacemque, queis bella sunt gerenda.

Alecto exarsit in iras talibus dictis Turni. At subitus tremor occupat artus juveni oranti; et oculi dirigere: Erinny sibilat tut hydris,

Lætus in arma para, et Phrygios, qui flumine pulchro 430

Consedere, duces, pictasque exure carinas. Cœlestium vis magna jubet. Rex ipse Latinus, Ni dare conjugium, et dicto parere fatetur, Sentiat, et tandem Turnum experietur in armis. 434

Hic juvenis vatem irridens, sic orsa vicissim Ore refert: Classes inæctas Tybridis alveo, Non, ut rere, meas effugit nuncius aures. Ne tantos mihi finge metus: nec regia Juno Immemor est nostri. Sed te vincta situ, verique effeta senectus, 440 O mater, curis nequicquam exercet; et arma Regum inter falsâ vatem formidine ludit. Cura tibi, Divum effigies et templa tueri: Bella viri pacemque gerant, queis bella gerenda.

Talibus Alecto dictis exarsit in iras. 445 At juveni oranti subitus tremor occupat artus; Dirigere oculi: tot Erinny sibilat hydris,

TRANSLATION.

to War; in Flames consume both the Phrygian Leaders, who have stationed in the fair River, and their painted Vessels. So the awful Majesty of Heaven commands. Let King Latinus himself, unless he consents to grant the *promised* Match, and stand to his Word, know, and at length experience Turnus in Arms.

Upon this the Youth, deriding the Prophetess, thus in his Turn replies: The News has not escaped my Ears, as you imagine, that a Fleet is arrived in the Tyber's Channel. Forge not to me such sham Grounds of Fear and Jealousy: Nor of us is imperial Juno unmindful. But old Age, O Dame, oppressed with Dotage, and barren of Truth, in vain harrasses thee with Cares; and with false Alarms deludes thee a Prophetess, whose Business lies not among the Arms of Kings. Your Province is to guard the Statues and Temples of the Gods: Let Men have the Management of Peace and War, by whom War ought to be managed.

By these Words Alecto kindled into Rage. As for the Youth, while yet the Words were in his Mouth, a sudden Trembling seized his Limbs; his Eyes stiffened: With so many Snakes the Fury hisses, and a Shape so horrid discloses it-

N O T E S.

440. *Vincta situ.* Situs signifies properly the Squalor or Mustiness that grows upon old Walls and damp Places; here put for the Squalor, Deformity, or, as Dr. Trapp renders it, the Rust of Old-age.

440. *Verique effeta.* Effeta is said of a Woman who is superannuated and past Child-bearing. Instead of barren, Dr. Trapp renders it impotent of Truth.

Tantaque se facies aperit : tum flammea torquens
Lumina, cunctantem, et quærentem dicere plura
Reppulit, et geminos erexit crinibus angues, 450
Verberaque insonuit, rabidumque hæc addidit ore :
En ego victa situ, quam veri effeta senectus
Arma inter regum falsâ formidine ludit.

Respice ad hæc : adsum Dirarum ab sede foro-
rum;

Bella manu, lethumque gero. 455

Sic effata, facem juveni conjecit, et atro
Lumine fumantes fixit sub pectore tædas.

Olli somnum ingens rupit pavor ; ossaque et artus
Perfudit toto proruptus corpore sudor.

Arma amens fremit ; arma toro testisque requi-
rit : 460

Sævit amor ferri, et scelerata insania belli,

Ira super. Magno veluti cum flamma sonore

Virgea suggeritur costis undantis aheni,

Exsultantque æstu latices ; furit intus aquæ vis,

Fumidus atque altè spumis exuberat amnis ; 465

Nec jam se capit unda : volat vapor ater ad

auras.

Ergo iter ad regem, pollutâ pace, Latinum

*tantaque facies illius aperit se-
tum torquens flammæ lumina,
et reppulit eum cunctantem, et
quærentem dicere plura, et e-
ravit geminos angues suis crini-
bus, insonuitque verbera, addi-
ditque hæc rabido ore : en ego
sum illa victa situ, quam se-
netus effeta veri ludit falsâ
formidine inter arma regum.
Respice ad hæc : adsum ab sede
Dirarum forum ; gero bella
lethumque manu. Effata sic,
conjecit facem juveni, et fixit
tædas fumantes atro lumine sub
eius pectore. Ingens pavor ru-
pit somnum olli ; sudorque, pro-
ructus toto corpore, perfudit ossa
et artus. Amens fremit arma,
et requirit arma toro testisque.
Amor ferri, et scelerata insania
belli, in super ira sævit. Ve-
luti cum virgea flamma sugge-
ritur costis aheni magno sonore,
latensque exsultant æstu ; vis
aquæ furit intus, atque fumidus
amnis exuberat spumis altè ; nec
jam unda capit se : ater vapor
volat ad auras. Ergo indicit
iter primis juvenem ad regem
Latinum, pace pollutâ ;*

TRANSLATION.

self to his View : Then, as he hesitates, and purposes more to say, rolling her
fiery Eye-balls, she repelled his Words, and reared the double Snakes in her
Hair, clanked her Whip, and thus further spoke in outrageous Accent : Lo here
am I oppressed with Dotage, whom old Age, barren of Truth, deludes with
false Alarms amidst the Arms of Kings. Turn thy Eyes to these Signs : I
come from the Abode of the dire Sisters ; Wars and Death in my Hand I bear.
Thus having spoke, she flung a Firebrand at the Youth, and deep in his Breast
fixed the Torch smoking with grim horrid Light. Excessive Terror broke his
Rest, and Sweat burbling from every Pore drenched his Bones and Limbs all
over. Frantic for Arms he raves, for Arms he rummages the Bed and every Cor-
ner of the Palace : A Passion for the Sword, a cursed Madness after War, and
Indignation besides, together rage in his Breast. As when with loud crackling
Noise a Fire of Sticks is applied to the Sides of a bubbling Caldron, and by the
Heat in frisky Bells the Liquors dance ; within, the Violence of the Water rages,
and high the smoaky Fluid in Foam overflows ; nor now the Wave itself con-
tains : In pitchy Steam it flies all abroad. Therefore, now that the Peace is

NOTES.

456. *Atrò lumine.* Black, gloomy Light, such an Antithesis as Milton's *visible Darkness*, palpable obscure. *Servus* renders it *furtive*, in *ferno lumine* ; for otherwise, says he, *ratione caret*.

461. *Insania belli.* For *insanus amor belli*, what the Greeks call in one Word *εὐνοια*.

467. *Pollutâ pace.* A League of Peace was a sacred Thing, ratified by solemn Rites of Religion.

et jubet arma parari, suis tutari Italiam, et detrudere e finibus : se venire scitis ambobus Teucrisque, ut Latinisque. Hæc ubi dicta dedit, Divosque in vota vocavit ; Certatim sese Rutuli exhortantur in arma. Hunc decus egregium formæ movet atque juventæ ;

Indicit primis juvenum ; et jubet arma parari, Tutari Italiam, detrudere finibus hostem : 469
Se satis ambobus Teucrisque venire Latinisque.
Hæc ubi dicta dedit, Divosque in vota vocavit ;
Certatim sese Rutuli exhortantur in arma.

Hunc decus egregium formæ movet atque juventæ ;

Hunc atavi reges, hunc claris dextera factis.

Dum Turnus impet Rutulos audacibus animis, Allecto concitat se Stygiis alis in Teucris ; speculata locum novâ arte, quo litore pulcher lilius agitabat feras insidiis. Ille : Coccyta virgo dixit, ut subitum rabiem canibus, et contingit nares nris odore, ut ardentes agerent ceræum : quæ fuit prima causa malorum, accendit ut agrestes animos bello. Erat ceræus præstanti formâ et ingens cornibus ; quem, roptem ab ubere matris, Tyrrhidæ pueri nutritant, Tyrrhusque pater ipsi, cui regis armenta parent, et cui custodia campi latè creditur.

Hunc Turnus impet Rutulos audacibus implet, 475

Allecto in Teucros Stygiis se concitat alis ;
Arte novâ speculata locum, quo litore pulcher
Insidiis cursequæ feras agitabat lilius.

Hic subitam canibus rabiem Coccyta virgo
Objicit, et noto nares contingit odore, 480

Ut cervum ardentes agerent : quæ prima malorum

Causa fuit, belloque animos accendit agrestes.
Cervus erat formâ præstanti, et cornibus ingens ;
Tyrrhidæ pueri quem matris ab ubere raptum
Nutribant, Tyrrhusque pater, cui regia parent
Armenta, et latè custodia credita campi. 486

TRANSLATION.

profanely violated, he enjoins the Chief of the Youth to repair to King Latinus ; and orders Arms to be prepared, to defend Italy, to expel the Enemy from their Territories : That he is a sufficient Match for Trojans and Latins both. Having thus said, and in Vows addressed the Gods ; the Rutulians with emulous Ardour animate one another to the War. One his distinguished Gracefulness of Form and Youth incites ; another his regal Ancestors, a third his Right-hand for glorious Deeds renowned.

While Turnus inspires the Rutulians with courageous Souls, Allecto on Stygian Wings against the Trojans speeds her Flight ; having with new fraudulent Design spied out the Place, where on the Shore fair Iulus was by secret Snares and open Chace pursuing Beasts of Prey. Here the Imp of Hell throws on his Hounds a sudden Madness, and affects their Nostrils with the well-known Scent, with keen Ardour to pursue a Stag : Which was the first Source of the ensuing Calamities, and to War inflamed the Peasants rustic Minds. The Stag was of exquisite Beauty, and large branching Horns ; which snatched from its Mother's Dugs the Sons of Tyrrhus nursed up, and Tyrrhus, the Father, to whom the royal Herds are in Subjection, and the Charge of the Fields all around intrusted.

NOTES.

gion, and therefore the Violation of it was Pollution and Profaneness.

479. *Coccyta virgo*. The hellish Virgin,

from *Coccy*, one of the Rivers in Hell, here put for Hell itself.

489. *Ferum*,

Affuetum imperiis, foror omni Silvia curâ
 Mollibus intexens ornabat cornua fertis;
 Pectebatque ferum, puroque in fonte lavabat.
 Ille, manum patiens, mensæque affuetus herili,
 Errabat filvis; rursusque ad limina nota 491
 Ipse domum ferâ quamvis se nocte ferebat.
 Hunc procul errantem rabidæ venantis Iuli
 Commovere canes: fluvio cum forte secundo
 Deslueret, ripæque æstus viridante levaret. 495
 Ipse etiam eximix laudis succensus amore
 Ascanius, curvo direxit spicula cornu:
 Nec dextræ erranti Deus absuit; ætæque multo
 Perque uterum sonitu, perque ilia venit arundo.
 Saucius at quadrupes nota intra tectâ refugit; 500
 Successitque gemens stabulis: questuque, cruen-
 tus,
 Atque imploranti similis, tectum omne replevit.
 Silvia prima foror, palmis percussâ lacertos,
 Auxilium vocat, et duros conclamat agrestes.

*Silvia foror eorum ornabat fe-
 rum, affuetum imperiis, omni
 curâ, intexens ejus cornua mol-
 libus fertis, pectebatque, lava-
 batque cum in puro fonte. Ille
 cervus, patiens manum, affue-
 tusque herili mensæ, errabat fil-
 vis; rursusque ipse ferebat se
 domum ad nota limina, quamvis
 ferâ nocte. Rabidæ canes ve-
 nantis Iuli commovere hunc er-
 rantem procul: cum forte ille
 deslueret secundo fluvio, levaret-
 que æstus viridante ripâ. Ipse
 etiam Ascanius, succensus amo-
 re eximix laudis, direxit spicula
 curvo cornu: nec Deus absuit
 erranti dextræ, arundineque, ætâ
 multo sonitu, venit perque ute-
 rum, perque ilia ejus. At qua-
 drupes saucius refugit intra nota
 tectâ, gemensque successit stabu-
 lis: cruentusque, atque similis
 imploranti, replevit omne tec-
 tum questu. Silvia foror prima,
 percussâ quoad lacertos palmis,
 vocat auxilium, et conclamat
 duros agrestes.*

TRANSLATION.

Him, trained to Discipline, their Sister Silvia with her utmost Care was wont to
 deck, interweaving his Horns with soft Garlands; the Animal she combed and
 washed in the limpid Stream. He, patient of the Touch, and accustomed to his
 Master's Board, ranged in the Woods by Day; and again at Night however late
 Home, of himself, repaired to his familiar Retreat. Him at a Distance in his ro-
 ving Hour the mad Hounds of the young Huntsman Iulus roused: When by
 Chance he had been gliding down the River with the Stream, and on the verdant
 Bank was now allaying his Heat. Ascanius himself too, fired with the Love of
 distinguished Praise, from his bended Bow shot arrows at him: Nor was the
 God unaiding to his erring Hand, and with a loud whizzing Sound the Shaft im-
 pelled, through his Flanks, and through his Vitals pierced. But the wounded
 Animal fled homeward to his known Habitation, and groaning entered his Stall:
 And all bloody, and, like one imploring Pity, filled all the House with Moans.
 Silvia, the Sister, first beating her Arms with her Palms, calls for Aid, and sum-
 mons together the hardy Swains. They (for the fierce Fiend that hurries them on

NOTES.

489. *Ferum.* Ferus, as here, is applied to
 tame as well as savage Animals, as to a Horse,
 Æn. II. 51.

498. *Errant.* Dr. Trapp understands *er-
 rantis* here in the Sense of *blundering*, committing
 an Error; he erred, says he, even by hitting
 the Mark. But this seems forced and affected.
 I rather take it in the common Sense, it was er-
 ring in itself, and would have erred, had it not

been guided by the Goddess. It is the same
 Construction as *Placidus Deus obstruit aures*,
 Æn. IV. 440. The God stopped his Ears from
 being distressed to hear.

498. *Deus.* Alaric, says Servius; for he al-
 ludes that the Gods were of both Sexes.
 Hence *Deus* is also applied to *Venus*, Æn. II.
 632. *Descendo, a. dante Deus.*

Hi imprecanti adsunt olli (enim aspera pestis Allecto latet tacitis filvis) hic agrestis armatus obfuso torce, hic nodis gravidi stipitis: ira facit id telum, quod est repertum cuique rimanti. Tyrrhus, spirans immane, securi raptâ, vocat agmina, ut forte scindebat quercum quadrifidam coactis cuneis. At sæva Dea, nacta è speculis tempus nocendi, petit ardua tecta stabili, et de summo culmine canit pastorale signum, intenditque Tartaream vocem recurvo cornu; quâ voce protinus omne nemus contremuit, et profundæ silvæ intonuerunt. Et lacus Triviarum motus longè audit, amnis Nar, albâ sulfurâ aquâ, audit eam, fontesque Velini: et trepidæ matres pressere natos ad pectora.

Olli (pestis enim tacitis latet aspera filvis) 505
Improvisi adsunt: hic torre armatus obfuso,
Stipitis hic gravidi nodis: quod cuique repertum
Rimanti, telum ira facit. Vocat agmina Tyrrhus,
Quadrifidam quercum cuneis ut forte coactis
Scindebat, raptâ spirans immane securi. 510
At sæva è speculis tempus Dea nacta nocendi,
Ardua tecta petit, stabuli et de culmine summo
Pastorale canit signum, cornuque recurvo
Tartaream intendit vocem; quâ protinus omne
Contremuit nemus, et silvæ intonuerunt profun-
dæ. 515

Audiit et Triviæ longè lacus, audiit amnis
Sulfurâ Nar albus aquâ, fontesque Velini:
Et trepidæ matres pressere ad pectora natos.

TRANSLATION.

lurks in the secret Woods) suddenly come up: One armed with a Brand hardened in the fire, one with a sturdy knotted Club: Whatever by each in rummaging was found, his Rage makes a Weapon. Tyrrhus, as by Chance with driven Wedges he was cleaving an Oak in four, breathing Fury, snatches up his Axe, and summons his rustic Bands. But the atrocious Goddess, having from her Watch-house found the Opportunity of executing her mischievous Plot, mounts the high Roof of the Stall, and from the lofty Summit sounds the Shepherd's Signal, and in the winding Horn strains her hellish Voice; with which every Grove forthwith quaked, and the deep *Recesses of the Woods* inly trembled. Even the Lake of Diana heard it from afar, the *River Nar*, white with sulphureous Water, heard it, and the Springs of Velino: And frightened Mothers pressed their Infants to their

NOTES.

505. *Pestis, Tb. Fiend*, as in the third Æneid, 215, speaking of the Happy Celeno,

Nec sequi ulla

Pestis et ira Deum Stregis sese exultat univ.

La Cerda however understands it of the Fury which seized the Swains, which Interpretation seems not so natural, tho' the Sense is the same.

510. *Spirans in mare securi.* Dr. Trapp and Bishop Douglas refer this to his Puffing and Blowing in felling the Timber; but it would have been preposterous in *Virgil* to spend Time on so minute a Circumstance when he is hurrying on to somewhat else, and when this his Situation is only transiently mentioned. It would be like *Vido* in his *Christiad*, who, mentioning the Story of Christ's being apprehended in the Night time by Russians bearing Torches, says they were such Torches as the Peasant makes sitting by the Fire side in a Winter Night; deviating to this impertinent Circumstance for the sake of *serpentes facies* &c. at ac-

to in *Virgil*.

517. *Sulfurâ Nar albâ aquâ.* The *River Nar*, now the *Nera*, between *Umbria* and the *Sabine Territory*. The Reason of the Epithet, here given, take in Mr. Addison's Words: The Channel of this last River (the *Nera*) is white with Rocks, and the Surface of it, for a long Space, covered with Froth and Bubbles; for it runs all along upon the Fret, and is still breaking against the Stones that oppose its Passage: So that for these Reasons, as well as for the Mixture of Sulphur in its Waters, it is very well described by *Virgil* in that Verse which mentions these two Rivers (the *Nera* and *Velina*) in their old Roman Names.

517. *Fontesque Velini.* The *River Velino*, which runs into the *Nera*. The same Author adds: He makes the Sound of the Fury's Trumpet run up the *Nera* to the very Sources of *Velino*, which agrees extremely well with the Situation of these Rivers.

Tum verò ad vocem celeres, quà buccina signum
 Dira dedit, raptis concurrunt undique telis 520
 Indomiti agricolæ: necnon et Troia pubes
 Ascanio auxilium castris effundit apertis.
 Direxere acies. Non jam certamine agresti,
 Stipitibus duris agit, fudibufve præfistis;
 Sed ferro ancipiti decernunt, atraque latè 525
 Horrefcit ftrictis seges enfibus, æraque fulgent
 Sole laceffita, et lucem sub nubila jaçant.
 Fluctus uti primo cœpit cum albescere vento;
 Paulatim sese tollit mare, et altiùs undas
 Erigit, inde imo confurgit ad æthera fundo. 530
 Hic juvenis primam ante aciem stridentem sagittâ,
 Natorum Tyrrhi fuerat qui maximus, Almon
 Sternitur; hæfit enim sub gutture vulnus, et udæ
 Vocis iter, tenuemque inclufit fanguine vitam.
 Corpora multa virum circa, feniorque Galæ-
 fus, 535
 Dum paci medium fe offert; iuftiffimus unus
 Qui fuit, Aufoniisque olim ditiffimus arvis.

Tum verò ad vocem, quâ dira buccina dedit signum, indomiti agricolæ, celeres concurrunt undique telis raptis: necnon et Troia pubes effundit auxilium apertis castris Ascanio. Direxere acies. Non agitur jam agresti certamine duris stipitibus, præfistis fudibus; sed decernunt ancipiti ferro, atraque seges ex ftrictis enfibus horrefcit latè, æraque, laceffita sole, fulgent, et jaçant lucem sub nubila. Uti cum fluctus cœpit albescere primo vento, mare tollit sese paulatim, et erigit undas altiùs, inde confurgit ex imo fundo ad æthera. Hic juvenis Almon, qui fuerat maximus natorum Tyrrhi, sternitur ante primam aciem stridentem sagittâ; enim vulnus bæfit sub gutture, et inclufit iter udæ vocis, tenuemque vitam fanguine. Multa corpora virorum sternuntur circa illum, feniorque Galæfus imprimis, dum offert fe medium paci, qui unus iuit iuftiffimus, olimque ditiffimus Aufonis arvis.

TRANSLATION.

Breasts. Then indeed, wherever the Cornet direful gave the Alarm, the wild unpolished Swains, snatching up Arms, run together with Speed from every Quarter: And, in like Manner, from their open Tents the Trojan Youth pour forth Supplies to Ascanius. They ranged their Battalions. Nor now in rustic Skirmish are they engaged, with hardened Clubs, and Stakes burnt at the Point; but with two edged Steel they encounter, and a hideous Crop of drawn Swords shoots up with horrid Aspect, far and wide, and the Arms of Brass struck with the Sunbeams glitter, and dart their Radiancy to the Clouds. As when with the first Breath of Wind the Wave begins to whiten, the Sea rises by Degrees, and higher and higher heaves its Billows, then from the lowest Bottom swells up together to the Skies. Here, before the foremost Line of Battle, young Almon, the eldest of the Sons of Tyrrhus, is by a whizzing Arrow slain; for deep in his Throat the wounding Weapon stuck fast, and with the Blood rushing through the Wound choaked up the Passage of the humid Voice and slender Breath of Life. Round him many Bodies of Heroes fall: And among the rest aged Galæfus, while he is offering to mediate a Peace, a Man who was of all others the most upright, and of old the richest in Ausonian Lands Five Flocks of bleating Sheep, with

NOTES.

525. *Ferro ancipiti.* Not doubtful, as Ruæus renders it, but two-edged, *utrum, ut* 7010, says Ser: 101.

525. *Atraque.* Servius renders *atra* by *ferilis*; but we need not have Recourse to so far-

fetched a Signification; Virgil often uses *ater* in the Sense of *tristis*, *dirus*.

533. *Udæ vocis.* It is obvious that the Voice is called humid, because it makes its Way through a humid Passage.

Quinque greges balantum ovium,
et quina armenta redibant illi,
et vertebat terram centum ara-
tris.

Atque dum ea geruntur æquo
Marte per campos, Dea Allecto
facta potens promissi, ubi im-
buit bellum sanguine, et commisit
funera primæ pugnae, deserit
Hesperiam, et convexa per au-
ras cæli, æstivæ affatur Juno-
nem superbâ voce sic: en discor-
dia est perfecta tibi tristi bello:
dic illis, ut cœcant in amicitiam,
et jungant fœdera pacis; quan-
doquidem sperperi Teucros Auso-
nio sanguine. Adiam hęc etiam
bis, si tua voluntas est: certa
mibi, feram finitimas urbes in
bella rumoribus, accendâque
animos amore insani Martis, et
veniant undique auxilia; spargam
arma per agros. Tum contra
Juno ait: est abunde terrorum
et fraudis: causæ belli sunt;
pugnatur armis cominus. Novus
sanguis imbuit arma, quæ prima
fors dedit.

Quinque greges illi balantum, quina redibant
Armenta, et terram centum vertebat aratris.

Atque ea per campos æquo dum Marte gerun-
tur, 540

Promissi Dea facta potens, ubi sanguine bellum
Imbuit, et primæ commisit funera pugnae,
Deserit Hesperiam, et cœli convexa per auras
Junonem victrix affatur voce superbâ:

En perfecta tibi bello discordia tristi: 545

Dic, in amicitiam cœcant, et fœdera jungant;
Quandoquidem Ausonio resperpi sanguine Teu-
cros.

Hoc etiam his addam, tua si mihi certa voluntas,
Finitimas in bella feram rumoribus urbes,
Accendâque animos insani Martis amore, 550
Undique ut auxilio veniant; spargam arma per
agros.

Tum contra Juno: Terrorum ac fraudis abunde
est:

Stant belli causæ; pugnatur cominus armis;
Quæ fors prima dedit, sanguis novus imbuit
arma.

TRANSLATION.

five Herds of larger Cattle, were his Revenue, and with an hundred Ploughs he turned the Soil.

Now while in the Plains these Actions are going on with equal Fury, the Goddess having accomplished her Promise, when she had drenched the Field of War in Blood, and ushered in the Havock of the first Encounter, she leaves Hesperia, and up-borne through the æth'ral Sky, in Triumph, addresses Juno with haughty Speech: see Discord brought for you to its Consummation by baleful War: Now bid them combine in Friendship, and contract Alliances; since I have tintured the Trojans with Automan Blood. To these my *Exploits* this will I further add, if I be assured of your Consent, the neighbouring Towns by Rumours will I urge on to the War, and inflame their Minds with the Passion which furious Mars inspires, that from all Hands they may come Auxiliaries; War will I spread over all the Country. Then Juno in return: Of Terrors and Fraud we have enough: Fixed are the Causes of the War; in Arms they combat Hand to Hand; those Arms, which Chance first gave, recent Blood hath stained. Such

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538. *Redibant*. *Purus* and Dr. Trapp render it returned, namely, to the Soil. But surely they could not be so narrow that *redibant* signifies to be one's Income, Revenue, &c. Sic. Thus in *Nepos Themist.* Chan. H. Nam quam pecuniam publicam ex metallicis redibat, &c. And Chap. X. *Ex quo regne per annos talenta*

quotannis redibant.

540. *Æquo Marte*. This cannot signify that the Lot was equal on both Sides, for the Main were only on the Side of the Latins.

550. *Insani Martis amore*. An *Hyperbolon*, as above, Verse 461. *Scelerata insania belli*. H. & R. & all other Commentators have Recourie

Talia connubia et tales celebrent hymenæos, 555
 Egregium Veneris genus, et rex ipse Latinus.
 Te super ætherias errare licentiùs auras,
 Haud pater ille velit summi regnator Olympi.
 Cede locis. Ego, si qua super fortuna laborum
 est,

Ipse regam. Tales dederat Saturnia voces. 560
 Illa autem attollit stridentes anguibus alas,
 Cocytique petit sedem, supera ardua linquens.
 Est locus Italiæ medio sub montibus altis
 Nobilis, et famâ multis memoratus in oris,
 Amsancti valles: densis hunc frondibus atrum

Æneas, egregium genus Veneris, et rex Latinus ipse, celebrent talia connubia, et tales hymenæos. Pater Jovis vero ipse, regnator summi Olympi, haud velit te errare licentiùs super ætherias auras. Cede his locis. Si qua fortuna laborum superest, ego ipsa regam eam. Saturnia dederat tales voces. Atque illa Aleto attollit alas stridentes anguibus, petitque sedem Cocytus. Invenit supera ardua loca. Est locus, sub altis montibus in medio Italiæ, nobilis, et memoratus a famâ in multis oris, nempe valles Amsancti: latus nemus, atrum densis frondibus,

TRANSLATION.

Esponsals and such nuptial Joys, let Venus's peerless Offspring and King Latinus celebrate. Father Jove, the great Ruler of Heaven Supreme, permits you not to roam with further Licence in these higher Regions. Hence then return. Whatever Turn of Fortune our Labours may henceforth take, no self will manage. These Words Saturnia uttered. At which the Fury lifts up her Wings hiling with Snakes, and hies her to the Mansion of Cocytus, leaving her high Places in this upper World. In the Center of Italy, under lofty Mountains, lies a Place of high Renown, and celebrated by Fame in many Regions, called the Vallies of Amsanctus: The Side of a Grove gloomy with thick Boughs hems it in on either

NOTES.

course to their *Hypollige*, and substitute *insano Martis amore* for *insani Martis amore*; whereas *insanus* is a Term highly applicable to *Mars* or War, where nothing but wild Havock and mad Fury reigns.

556. *Et ipse Latinus.* There is a particular Emphasis lies on the *ipse*, as if she had said, Let this be the Fate even of *Latinus* too, whom I am forced to hate on *Æneas's* Account.

557. *Ætherias auras.* The Earth, called the celestial or etherial Regions, in Opposition to the infernal Regions, of which many Examples occur in the former sixth Book.

561. *Stridentes anguibus alas.* Dr. Trapp has a very odd Conjecture here, that *Virgil* wrote *anguis* so *anguibus*, because the leathern Wings of a Bat are divided by a kind of Ribs, which end sharp and spiky, and are of a horny Substance, like Nails or Claws. And of this Conjecture, and as it appears, himself is fully persuaded. But I doubt if this Persuasion alone will convince others.

565. *Am ancti valles, &c.* Commentators are not agreed upon the Situation of the Place, nor what *Cocytus* is here meant. Mr. *Alabon*, notwithstanding, is of the Opinion of the learned

tioned River *Velins*, says, he questions not that this is the Gulf which *Virgil* here had in his Eye. It is worth the Reader's while to compare what he says of that River with this noble Description: "The River, says he, runs extremely rapid before its Fall, and rushes down a Precipice of an hundred Yards high. It throws itself into the hollow Rock, which has probably been worn by such a constant Fall of Water. It is impossible to see the Bottom, on which it breaks, for the Thickness of the Mist that rises from it, which looks at a Distance like Clouds of Smoke, ascending from some vast Furnace, and descends in perpetual Rains on all the Places that lie near it. I think there is something more astonishing in this Cascade, than in all the Water works of *Versailles*, and could not but wonder when I first saw it, that I had never met with it in any of the old Poets, especially in *Cicero*;—but at present I don't in the least question, notwithstanding the Opinion of some learned Men to the contrary, that this is the Gulf through which *Virgil's* *Æneas* floats himself in a Boat. For the very Place, the great Reputation of the Fall of Waters, the Words that encomend it, all concur to it."

urget hunc locum utrimque, medioque ejus fragisus torrens dat sonitum fixis ei torto vertice. Hic specus horrendum, et spiracula sævi Ditis monstrantur; ingenisque orago. Acheronte rupto, aperit pestiferas fauces; queis Erinny, invisum nomen, condita levabat terras cœlumque.

Nec minus interea Saturnia regina imponit extremam manum bello. Omnis numerus pastorum ruit ex acie in urbem; reportantque cæsos, nempe Almonem puerum, oraque sædati Galæsi: implorantque Deos, obtestanturque Latinum. Turnus adest, inque medio crimine cædis et ignis; et ignis ingeminat terrorem: queritur Teucros vocari in regno, Phrygiam stirpem admisceri Latinis, et se pelli! mine. Tum illi, quorum matres, atque Baccho, insultant thibesti per avia nemora,

Urget utrimque latus nemoris, medioque fragosus 566

Dat sonitum faxis et torto vortice torrens. Hic specus horrendum, et sævi spiracula Ditis Monstrantur; ruptoque ingens Acheronte vorago 569

Pestiferas aperit fauces: queis condita Erinny, Invisum nomen, terras cœlumque levabat.

Nec minus interea extremam Saturnia bello Imponit regina manum. Ruit omnis in urbem Pastorum ex acie numerus; cæsosque reportant, Almonem puerum, sædatique ora Galæsi: 575 Implorantque Deos, obtestanturque Latinum.

Turnus adest, medioque in crimine cædis et ignis, Terrorem ingeminat: Teucros in regna vocari, Stirpem admisceri Phrygiam; se limine pelli.

Tum, quorum attonitæ Baccho nemora avia matres 580

TRANSLATION.

Hand, and in the midst a Torrent in hoarse Murmurs and with whirling Eddies roars along the Rocks. Here are shewn a horrible Cave, and the Vent-holes of grizzly Pluto; and a vast Gulf, having burst Hell's Barriers, expands its pestilential jaws: Into which the Fury, abhorred Demon, having plunged out of Sight, disburdened Heaven and Earth.

Nor less active mean while is *Juno*, the imperial Daughter of Saturn, in concluding the begun War to its final Consummation. The whole Body of the Shepherds rush from the Field of Battle into the City; and bring back their slain, the young Almon, and the Corpse of Galeus with ghastly Wounds dishonoured: They implore the Gods, and obtest Latinus for *Vengeance*. Turnus too comes up, and in the midst of the Charge of Fire and Sword aggravates the Terror; complains that the Trojans are invited to share the Crown, the Phrygian Race incorporated with his; and he himself driven from Court and Favour. Then *those*, whose Mothers struck with Bacchanal Fury bound over the pathless unfrequented Groves in

NOTES.

and Noise that arise from it, are all pointed at in the Description. Perhaps he would not mention the Name of the River, because he has done it in the Verses that precede. We may add to this, that the Cascade is not far off that Part of *Italy*, which has been called *Italar meditullium*. Then, after quoting the Passage, he subjoins: "It was indeed the most proper Place in the World for a Fury to make her Exit, after she had filled a Nation with Disfranchitions and Alarms; and I believe every Reader's Imagination is pleased, when he sees the angry Goddess thus sinking, as it were, in a Tempest, and plunging herself into Hell, amidst

such a Scene of Horror and Confusion."

573. *Imponit manum extremam bello*. Puts the finishing Hand to the War. A Metaphor borrowed from the last finishing Strokes that the Artist's Hand gives to a Picture, or any Piece of curious Work.

577. *Medio crimine*. By *crimine* here I understand not *Crime*, as Dr. Trapp has it, but the Charge or Accusation which the Clowns brought against the *Trojans*, for the Death of *Almon* and *Galæsi*. *Rucus*, by a very unusual Licence, interprets *in medio crimine* by *in medio cadaverum*.

Insultant thiafis, (neque enim leve nomen Amatae)

Undique collecti coëunt, Martemque fatigant.

Ilicet infandum cuncti contra omina bellum,

Contra fata Deum, perverso numine poscunt.

Certatim regis circumstant testæ Latini. 585

Ille, velut pelagi rupes immota, resistit:

Ut pelagi rupes, magno veniente fragore,

Quæ sese, multis circum latrantibus undis,

Mole tenet: scopuli nequicquam et spumea circum

Saxa fremunt, laterique illisa refunditur alga. 590

Verum ubi nulla datur cæcum exsuperare potestas

Consilium, et sævæ nutu Junonis eunt res;

Multa Deos; aurasque pater testatus inanis,

Frangimur heu fatis, inquit, ferimurque procellâ.

Ipsi has sacrilego pendetis sanguine pœnas, 595

neque enim nomen Amatae erat leve inter illas collecti undique cœunt, fatigantque Martem. Ilicet cuncti poscunt, perverso numine, infandum bellum, contra omina, contra fata Deorum. Certatim circumstant testæ regis Latini. Ille resistit, vel ut immota rupes pelagi: ut rupes pelagi, quæ, magno veniente fragore, multis undis circumlatrantibus: nequicquam scopuli et spumea saxa fremunt circum eam, atque illisa lateri refunditur. Verum ubi nulla potestas datur exsuperare cæcum consilium, et res eunt nutu sævæ Junonis; pater Latinus inanis testatus Deos, aurasque multa, inquit, heu frangimur fatis, ferimurque procellâ. O miseri! vos ipsi pendetis hæc pœnas sacrilego sanguine.

TRANSLATION.

Choirs, collected from every Quarter combine, and importunately urge the War; for not inconsiderable is the Influence of Amata's Name. All these forthwith against the Omens, against the Decrees of the Gods, in Defiance of the thwarting Power of Heaven, crave the impious War. With emulous Ardour they beset the Palace of King Latinus. He, like a Rock in the Sea unmoved, withstands them: Like a Rock in the Sea which, when the mighty Shock comes on, while numerous Waves around it roar, supports itself by its own huge Weight: In vain the Cliffs and foamy Rocks rage around, and the Sea-weed dashed against its Sides is repulsed. But when he finds no Means will avail to defeat their blind inconsiderate Resolution, and Things go on by the Direction of fierce inexorable Juno; the aged Monarch having poured forth many Protestations to the Gods and Skies: Alas! says he, in vain by the Fates are we overpowered, and borne down by the Storm. Yourself, O Wretches, with your sacrilegious Blood shall pay the Attonement of

N O T E S.

581. *Insultant thiafis*. Insulto is a Word applied to the Prancing and Bounding of a Horse, and governs either the Dative or Accusative. *Thiafis* signifies a Choir of Singers and Dancers, from *Thia* *αἶσα*, *divina canere*.

582. *Martemque fatigant*. *Pælium cum clamore deposcunt*, says *Servius*, this is plainly the Meaning of the Expression; for the Connection shews that they were not yet actually engaged in War, but only furiously impatient to be in Arms. So that the Interpretation given by *Scaliger* and *Ruvius*, who render it *exercent bellum*, cannot be admitted.

583. *Omina*. The Omen of the Bees, and of the fiery Appearance about *Lavinia*, mentioned above.

584. *Fata*. The Responses of *Fœtus*.

589. *Scopuli*, sea. Perhaps it ought to be read *scopulorum*, in *certa loca*, viz. the Places, round about the Cliffs and *scopulorum*.

590. *Refunditur*. Is washed off the Sides of the Rock, and scattered on and down the Waves, as Monuments of its idle Insults against the Rock.

593. *Auras—inanis*. Auras, the Skies or Heavens, as the Word often signifies. *Inanis*, which is the true Reading of some ancient Copies, I take in the Nominative Case adverbially used for *inaniter*. *Pater* reads *inani*, but joins it with *frangimur*.

595. *Sacrilego sanguine*. He calls their Blood sacrilegious, because they had compelled him to this War against the Will of the Gods.

*Turne, nefas, triste supplicium
manebit te; venerabereque Deis
seris ætatis. Nam quies est par-
ta mihi, omnisque portus est in
limine: spoliis felici sumus.
Nec locutus puro, sepsit se tec-
tis, reliquitque habenas rerum.*

*Erat mos in Hesperio Latio,
quem Albanæ urbes protinus co-
luere sacrum, nunc Roma maxi-
ma rerum colit, cum movent
Mareem in prima prœlia; sive
parant manu inferre lacrymabile
bellum Getis, Hyrcanisve, Ara-
bisve, seu tendere ad Indos, se-
quique Auroram, repescereque
Parthos signa. Sunt geminæ
portæ belli, sic dicunt eas no-
mine, sacra religione et formi-
dine sævi Martis. Centum æ-
rei testes, æternaque robora
ferri claudunt eas; nec Janus
custos absistit limine.*

O miseri! te, Turne, nefas, te triste manebit
Supplicium: votisque Deos venerabere seris.
Nam mihi parta quies, omnisque in limine portus!
Funere felici spoliis. Nec plura locutus,
Sepsit se tectis, rerumque reliquit habenas. 600

Mos erat Hesperio in Latio, quem protinus
urbes

Albanæ coluere sacrum, nunc maxima rerum
Roma colit, cum prima movent in prælia Mar-
tem;

Sive Getis inferre manu lacrymabile bellum,
Hyrcanisve Arabisve parant, seu tendere ad In-
dos, 605

Auroramque sequi, Parthosque repescere signa.
Sunt geminæ belli portæ, sic nomine dicunt,
Religione sacræ, et sævi formidine Martis:
Centum ærei claudunt vestes, æternaque ferri.
Robora; nec custos absistit limine Janus. 610

T R A N S L A T I O N.

this your Wickedness! And thee, O Turnus, the impious Promoter of this War! thee dire Vengeance shall in Time overtake: And thou shalt supplicate the Gods by Vows too late. For as to me my Rest is provided, and all my Security is near in View: A splendid Funeral is all I lose. Nor more he said, but shut himself up in his Palace, and quitted the Reins of Government.

In Hesperian Latium it was a Custom, which the Alban Cities all along have observed as sacred; now Rome, the Mistress of the World, religiously observes, when first they rouse Mars to Battle; whether with the Getes they intend to wage the disastrous War, or with the Hyrcanians, or the Arabs, or march against the Indians, pursue the Morning, and from the Parthians redemand the *Roman* Standards. There are two Gates of War, for so they are called, held sacred from Principle of Religion, and awful Regard to ferocious Mars: An hundred brazen Bolts, and the eternal Strength of Iron shut them fast; and Guardian Janus flirs

N O T E S.

596. *Nefas.* As *Helen* is called, *JEn. II.*
585. The Sense, in which *Ræus* takes it,
seems not so natural.

598. *Omnis in limine.* *Omnis securitas,* says
Servius, in promptu est. As we say in *English*,
It is at the Door. The same Phrase occurs in
other Authors, and is taken from the *Greek*.

601. *Mos erat.* This Custom, *Livy* informs
us, was only instituted in the Time of *Numa*;
but *Virgil*, for the Sake of embellishing his
Poem, refers the Origin of this and many o-
ther Ceremonies to the heroic Times of his
Country.

601. *Hesperio Latio.* Ancient *Latium*, which

in old Times was called *Hesperia*.

603. *Movement in prælia Martem.* We are
told that the *Romans* were wont, upon Decla-
ration of War, to enter into the Temple of
Mars, where the sacred Bucklers were suspend-
ed, and clash upon them with these Words,
Mars vigila, Mars awake. Hence the Ex-
pression, *movent Martem*.

606. *Parthosque.* Alluding to the Losses,
which the *Romans* had sustained from the *Par-
thians*, and the Recovery of the *Roman* Stand-
ards, which they had taken from *Cassius*, by
Augustus.

Mas, ubi certa sedet Patribus sententia pugnae,
 Ipse, Quirinali trabeâ cinctuque Gabino
 Insignis, referat fridentia limina Consul;
 Ipse vocat pugnas: sequitur tum cætera pubes:
 Æreaque assensu conspirant cornua rauco. 615
 Hoc et tum Æneadis indicere bella Latinus
 More jubebatur, tristisque recudere portas.
 Abstinit tactu pater, averfusque refugit
 Fœda ministeria, et cæcis se condidit umbris.
 Tum regina Deûm cælo delapsa, morantes 620
 Impulit ipsa manu portas, et cardine verso,
 Belli ferratos rupit Saturnia postes.

Ardet inexcita Ausonia atque immobilis antè.
 Pars pedes ire parat campis; pars arduus altis
 Pulverulentus equis furit; omnes arma requi-
 runt. 625

Pars lèves clypeos, et spicula lucida tergunt
 Arvinâ pingui, subiguntque in cote secures:
 Signaque ferre juvat, sonitusque audire tubarum.
 Quinque adeò magnæ positis incudibus urbes
 Tela novant, Atina potens, Tîburque super-
 bum, 630

Ubi certa sententia pugnae sedet Patribus, Consul ipse, insignis Quirinali trabeâ, Gabinoque cinctus, referat has fridentia limina; ipse vocat pugnas: tum cætera pubes sequitur eum, æreaque cornua conspirant rauco assensu. Et tum Latinus jubebatur indicere bella Æneadis hoc more, recudereque tristes portas. Pater Latinus abstinit tactu, averfusque refugit fœdis ministeria, et condidit se cæcis umbris. Tum Saturnia regina Deorum, delapsa cælo, ipsa impulit manu portas, et cardine verso, rupit ferratos postes belli.

Ausonia, inexcita atque immobilis antè, nunc ardet. Pars parat ire pedes campis; pars arduus inexcitata altis equis pulverulentus furit; omnes requirunt arma. Pars tergunt lèves clypeos, et lauda spicula pingui Arvinâ, subiguntque secures in cote: juvatque eos ferre signa, audireque sonitus tubarum. Adde quinque magnæ urbes, incudibus positis, novant tela, nempe potens Atina, superbumque Tibur,

TRANSLATION.

not from the Threshold. These, when the Syntorian Fathers have fixed the firm Sentence of War, the Consul himself, distinguished by his royal Robe and Gabine Cincture, unlocks the jarring Portals; himself rouses the Combat: Him all the Youth follow, and the brazen Cornets with hoarse Assent conspire. In this Fashion Latinus then too was urged to declare War against the Trojans, and unfold the dreary Gates. The aged Prince refrained from touching them, and with Abhorrence shrunk back from the shocking Office, and shut himself up in the dark Shades. Then Saturnia, the Queen of the Gods, shooting from the Sky, herself with her own Hand shoved the lingering Doors, and turning the Hinge burst the brazen Portals of War.

Ausonia, before at rest and unmoved, is all on Fire. Some prepare to take the Field on Foot; some mounted on lofty Steeds amidst Clouds of Dust rush with Fury to the War; all are importunate for Arms. Some with fat Seam polish their smooth Bucklers and glittering Spears, and on the Whet stone grind their Battle-axes: Well pleased they bear the Standards, and hear the Trumpets found. Moreover five great Cities on Aulvils raised renew their Arms, the powerful Atina,

NOTES.

617. *Ipse.* Here is an Accusative with ut a Verb, but it occasions not the least Confusion in the Sense.

612. *Quirinali trabeâ.* Such as Remains or Quirinus wore.

617. *Jubebatur.* Not compelled, as in Roman, but importuned, or required; for so the Word is used elsewhere.

630. *Tiburque superbum.* Tibur, now Tivoli, is seated on the Brow of a Mountain, which

Ardea, Crustumerique, et Antemnae turrigeræ. Cavant tuta tegmina caput, flectuntque salignas crates umbonum: ceteri ducunt ahenos iboacas, aut lèves ocreas lento argento. Hinc vomeris et falcis cecidit buc, omnis amor aratri cessit buc: respuunt patrios enses fornacibus. Jamque classica sonant: tressera it signum belli. Ille trepidus rapit galeam telis: ille cogit frementes equos ad juga, induiturque clypeum, loricaque trili cem auro, accingiturque fido ense.

Dædæ Musæ, nunc pandite Helicon, mœveteque antus; qui Reges fuerint exciti bello; quæ acies, secuta quemque, complerint campos acies; quibus Italia jam tum alma Italia terra floruerit, et quibus armis arserit. Enim, vos Divæ, et meministis et potestis memorare: vix tenuis aura famæ perlabitur ad nos.

Ardea, Crustumerique, et turrigeræ Antemnæ. Tegmina tuta cavant caput, flectuntque salignas

Umbonum crates: alii thoracas ahenos, Aut lèves ocreas lento ducunt argento. 634

Vomeris huc et falcis honos, huc omnis aratri Cecidit amor: recoquunt patrios fornacibus enses. Classica jamque sonant: it bello tressera signum. Hic galeam telis trepidus rapit; ille frementes Ad juga cogit equos; clypeumque auroque trili cem

Loricam induitur, fidoque accingitur ense. 640

*Pandite nunc Helicon, Dædæ, cantusque mo-
vete;*

Qui bello exciti Reges; quæ quemque secuta Complèrint campos acies; quibus Italia jam tum Floruerit terra alma viris, quibus arserit armis; Et meministis enim, Divæ, et memorare potestis: 645

Ad nos vix tenuis famæ perlabitur aura.

TRANSLATION.

and proud Tivoli, Ardea and Crustumeri, and Antemnæ with Turrets crowned. They hollow trustly Coverings for their Heads, and bend the Osier-hurdles for the Hossies of their Bucklers: Others hammer out the brazen Corslets, or from ductile Silver mould the smooth Cnissies. To this all Regard of the Share and Scythe, to this all Love for the Plough gave way: In Furnaces they forge their Fathers Swords anew: And now the Trumpets sound: The Tally, the *private* Signal for the War, is issued forth. One in Hurry and Trepidation snatches a Helmet from the Roof: Another joins his neighing Steeds to the Yoke, and braces on his buckler and Habergeon wrought in Gold of triple Texture, and girds on his trustly Sword.

Now open to me the Springs of Helicon, ye sacred Musæ, inspire and conduct me while I sing; what Kings were incited to the War; what Troops following each Leader filled the Plain: with what Heroes the auspicious Land of Italy flourished even in those early Days, with what Arms it blazed. For you, ye Goddesses, both remember, and can record the *June*: To us a slight Breath of Fame

N O T E S.

which seems to be the Reason of Virg.'s calling it *feshum*.

637. *Italia signum.* The *signum* was a Square figure, somewhat like a Die, on which was inscribed the Watch-word, or private Signal, whereby they distinguished their Friends from their Foes, in the Confusion of Battle; or, according to others, it contained the Order and Regulations of the March. The Word, we are told, was first used among the Gauls at first on a sort of Trench; hence the Phrase

it *tressera*. But it was given afterwards *signum*.

639. *Auroque trili cem lorica induitur.* The Coat of Mail itself was composed of Plates of Iron linked together by Rings; but some of them were fitted or bordered in the lower Extremity with Gold Thread of two or three Textures, and were called *biliæ*, *triliæ*.

641. *At. etc.* Give it Motion, i. e. begin and conduct.

Primus init bellum Tyrrhenis asper ab oris
Contemtor Divûm Mezentius, agmina que ar-
mat.

Filius huic juxta Lausus, quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni. 650
Lausus, equûm domitor, debellatorque ferarum,
Ducit Agyllinâ nequicquam ex urbe secutos
Mille viros: dignus patriis qui lætior esset
Imperiis, et cui pater haud Mezentius esset.
Post hos insignem palmâ per gramina currum,
Victoresque ostentat equos, fatus Hercule pul-
chro

Pulcher Aventinus: clypeoque insigne pater-
num,

Centum angues, cinctamque gerit serpentibus
hydram:

Collis Aventini silvâ quem Rhea sacerdos
Furtivum partu sub luminis edidit auras, 660
Mixta Deo mulier, postquam Laurentia victor,
Geryone extincto, Tiryntius attigit arva,

Asper Mezentius, contemtor Divûm, primus init bellum ab Tyrrhenis oris, armatque agmina. Adest huic juxta filius Lausus, quo non fuit alter pulchrior, corpore Laurentis Turni excepto. Lausus domitor equorum, debellatorque ferarum, ducit mille viros, secutos ipsum nequicquam ex Agyllinâ urbe: dignus qui esset lætior patriis imperiis, et cui Mezentius haud esset pater. Post hos pulcher Aventinus, fatus pulchro Hercule, ostentat currum insignem palmâ, victoresque equos per gramina: clypeoque gerit paternum insigne, nempe centum angues, hydramque cinctam serpentibus. Quem Rhea sacerdos, mulier mixta Deo, partu edidit furtivum sub auras luminis in silva Aventini collis: postquam Tiryntius victor Hercules attigit Laurentia arva, Geryone extincto.

TRANSLATION.

is scarce derived. First enters on the War fierce from the Tuscan Coasts Mezentius the Contemner of the Gods, and arms his Troops. Next to him Lausus his Son: Than whom none was more graceful, excepting Laurentine Turnus's fair Person. Lausus for Horsemanship renowned, and a mighty Huntsman, leads from the City Agylla a thousand Followers in vain, *since he was never to return*: worthy to have had more Joy in obeying a Father's Commands, and to whom Mezentius ought not to have been the Father. Next to these Aventinus of fair Renown, sprung from renowned Hercules, proudly displays upon the grassy Plain his Chariot distinguished with the Palm, *the Trophy of Victory*, and his victorious Steeds: And on his Buckler wears his paternal Fushn, an hundred Snakes, and Hydra environed with Serpents. Whom in a Wood on the Aventine Hill the Priestess Rhea clandestinely brought forth into the ethereal Light, a Woman mixing with a God: What time the victorious Tiryntian Hero having slain Geryon

N O T E S.

648. *Contemtor Divûm Mezentius.* Varro writes, that *Mezentius* was King of the *Rutuli*, and that he commanded his Subjects to pay him a Tax of their First-fruits, and the Firstlings of their Flocks, which were formerly given to the Gods, and that on this Account he was reckoned an Atheist, *contemtor Divûm*.

653. *Pateris imperiis.* It was in Obedience to his Father's Commands, and not out of Choice, that he had entered into this War. So that the Meaning is not *to be deprived to have been happier in his Father's Kingdom*, as *Rutuli* has it; but either *who desired to have been*

more happy and successful in the War, which *Beck*, *177*, says. Or perhaps with his Father's Marriage, or who was worthy of a Father who would not have imposed on him such a hard Command, and consequently in the Execution would he would have had more Joy.

660. *Partu mixta Deo, &c.* The Construction is not *partu mixta Deo*, a Dr. Trapp supposes, and would therefore change *partu mixto* to *partu*, but *partu mixto*, the same Way as *mixta* is used both by *Virgil*, Lib. 11. 1100. and *Horace*, *Epod.* 1. 270.

663. *Tiryntius*

lavitque Iheras boves in Tyrrheno flumine. Ejus milites manu gerunt pila sævosque dolones in bella: et pugnanti tereti mucrone, Sabelloque veru. Ipse pedes torquens immane segmen leonis, impexum terribili setâ cum albis dentibus, est indutus illud capiti: sic subibat regia setâ horridus, innexusque quoad humeros Hercules amictu. Tum gemini fratres linquunt Tiburtia mœnia, gentem dictam cognomine fratris Tiburti, nempe Catillusque, acerque Coras, Argiva juvenlus: et feruntur ante primam aciem inter densa tela. Ceu duo Centauri nubigenæ, cum descendunt ab alto vertice montis, linquentes Omolen, nivalenque Othryn rapido cursu: ingens silva dat locum iis euntibus, et virgulta cedunt magno fragore. Nec Cæculus, fundator Prænestinæ urbis, deruit; quem regem omnis ætas credidit esse genitum Vulcano inter agrestia pecora,

Tyrrhenoque boves in flumine lavit Iheras. Pila manu, sævosque gerunt in bella dolones; Et tereti pugnanti mucrone, veruque Sabello. Ipse pedes tegmen torquens immane leonis, 666 Terribili impexum setâ cum dentibus albis, Indutus capiti; sic regia tecta subibat, Horridus, Herculeoque humeros innexus amictu.

Tum gemini fratres Tiburtia mœnia linquunt, Fratris Tiburti dictam cognomine gentem, 671 Catillusque, acerque Coras, Argiva juvenlus; Et primam ante aciem densa inter tela feruntur.

Ceu duo nubigenæ cum vertice montis ab alto Descendunt Centauri, Omolen Othrynque nava-
lem 675

Linquentes cursu rapido; dat euntibus ingens Silva locum, et magno cedunt virgulta fragore. Nec Prænestinæ fundator defuit urbis; Vulcano genitum, pecora inter agrestia regem,

TRANSLATION.

reached the Laurentine Fields, and bathed his Iberian Heifers in the Tuscan River *Tyber*. Javelins in their Hands, and goring Pikes they bear into the *Field of War*; and fight with the tapering Point of the Sabine Rapier. Himself on Foot shaking a Lion's enormous Hide, shaggy with threatening Bristles, its white *grinning* Tufts displayed, having it thrown over his Head: Thus he entered the royal Palace, a horrid Figure, and his Shoulders mantled with the Attire of Hercules. Two Brothers next, Catillus and fierce Corus, Argive Youths, forsake the Walls of Tibur: its People called by their Brother Tiburtus's Name: And before the Van amidst thick flying Darts are hurried *into Action*. As when two Cloud-born Centaurs from the high Mountain's Top descend, with imperious Career leaving Omole and snowy Othrys; the spacious Wood gives way to them as they move, and the Shrubs with loud rustling Noise retreat. Nor was the Founder of the City Præneste not present; King Cæculus, whom every Age believed to have been begot by Vulcan amidst the rural Herd, and to have been found in the Fire. Him

NOTES.

663. *Tyrrheni flumine.* The *Tyber*, which divided the *Tuscan* from *Latium*.

663. *Iheras.* Spain, called *Iberia* from one of its Rivers *Iberus*, now the *Ebro*.

664. *Pila.* Were much such Weapons as our Halberds.

664. *Dolones.* Long Poles or Buttoons, with Bayonets inserted at the Ends of them, which were hardly to be observed; hence they were called *dolones* or *indolones*, being a deceit, or lack of observation.

674. *Nubigenæ.* The Centaurs, whom *Æneid* begot on a Cloud. See the Note on *Æn.* VI. 601.

675. *Omolen Othrynque.* Omole and Othrys are two Mountains in *Thessaly*, which was reckoned the original Country of the Centaurs.

678. *Nec defuit.* Nor was he not present; this is literal, and no less graceful in English than in *Latin*, for which Reason *Æneid* has often in *Latin*.

Inventumque focis, omnisquem credidit ætas, 680
 Cæculus. Hunc legio latè comitatur agrestis:
 Quique altum Præneste viri, quique arva Ga-

binae
 Junonis, gelidumque Anienem, et roscida rivis
 Hernica saxa colunt; quos dives Anagnia pascit;
 Quos, Amasene pater. Non illis omnibus arma,
 Nec clypei, currusve sonant: pars maxima glandes 686

Liventis plumbi spargit, pars spicula gestat
 Dina manu, fulvosque lupi de pelle galeros
 Tegmen habet capiti: vestigia nuda sinistri
 Instituire pedis: crudus tegit altera pero. 690

inventumque focis. Agrestis legio comitatur hunc latè: quique viri colunt altum Præneste, quique colunt arva Gabinae Junonis, gelidum, ut Anienem, et Hernica saxa roscida rivis: quos tu, dives Anagnia, pascis; quos tu pascis, Amasene pater. Non sunt omnibus illis arma, nec clypei currusve sonant illis: maxima pars spargit glandes viventis plumbi, pars gestat bina spicula manu, habetque fulvos galeros de pelle lupi, tegmen capiti: instituire vestigia sinistri pedis nuda, cruceus pero tegit altera.

TRANSLATION.

a rustic Legion accompanies from all the Neighbourhood around: Both those who people high Præneste, and who the Fields of Gabian Juno, and the cool Banks of Anio, and the mountainous Towns of the Hernician, watered with descending Rills. Whom thou, rich Anagnia, and whom thou, Father Amasenus, feedest. These are not all supplied with Arms, nor Shields, nor rattling Carrs: The greatest Part sling Balls of livid Lead, some wield two Javelins in their Hand, and for Covering to their Heads wear tawny Beavers of the Fur of Wolves: With their Left-foot naked they tread the Ground, a Shoe of unwrought Leather covers the

NOTES.

680. *Inventum focis.* He was found in the Hearth, or just by the Fire, and therefore reputed the Son of Vulcan.

681. *Cæculus.* This Cæculus, we are told, had very little Eyes, and appeared to be almost blind, hence his Name Cæculus. He was very ambitious, aspired at regal Dignity, and was the Founder of a Colony. To raise his Esteem he pretended to be the Son of Vulcan, and that the Brightness of his Father's Fire had vitiated his Sight. He built the City Præneste, now Palestrina, situated on a Mountain, *altum Præneste*, about 24 Miles from Rome, near the Fucine Lake.

682. *Gabinae Junonis.* From Gabii, a Town of the *Volscians*, in the Mid-way between Rome and Præneste, about 10 Miles distant from each; here Juno had a Temple, and was religiously worshipped.

683. *Gelidum, ut Anienem.* The Waters of this River, now the *Leverone*, are particularly cold, and celebrated for that Quality by other Poets. Thus *Silius Italicus*,

*Nil minus gelens, nec serpit leniter undis
 Nil peritorem Anio labens sine in rure Ty-*

Which Description seems to contradict that of Ovid. Ode I. Lib. VII.

V. 1. II.

Nec tam Larissæ percussit campus opimæ,

Quam domus Albæne resonantis,

*Et præceps Anio, et Tiburni locus, et uda
 Mobilis pomaria rivis.*

Horace gives it the Epithet of *præceps*, rapid, impetuous, rolling over *Præceps*, which is just the Reverse of *Silius Italicus's* Description. But they are easily reconciled; for this River, as Mr. Addison very prettily describes it, first throws itself down a Precipice, and falls by several Cascades, from one Rock to another, till it gains the Bottom of a Valley, — where it recovers its Tempe, as it were, by little and little, and after many Turns and Windings glides peaceably into the *Tiber*.

684. *Saxa Hernica.* Their mountainous Towns, called *Saxa*, because built among the Rocks.

685. *Amasene pater.* The River *Anagninus*, now *Ioppia*, which watered the Country about *Anagnia*; *pater* is an Epithet common to all River-gods.

686. *Vestigia nuda,* &c. Literally, They form the Prints of their Left-foot naked. *Instituire vestigia* is a Phrase borrowed from *Lucretius*, *ut, ipsæ vestigia, quæ sunt, non sunt* *Sæpi*.

At Messapus domitor equorum,
 Neptunia proles, quem neque
 erat fas cuiquam sternere igni
 nec ferro, subito vocat populos
 jampridem resides, agminaque
 desueta bello in arma, retractat-
 que ferrum. Hi regunt Fescen-
 ninas acies, æquosque Faliscos,
 hi habent arces Soraëtis, Fla-
 viniaque arva, et lacum Cimini
 cum monte, Capensique lucos. I-
 bant æquati numero, cane-
 bant regem. Ceu quondam nivei
 cygni inter liquida nubila, cum
 referunt sese è pastu, et dant ca-
 noros modos per longa colla, am-
 nis, et palus dicta Asia pulsa
 longè sonat. Nec quisquam pu-
 set aratas acies misceri ex tanto
 agmine, sed æriam nubem rau-
 carum: volucrum urgeri ab alto
 surgite ad litora.

At Messapus equum domitor, Neptunia proles,
 Quem neque fas igni cuiquam, nec sternere ferro,
 Jampridem resides populos, desuetaque bello
 Agmina in arma vocat subito, ferrumque retrac-
 tat.

Hi Fescenninas acies, æquosque Faliscos, 695
 Hi Soraëtis habent arces, Flaviniæque arva,
 Et Cimini cum monte lacum, lucosque Cape-
 nos.

Ibant æquati numero, regemque cane-
 bant: Ceu quondam nivei liquida inter nubila cygni,
 Cum sese è pastu referunt, et longa canoros 700
 Dant per colla modos; sonat annis, et Asia longè
 Pulsa palus.

Nec quisquam æratas acies ex agmine tanto
 Misceri putet; æriam sed gurgite ab alto
 Urgeri volucrum raucarum ad litora nubem. 705

TRANSLATION.

other. Messapus next, a gallant Horseman, Neptune's Offspring, whom none had Power by Fire nor Steel to overthrow, suddenly calls to Arms his People sunk in Indolence through long Inaction, and his Troops refused to War, and handles the Sword once more. These command the Fescennine Troops, and the Falisci famed for Equity; those possess the Strengths of Soraëte, and the Flavian Lands, and the Lake and Mountain of Ciminus, and Capena's Groves. Uniformly they moved in harmonious Order, and sung the Praises of their King. As when at Times the Snow-white Swans soaring through the liquid Sky are homeward borne from Pasture, and through their long Necks pour melodious Notes; the River Cayster and Asius's adjacent Lake struck from far return the Sound. Nor would any one, who had heard their Music at a Distance, have taken them for armed Troops of such a vast Body promiscuously joined; but for an airy Cloud of sonorous Fowls driven to the Shore from the deep Abyss. Lo Clausus, of the an-

NOTES.

Qui capite ipse sue instituit asphixia retro.

Luc. Lib. IV. 474.

695. *Æquosque Faliscos.* The Falisci inhabited near the Tiber, in the Pope's Territories. The Reason of their having the Epithet *æquus*, according to Servius, is because the Romans had borrowed from them their *jura fœcialia*, or *Laws of Arms*; together with a Supplement to the Laws of the twelve Tables. Others make *Æqui* the Name of a People, named also *Æquicolas*, and read *Æquosque Faliscosque*.

696. *Soraëtis arces.* The Strength or Strong Cities built like Fortresses on the Mountains of Soraëte.

698. *Ibant æquati numero.* They marched with equable Steps and uniform Motion, nu-

mero, in a Kind of Harmony, and keeping Time to their own Music.

703. *Nec quisquam, &c.* None who heard their Music. *U.* This Supplement is necessary to make Sense of the Passage; for to be sure the Poet never could mean that those who saw them would have taken them for a Flock of Fowls.

705. *Raucarum.* Raucus does not always signify *hoarse*, *rough*, sometimes it has the Sense of *argutus*. I understand it here, with some of the best Interpreters, for that whizzing Sound which a Flock of owls makes in their Flight, by Fanning the Air with their Wings; which probably is all the Foundation that Poets had for their Music of the Swans.

Ecce, Sabinorum prisco de sanguine, magnum
Agmen agens Clausus, magnique ipse agminis
instar ;

Claudia nunc à quo diffunditur et tribus et gens
Per Latium, postquam in partem data Roma Sa-
binis.

Unà ingens Amiterna cohors, priscique Quirites,
Ereti manus omnis, oliviferæque Mutusæ :

Qui Nomentum urbem, qui Rosæa rura Velini,
Qui Tetricæ horrentes rupes, montemque Seve-
rum,

Casperiamque colunt, Forulosque et flumen Hi-
mellæ :

Qui Tyberim Fabarimque bibunt ; quos frigida
misit

Nursia, et Hortinæ classes, populique Latini ;
Quosque secans infaustum interluit Allia nomen.

Quàm multi Libyco volvuntur marmore fluctus,
Sævus ubi Orion hibernis conditur undis ;

Vel quot sole novo densæ torrentur aristæ, 720
Aut Hermi campo, aut Lyciæ flaventibus arvis.

Ecce Clausus, de prisco sanguine Sabinorum, agens magnum agmen, issequē instar magni agminis : à quo et Claudius tribus et gens diffunditur per Latium, postquam Roma est data in partem Sabinis. Unà cum eo ingens Amiternæ cohors, priscique Quirites, omnis manus Ereti, Mutusæque civitatis : qui colunt urbem Nomentum, qui colunt rosæa rura Velini, qui colunt horrentes rupes Tetricæ, montemque Severum, Casperiamque, Forulosque, et flumen Himellæ : qui bibunt Tyberim Fabarimque, quos frigida Nursia misit, et Hortinæ classes, Latinique populi ; quosque Allia, infaustum nomen, secans interluit. Quàm multi fluctus volvuntur Libyco marmore, ubi sævus Orion conditur hibernis undis ; vel quàm densæ aristæ torrentur novo sole, aut campo Hermi, aut flaventibus arvis Lyciæ.

TRANSLATION.

cient Blood of the Sabines, leading a mighty Host, and himself like to a mighty Host ; *Clausus*, from whom the Claudian Tribe and Clan is now through Latium diffused, since Rome has been shared with the Sabines. With them Amiternæ's numerous Bands, and the ancient Quirites, the whole Power of Eretum, and Olive-bearing Mutusæ : Those who inhabit the City Nomentum, the dewy Fields of Velino, the horrid Rocks of Tetrica, and Mount Severus, Casperia, and Foruli, and the River of Himella : Who drink the Tyber and the Fabaris ; whom cold Nursia sent forth, the Hortine Squadrons, and the Latin Nations ; and those, whom Allia, an inauspicious Name, dividing runs between. In such Numbers as the Billows are rolled on the Surface of the Libyan Main, when furly Orion sets in the wintry Waves ; or, as the thick Ears of Corn are scorched by the first Heat of *Summer's* Sun, either in the Plain of Hermus, or Lycia's yellow

NOTES.

* 712. *Rosæa rura Velini.* The Channel of this River, says Mr. Addison, lies very high, and is shaded on all Sides by a green Forest, made up of several Kinds of Trees that preserve their Verdure all the Year. The neighbouring Mountains are covered with them, and, by Reason of their Height, are more exposed to the Dews and drizzling Rains, than any of the adjacent Parts, which gives Occasion to Virgil's *rosæa rura, dewy Countries.*

the Sabines, so called from their wild Aspect and Barrenness.

715. *Frigida Nursia.* A City in Umbria, now *Narsia* ; it has the Epithet *frigida*, because it is the most northern of the Country.

717. *Allia.* A River that runs into the Tyber, a little below Eretum of the Sabines ; here the Romans were routed by the Galli Senones, on which Account Virgil calls it *infaustum nomen.*

720. *Sole novo.* By the *novus sol* Interpreters

Scuta sonant, tellusque excita
tremis puls. pedum. Hinc Agamemnonius
Trojani nominis, j. agit equos
curru, rapitque mille feroces
populos in auxilium Turni:
adstant, qui rastrois vertunt Mas-
sica arva felicia Bacchi, et
quos Aurunci patres misere de
altis collibus, quoique misere
Sidicina argora juxta, quoque
linquunt Cales, acc. iaz e rastrois
amnis Vulturni, pariterque as-
per Saticulus, marusspe Ofco-
rum. Teretes acilides sunt tela
illis, sed est mos aptare ha. lento
flagello. Cetra tegit lor. as ma-
nus; sunt illis fari uti cotes ad
pugnandum cinnatus. Nec tu,
Oebale, abibis i. d. c. i. s. i. s. i. s.
carminibus, quem fertur Telon ge-
neravisse & nymphâ Sebethide,

Scuta sonant, pulsuque pedum tremit excita tel-
lus.

Hinc Agamemnonius, Trojani nominis hostis,
Curru jungit Halefus equos, Turnoque feroces
Mille rapit populos; vertunt felicia Baccho 725
Massica qui rastrois, et quos de collibus altis
Aurunci misere patres, Sidicinaque juxta
Æquora, quique Cales linquunt, amnisque va-
dosi

Accola Vulturni, pariterque Saticulus asper,
Ofcorumque manus. Teretes sunt acilides illis 730
Tela; sed hæc lento mos est aptare flagello.
Lævas cetra tegit; falcati cominus enses.
Nec tu carminibus nostris indictus abibis
Oebale, quem generasse Telon Sebethide Nym-
pha 734

TRANSLATION.

Fields. Their Bucklers ring, and Earth, struck with the Trampling of their Feet, trembles. Next Halefus, of Agamemnon's Race, For to the Trojan Name, yoke his Steeds in the Chariot, and hastens to Turnus's Aid a thousand warlike Troops; those who with Harrows turn the Soil of Massicus fertile in Vines, and whom those ancient Fathers the Aurunci sent from their lofty Hills, and the adjacent Plains of Sidicium, those who march from Cales, and who boulder on the fordable River Vulturnus, and together with these the hardy Inhabitants of Saticula, and the Troops of the City. Short tapering Darts are their Weapons; but their Fashion is to fasten them to their Arms, by a limber Thong. A short Target covers their Left arms; and hand to hand they fight with crooked Fauchions. Nor shall you, Oebalus, be in my Numbers left unnamed, whom Telon is said to have engendered on the Nymph Sebethis, when he was possessed of Caprea,

NOTES.

ters understand the Sun, in the Beginning of Summer; for which *La Cerda* assigns this Reason, that the Ancients divided the Year into two, namely, the Winter-year and the Summer-year, and cites *Pliny*, Lib. VII. Cap. 28. *Annum alio estate unum determinabant, et alium hyeme*. But, perhaps, the Sun here is called *new*, not in Respect of the Year, but of the *arista*, the Ears of Corn here mentioned. In the Beginning of Summer when they first appear the Sun is new to them.

724. *Halefus*. Either *Agamemnon's* natural Son, or one of his Attendants at the Siege of Troy.

725. *Aurunci patres*. The *Aurunci* or *Ausani* were the most ancient Inhabitants of Italy.

728. *Posti Vulturni*. The *Vulturna*, in *Campania*, a River noted for its Rapidity:

Vulturnusque rapax, Cl. de Pr. et Ol. Con. *Vulturnusque celer*, Luc. lib. II. 28.

— *Flu. i. q. j. arum*

Vulturnum, — lib. II. Lib. VIII.

So that *ad-jus* must either be taken metaphorically to signify *dangerous*, from *Vasus*, *Stellens*, sometimes *Dangers*; or it must refer to those Parts near the Mouth of the River, where it spreads itself, and runs with a gender Course.

730. *Ofcorumque manus*. The *Ofci* were a People descended from the old *Ausani*, and inhabited the City *Cepæ*. They were noted for Luxury and Lewdness. *Frequentissimus fuit Odis usus ibi trum spercarum*. Accordingly we know it was their City ruined *Anibal's* Army by Di. bauchery.

730. *Teretes acilides*. *Servius*, the only Commentator, who explains this Weapon, says it

Fertur, Teleboûm Capreas cum regna teneret
 Jam senior; patriis sed non et filius arvis
 Contentus, latè jam tum ditione premebat
 Sarraſtes populos, et quæ rigat æquora Sarnus;
 Quique Rufas Batulumque tenent, atque arva
 Celennæ,

Et quos maliferæ deſpectant mœnia Abellæ; 740
 Teutonico ritu ſoliti torquere catecias:
 Tegmina queis capitum raptus de ſubere cortex;
 Æratæque micant pelæ, micat æreus enſis.
 Et te montofæ miſcere in proelia Nurfæ,
 Uſens, inſignem famâ, et felicibus armis: 745
 Horrida præcipuè cui gens, affuetaque multo
 Venatu nemorum, duris Æquicola glebis.
 Armati terram exercent, ſemperque recentes
 Conveſtare juvat prædas, et vivere raptò.
 Quin et Marruviâ venit de gente ſacerdos, 750
 Fronde ſuper galeam, et felici comtus olivâ,
 Archippi regis miſſu, fortiffimus Umbro:

cum jam ſenior teneret Capreas, regna Teleboûm; ſed et filius, non contentus patriis arvis, jam tum latè premebat populos Sarraſtes ditione, et æquora quæ Sarnus rigat. Quique tenent Rufas, Batulumque, et atque arva Celennæ, et quos mœnia maliferæ Abellæ deſpectant; ſoliti torquere catecias Teutonico ritu: queis tegmina capitum ſunt cortex raptus de ſubere, et æreus enſis micat. Et montofæ Nurfæ miſcere te, Uſens, in prælia, inſignem famâ et felicibus armis: te inquam, cui præcipuè Æquicola in duris glebis, horrida gens, affuetaque multo venatu nemorum parat. Hi armati exercent terram, ſemperque juvat eos conveſſare recentes prædas, et vivere raptò. Quin et fortiffimus Umbro venit miſſu regis Archippi, ſacerdos de Marruviâ gente, comtus ſuper galeam fronde et felici olivâ,

TRANSLATION.

the Realm of the Teleboans, now advanced in Years; but the Son, not content likewiſe with his paternal Lands, even then extended his Dominion far and wide over the People named Sarraſtes, and the Plains which Sarnus waters; and thoſe who inhabit Ruſſæ and Batulum, and the Fields of Celenna, and thoſe whom the Turrets of Fruit-bearing Abella overlook: Who, after the Teutonic Faſhion are wont to ſling barbed Darts, whoſe Helmets are the Rind from the Cork-tree torn, and of glittering Braſs their Half-moon Shields, of glittering Braſs their Swords. And you too, Uſens, mountainous Nurfæ ſent forth to Battle, ſignalized by Fame and happy Feats of Arms: Whoſe Subjects are the Æquicoli, a Race peculiarly rough, bred in a hardened Soil, and inured to frequent Hunting in the Woods. In Arms they vex the Earth, and ever take Delight to carry off freſh Spoils, and live by Plunder. And Umbro too, of ſingular Fortitude, came by Commiſſion from his Prince Archippus, Priſt of the Marrubian Nation, his Helmet decked with a Wreath of the auſpicious Olive, who by Inchantment and magical Opera-

NOTES.

was a Kind of Battoon with a ſharp Point at either End, and had a String faſtened to it, whereby the Owner drew it back to him, after the Throw.

740. *Abellæ.* Now *Avella*, a Town in Campania, famous for that Sort of Nuts called *Noces Avellanae*, Filbert-nuts.

741. *Catecias.* Others take the *Cateia* for a Kind of Halberds, ſuch as the *Scutgers* and *German*s uſe.

745. *Inſignem famâ et felicibus armis.* This is equivalent to *inſignem jamâ felicem armorum*,

by a *Henriad*, a Figure common among the Poets.

749. *Et vivere raptò.* The ſame Character the Roman Hiſtorian gives of thoſe People. *Fortuna Volſcis Æquiſque prædænam potius mentem, quam beſtium dedit.* Liv. Lib. III. And again: *Fabio, ut Antium legiones duceret, dōtum; Cornelio, ut Romæ præſidio eſſet, ne quæ pars beſtium, qui Æquis mixta erat, ad populandam veniret.*

751. *Fronde et felici olivâ.* For *fronde felicitis olivæ.*

753. *Marrus*

qui solebat spargere somnos viperæo generi, et hydris graviter spirantibus, cantuque manuque, mulcebatque iras, et levabat morsus arte. Sed non evaluit medicari istum Dardaniæ cuspidis ictum; neque cantus transferebat, et herbæ quæsitæ in Marfæ montibus juvare eum in vulnere. Nemus Angitiæ flevit te, Fucinus vitreâ undâ flevit te, liquidi lacus flevere te. Et Virbius, proles Hippolyti pulcherrima, bello ibat, quem insignem virum mater Aricia misit, ad te m. l. c. Egeriæ, circum humens litora, ubi pinguis et pl. ab his ara Dianæ est. Namque ferunt famâ, patrem Hippolytum, postquam occiderit arte nocentem, e pievitque patrias pœnas sanguine, distractis equis te hauri, exisse rursus ad ætheria sidera, et sub superas auras coeli, revocatum à morte Pœoniis herbis et amore Dianæ. Tum omnipotens pater, indignatus aliquem mortalem surgere ab inferis undris ad lumina cœli,

Vipereo generi, et graviter spirantibus Hydris, Spargere qui somnos cantuque manuque solebat;

Mulcebatque iras, et morsus arte levabat. 755
Sed non Dardaniæ medicari cuspidis ictum Evaluit; neque eum juvare in vulnera cantus Somniferi, et Marfis quæsitæ in montibus herbæ.

Te nemus Angitiæ, vitreâ te Fucinus undâ, Te liquidi flevere lacus. 760

Ibat et Hippolyti proles pulcherrima bello Virbius; insignem quem mater Aricia misit, Eductum Egeriæ lucis, Hymettia circum Litora, pinguis ubi et placabilis ara Dianæ. Namque ferunt famâ, Hippolytum, postquam arte nocentem

arte novercæ 765
Occiderit, patriasque expleret sanguine pœnas Turbatus distractus equis, ad sidera rursus Ætheria, et superas cœli venisse sub auras, Pœoniis revocatum herbis, et amore Dianæ. Tum pater omnipotens, aliquem indignatus ab umbris 770

TRANSLATION.

tion was wont to sprinkle the Dews of Sleep on the Viper's Race, and the noxious-breathing Hydra's, their Furies he assuaged, and by his Art their Stings he healed. But to cure the Hurt of pointed Dardanian Steel surpassed his Power and Skill; nor soporific Charms, nor potent Herbs gathered in the Marfian Mountains, availed him aught against those Wounds. For thee Angitia's Grove, for thee Fucinus with his crystal Flood, for thee the clear translucent Lakes did mourn. Virbius too, the beauteous Offspring of Hippolytus, marched to the War; whom his Mother Aricia sent forth illustriously accomplished, having been educated in the Groves of Egeria, near those humid Shores, where sat with Offerings, and not hard to be appeased, Diana's Altar stands. For they tell us that Hippolytus, what time by his Mother's fraudulent Art he fell, and with his Blood satiated his Father's Vengeance, having been torn in Pieces by his frightened Steeds, again visited the ætherial Stars, and the superior Regions of this World, recalled to Life by Herbs of sovereign Virtue, and Diana's Love. Then the Almighty

NOTES.

758. Marfis quæsitæ montibus herbæ. The Marfæ was a People of Latium, bordering on the Fucine Lake. Marrubium was one of their Towns. These People were skilled in Enchantments, particularly in charming Serpents, which they had learned from Marfis, the Son of Circe, the Founder of their Race.

762. Mater Aricia. The Nymph Aricia, whom Virgil seems to have been enamoured of

Hippolytus, and had by him this Son Virbius. This agrees better with the Context, than if we should follow Servius, who understands by it the City Aricia, the Birth-place of Augustus's Mother, and alleges it is called mater, as being the Parent-city of so illustrious an Offspring.

769. Pœoniis herbis. Either Herbs, such as were used by Pœon, the Physician of the Gods, *Hem.*

Mortalem infernis ad lumina surgere vitæ,
 Ipse repertorem medicinæ talis et artis,
 Fulmine Phœbigenam Stygias detruxit ad undas.
 At Trivia Hippolytum secretis alma recondit
 Sedibus, et Nymphæ Egeriæ nemorique relegat;
 Solus ubi in silvis Italici ignobilis ævum 776
 Exigeret, versoque ubi nomine Virbius esset.
 Unde etiam templo Triviæ, lucisque sacratis
 Cornipedes arcentur equi; quod litore currum,
 Et juvenem monstros pavidum effudere marinis. 780
 Filius ardentis haud segnius æquore campi
 Exercebat equos, curruque in bella ruebat.
 Ipse inter primos præstanti corpore Turnus
 Vertitur, arma tenens, et toto vertice supra est:
 Cui triplici crinita jubâ galea alta Chimæram 785
 Sustinet, Ætnæos efflantem faucibus ignes.
 Tam magis illa fremens, et tristibus effera flam-
 mis,

Quàm magis effuso crudescunt sanguine pugnæ.
 At lævem clypeum sublatis cornibus Io
 Auro insignibat, jam setis obsita, jam bos, 790
 Argumentum ingens, et custos virginis Argus,
 Cælatâque amnem fundens pater Inachus urnâ.

*ipse fulmine detruxit Æsculap-
 pium Phœbigenam repertorem
 talis medicinæ et artis ad Stygias
 undas. At alma Trivia recondit
 Hippolytum secretis sedibus, et
 relegat eum nymphæ Egeriæ ne-
 morique; ubi solus, ignobilis,
 exigeret ævum in Italici silvis,
 ubique esset Virbius, verso nomine.
 Unde etiam cornipedes equi ar-
 centur à templo lu. i. p. e. sacratis
 Triviæ, quod pavidum marinis
 monstros effudere currum et juve-
 nem litore. Filius ejus Virbius
 haud segnius exercebat ardentem
 equos æquore campi, ruebatque
 curru in bella. Turnus ipse præ-
 stanti corpore vertitur inter pri-
 mos, tenens arma, et est supra
 omnes toto vertice. Cui alta ga-
 lea, crinita triplici jubâ, sustinet
 Chimæram, efflantem Ætnæos
 ignes faucibus. Illa fremens tam
 magis, et tam magis effera trif-
 tibus flammis, quàm pugne ma-
 gis crudescunt effuso sanguine. At
 Io, cornibus sublatis, insignibat
 lævem clypeum auro, Io jam obsi-
 ta setis, jam bos (ingens argu-
 mentum) et Argus custos virgi-
 nis, paterque Inachus fundens
 amnem cælatâ urnâ.*

TRANSLATION.

Father, incensed that any Mortal should rise to the Light of Life from the infer-
 nal Shades, himself with Thunder hurled down to the Stygian Floods Apollo's
 Offspring, the Inventor of such Medicine and Art. But propitious Diana con-
 ceals Hippolytus in a secret Recess, and consigns him to the Nymph of the Ege-
 rian Grove; where in Solitude and Obscurity he passed his Life in the Italian
 Woods, and changing his Name was called Virbius. Whence too from Trivia's
 Temple and sacred Groves Horn-hoofed Steeds are debarred, because frightened by
 Sea-monsters they overturned the Chariot, and the Youth on the Shore. Yet not
 the less eagerly his Son managed his fiery Steeds on the level Plain, and in his
 Chariot rushed on the War. Turnus himself, a comely Personage, moves in the
 Van, wielding his Arms, and by the Head entire surmounts the rest: Whose
 towering Helmet, plumed with a triple Crest of Hair, sustains a Chimæra expiring
 from her Jaws Ætnean Fires. The more outrageous she, and tremendous with
 baleful Flames, in Proportion as with the Effusion of Blood the Combat deepens
 and grows more fierce. But his polished Shield, an Io wrought in Gold, with
 Horns erect adorned, Io now overgrown with Fur, now a Heifer (an illustrious
 Device) and Argus the Virgin's Keeper, and Inachus her Sire pouring the River

NOTES.

Hom. II. V. Or by Apollo his Father, who 786. Ætnæos ignes, Fires like those of Mount
 was also killed *Ætna*.

Nimbus peditum sequitur Turnum, clypeataque agmina densantur totis campis, Argivæque pubes, Auruncæque manus, Rutuli, veteresque Sicani, et Labici picti quoad fuita. Qui arant tuos saltus, Tiberine, sacrumque litus Numici, exercentque Rutulos colles vomere, Circæumque jugum; quæ arvis Anxurus Jupiter præsidet, et Feronia gaudens viridi luco: quæ atra palus Saturnæ jacet, gelidusque Ufens quærit iter per imas valles, atque conditur in mare. Super his Camilla, bellatrix, advenit de Volsca gente, agens agmen equitum et catervas florentes ære: illa non est offensa quoad femineas manus colo calathifera Minervæ; sed virgo assueta pati dura prælia, prævertereque ventos cursu pedum.

Insequitur nimbus peditum, clypeataque totis Agmina densantur campis, Argivæque pubes, Auruncæque manus, Rutuli, veteresque Sicani, Et Sacranæ acies, et picti scuta Labici: 796 Qui saltus, Tiberine, tuos, sacrumque Numici Litus arant, Rutulosque exercent vomere colles, Circæumque jugum; quæis Jupiter Anxurus arvis

Præsidet, et viridi gaudens Feronia luco: 800 Quæ Saturnæ jacet atra palus, gelidusque per imas Quærit iter valles, atque in mare conditur Ufens.

Hos super advenit Volscâ de gente Camilla, Agmen agens equitum, et florentes ære catervas, Bellatrix. Non illa colo calathifera Minervæ 805 Femineas assueta manus; sed prælia virgo Dura pati, cursuque pedum prævertere ventos.

TRANSLATION.

from his embossed Urn. A Cloud of Infantry succeeds, and shielded Battalions in condensed Array overspread the whole Plains, the Argive Youth, the Ausonian Bands, the Rutuli, and ancient Sicanians, the Sacranian Hosts, and the Labici with their painted Bucklers: Those, Tiberinus, who manure thy Lawns, and the sacred Banks of Numicus, and with the Plough-share labour the Rutulian Hills and Circe's Mount; over which Fields presides Jupiter of Anxur, and Feronia in her verdant Grove rejoicing: Where lie Saturn's black dreary Fens, and where chill Ufens through deep Vallies shapes his winding Way, and sinks into the Sea. Over and above all these came Camilla of the Volscian Nation, leading a Squadron of Horse, and Troops gorgeously arrayed in Arms of Brass, a Virgin-warrior. Not to the Distaff or Minerva's soft Employments had she accustomed her Female Hands; but, though a Virgin, was inured to bear the Hardships of War, and in Swiftneſs of Foot to outstrip the Winds. Even over the

NOTES.

793. *Insequitur nimbus peditum.* As in Homer, *ὄψος ἰπποπόδας*.

794. *Argivæque pubes.* Those of the City Aides, which was built by a Colony that came from Argos with Danaë, the Daughter of Acrisius, who was married to Pilumnus, the Grandfather of Turnus.

799. *Jupiter Anxurus.* From Anxur, a Town of the Volsi, where Jupiter was peculiarly worshipped.

800. *Viridi gaudens Feronia luco.* By Feronia, Servius understands *Juno*, but *La Cerda*, with more Probability, alleges she is the same with the Goddess *Flora*, relying chiefly on the Authority of Dionysius, who says: *Fanum est communiter à Sabinis et Latinis honoratum, sanctum maxime inter cetera ejus Deæ, quæ Feronia*

vocatur, quam vertentes in Græcam linguam, alii quidam Antiphoron, alii Philoſtephanon, alii Pheſtephonem vocant. This Opinion agrees best with Virgil's Characteristic of her, — *gaudens viridi luco.*

801. *Satura atra palus.* The Pontine Lake, in the Country of the Volsi, whence arose foul unwholesome Steams, therefore stiled by Virgil, *atra palus.*

801. *Gelidus Ufens.* The River *Il Portatore*, called *gelidus*, because he flows in deep winding Vales, to which the Sun-beams can hardly penetrate, *Per istas quærit iter valles.*

801. *Quærit iter.* He traces and seeks out his Way, i. e. runs in Mazes and Windings: *Tardatusque suis arboribus Ufens, Claud.*

Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas;
Vel mare per medium, fluctu suspensa tu-
menti,

810

Ferret iter, celeres nec tingeret æquore plantas.
Illam omnis tectis agrisque effusa juvenus,
Turbaque miratur matrum, et prospectat euntem,
Attonitis inhians animis; ut regius ostro
Velet honos læves humeros; ut fibula crinem
Auro internectat; Lyciam ut gerat ipsa phare-
tram,

Et pastorem præfixâ cuspide myrtum.

*Illa volaret vel per summa gra-
mina segetis intactæ, nec læssi-
set teneras aristas cursu; vel
ferret iter per medium mare,
suspensa tumenti fluctu, nec tin-
geret celeres plantas æquore.
Omnis juvenus effusa tectis, a-
grisque, turbæ matrum mira-
tur, et prospectat illum euntem;
inhians attonitis animis; ut re-
gius honos velet læves humeros
ostro; ut fibula internectat cri-
nem auro; ut ipsa gerat Lyciam
pharetram, et pastorem præfixâ.*

TRANSLATION.

topmost Stalks of standing Corn she could have lightly skimmed, nor once had hurt the tender Ears in her Career; or along the Surface of the Main, suspended on the heaving Surge, could glide, nor in the liquid Plain once dip her nimble Feet. Her all the Youth pouring from City and Country, and Crouds of Matrons view with Wonder, and gaze after her as she goes, gaping with Minds aghast to see how the regal Ornament of Purple mantles her smooth alabaster Neck; how the Buckle interlaces her Hair in a Caul of Gold collected; with what Grace she bears her Lycian Quiver, and her pastoral Myrtle-spear tipped with Steel.

NOTES.

803. *Illa vel volaret.* We may observe that the Poet does not say she actually flew over the Fields of Corn, as some of our modern Poets make her; but only by a poetical Hyperbole to denote her Swiftneſs, he ſays, ſhe could even

have done thus or thus.

817. *Pastorem myrtum.* Virgil gives her this Kind of Spear, becauſe ſhe had lived among the Shepherds in the Woods with her Father *Metabus.*

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER OCTAVUS.

O R D O.

Ut Turnus extulit signum belli ab Laurenti arce, et cornua streperunt rauco cantu; utque concussit acres equos, utque impulit arma; extemplo animi fuerunt turbati; simul omne Latium conjurat trepido et multo, efferaque iuventus ferit. Primi d'Ætes, Messapus, et Ufens, Mezentiusque contemtor Dcūm, cogunt auxilia undique, et vastant latos agros cultoribus. Et Venulus mittitur ad urbem magni Diomedis, qui petat auxilium: et ed erat eum, Teucros consistere Latio,

U T belli signum Laurenti Turnus ab arce
 Extulit, et rauco strepuerunt cornua
 cantu;

Utque acres concussit equos, utque impulit arma;
 Extemplo turbati animi; simul omne tumultu
 Conjurat trepido Latium, sævitque iuventus 5
 Effera. Ductores primi, Messapus, et Ufens,
 Contemtorque Dcūm Mezentius, undique cogunt
 Auxilia, et latos vastant cultoribus agros.
 Mittitur et magni Venulus Diomedis ad urbem,
 Qui petat auxilium: et Latio consistere Teu-
 cros IO

T R A N S L A T I O N.

SOON as from the Tower of Laurentum Turnus had displayed the Signal, and with hoarse Clangor the Trumpets rattled; soon as he roused the sprightly Couriers, and clashed the *Din of Arms*; forthwith the Minds of all are driven to high Commotion, all Latium at once with hurrying tumultuous Haste combine, and the madding Youth burn with Fury. The chief Leaders, Messapus, and Ufens, and that Contemner of the Gods Mezentius, draw together their Succours from every Quarter, and of the Labourers depopulate the Lands around. Venulus too is sent to the City of great Diomede to crave a Supply: And give him Intelligence, that the Trojans were settled in Latium, that Æneas

N O T E S.

The War being now begun, both the General make all possible Preparations. Turnus sends to Diomedes. Æneas goes in Person to beg Succours from Ender, and the Tuscans. Ender receives him kindly, furnishes him with Men, and sends his Son Pallas with him. Pallas, at the Request of Venus, makes Arms for her Son Æneas, and draws on his Shield the most memorable Actions of his Posterity.

1. *Signum*. This alludes to the Roman Custom of hanging out the Signal of War from the Capitol.

2. *Concussit equos*. Shook or roused them with the Trumpet's Alarm.

3. *Impulit arma*. Some explain this to mean the Hurling of the Spear into the Enemy's Ter-

ritory, as was the Practice in ancient Times; of which Livy speaks, Lib. 1. *Servius* understands it of the Rattling the Arms in the Temple of Mars. But I rather chuse, with others, to refer it to the Ceremony of clashing on their Shields, as a Sign and Prelude to the War, to which *Hilton* alludes in his *Paradise Lost*, Book I. 668.

— Highly they rag'd
 Against the Higbest, and fierce with grasped
 Arms

Clash'd on their sounding Shields the Din of
 War.

9. *Diomedis ad urbem*. Argos or Argyrrippa, a City in *Apulia*, built by *Diomedes*.

Adveſtum Ænean claſſi, victoſque Penates
Inferre, et fatiſ regem ſe dicere poſci,
Edoceat; multasque viro ſe adjungere gentes
Dardanio, et latè Latio increbrefcere nomen.
Quid ſtruat hiſ cœptiſ; quem, ſi fortuna ſequatur,
Eventum pugnæ cupiat; manifeſtiùſ ipſi, 16
Quàm Turno regi, aut regi apparere Latino.

Talia per Latium: quæ Laomedontiuſ heros
Cunſta videns, magno curarum fluctuat æſtu;
Atque animum nunc huc celerem, nunc dividit
illuc, 20

In parteſque rapit varias, perque omnia verſat.
Sicut aquæ tremulum labriſ ubi lumen aheniſ
Sole reperiſſum, aut radiantis imagine Lunæ,
Omnia pervolitat latè loca, jamque ſub auras
Erigitur, ſummiſque ferit laquearia teſti. 25
Nox erat, et terras animalia feſſa per omneſ
Alituum pecudumque genus ſopor altuſ habebat;
Cum pater in ripâ, gelidique ſub ætheriſ axe
Æneas, triſti turbatuſ pectora bello, 29
Procubuit, ſeramque dedit per membra quietem.

Ænean eſſe adveſtum claſſi,
inferreque victoſ Penates, et di-
cere ſe p. i. regem fatiſ, multas-
que gentes adjungere ſ: Darda-
nio viro, et ejus nomen incre-
brefcere latè Latio. Quid ſtruat
hiſ cœptiſ; quem eventum pug-
næ cupiat, ſi fortuna ſequatur
eum; apparere manifeſtuſ ipſi,
quàm regi Turno, aut regi La-
tino.

Talia ſunt per Latium: per
cunſta Æneas Laomedontiuſ he-
ros videns, fluctuat magno æſtu
curarum; atque dividit celerem
animum nunc huc, n. n. illuc, ra-
pitque eum in varias parteſ,
verſatque per omnia. Sicut ubi
tremulum lumen aquæ in aheniſ
labriſ, reperiſſum ſile, aut i-
magine radiantis lunæ, pervoli-
tat omnia loca latè; jamque e-
rigitur ſub auras, ſummiſque la-
quearia ſummiſ teſti. Erat nox,
et aliuſ ſopor habebat ſeſſa ani-
malia per omneſ terras, et genus
aliturum, per dūmque; cum pater
Æneiaſ, turbatuſ quoad pectora
triſti belli, procubuit in ripâ, ſub-
que axe gelidi ætheriſ, deditque
ſeram quietem per membra.

TRANSLATION.

was landed with a Fleet, and introducing his conquered Gods, and gave out that he was deſigned by Fate the King of Latium; that many Nations joined themſelves to the Trojan, and his Fame began to be ſpread abroad all over Latium. What he propoſes by theſe Meaſures; what Events and Reſolutions in Conſequence of the War he longs to bring about (if Fortune attend him) appear more obvious to (*Diomedes*) himſelf than to King Turnuſ, or King Latinuſ.

Such in Latium was the State of Affairs: All which the Trojan Hero percei-ving, fluctuates with a high Tide of anxious Care; and now this Way, now that, he ſwiftly turns his wavering Mind, ſnatches various Purpoſes by Starts, and ſhifts himſelf every Way. As when in brazen Vats of Water the trembling Beams of Light, reflected back from the Sun, or from the Image of the radiant Moon, ſwiftly floats over every Place around, and now is ſhorted up on high, and ſtrikes the Cielings of the lofty Roof. It was Night, and Sleep profound held faſt in his ſoft Chains weary Animals, the Cattle and flying Kind over all the Earth; when on the Bank, and under the cold Canopy of Heaven, Father Æneas, diſturbed in Mind with the Thought of diſaſtrous War, laid him down, and indulged his weary Limbs in late Reſeſe. To his View the old ſenatorial God of the Place,

NOTES.

23. *Sole reperiſſum.* By ſole I think iſ to be underſtood the Image of the Sun reflected in the Water, as, in the next Words *the Image of the Moon.* Without theſe it will not be ealy

to make Senſe of the Words.

29. *Soramque.* Sc. *Latina*, and *Diſcri-*
b. ſea late Reg among the Latins.

Deus ipse loci, senior Tiberinus,
 aviam fluvio, est cunctis huius
 attollere se inter populeas frondes.
 Tenuis carbasus velabat
 cum glauco amictu, et umbrosa
 arundo tegebat crines. Tum ce-
 pit affari eum si, et demere
 ejus curas his dictis: O fate gen-
 te Deum, qui reiebis Trojanam
 urbem nobis ex hostibus, servas
 que aeterna Pergama, et spectate
 Laurenti sibi Latinisque arvis;
 hic erit certa domus tibi, hic
 erunt certi Penates, ne absille
 captis: neu terrere minis belli.
 Omnis tumor et ira Deum con-
 cessere. Jamque, ne putes som-
 num fingere bis: vana, ingens
 fas inventa tibi sub litoreis il-
 icibus, enixa triginta fetus capi-
 tum, jacebit; ipsa alba, recu-
 bans solo, et albi nati circum u-
 bera. Hic erit locus urbis, ea
 certa regis laborum;

Huic Deus ipse loci, fluvio Tiberinus amœno;
 Populeas inter senior se attollere frondes
 Visus: cum tenuis glauco velabat amictu
 Carbasus, & crines umbrosa tegebat arundo.
 Tum sic affari, et curas his demere dictis: 35
 O fate gente Deum, Trojanam ex hostibus
 urbem

Qui revehis nobis, æternaque Pergama servas,
 Expectate solo Laurenti, arvisque Latinis;
 Hic tibi certa domus, certi, ne absiste, Penates:
 Neu belli terrere minis. Tumor omnis et ira
 Concessere Deum. 41
 Jamque tibi, ne vana putes hæc fingere somnum,
 Litoreis ingens inventa sub ilicibus sus,
 Triginta capitum fetus enixa, jacebit;
 Alba, solo recubans, albi circum ubera nati. 45
 Hic locus urbis erit, requies ea certa laborum:

TRANSLATION.

Tyberinus himself from his smooth gliding Stream, was seen to lift up his Head among the Poplar Boughs. A fine Robe of Lawn enwrapped his Limbs in its Sea green Folds, and shady Reeds covered his Locks. Then thus he addressed Æneas, and with these Words eased him of his Cares: *Hail*, sprung from the Race of Gods, who to us bringest home the Remains of our City Troy saved from their Foes, and preservest Pergamus destined to stand for ever, a welcome expected Guest to the Laurentine Soil and Lands of Latium; here is thy fixed Abode, thy sure Dwelling-place: Flinch not from thy Design, nor be dismayed by the Threats of War. All Indignation and Anger of the Gods is overpast, And now that you may not imagine Sleep forms in your Mind these visionary Ideas, under the Elms on the Banks of the River you shall find a Sow lying, that has brought forth a Litter of thirty Young, while the Dam, reclining on the Ground, her Offspring white around her Dugs. That Place shall be the Station for your City, a sure Harbour of Rest from your Toils: In Consequence of

NOTES.

33. *Eum tenuis*, &c. In this Equipage River gods are commonly represented on Medals and other ancient Monuments.

37. *Receis*. Bringest back, because Dardanus, the Founder of the Trojan Race, was originally from Italy.

40. *Ira concessere Deum*. It is certain that Jove was not yet reconciled to the Trojans, and the same is intimated in this very Speech, Verse 60. So that Æneas is, to save himself from any seeming Inconsistency, making the Sow as well as the Venerable, and says some had happily fitted it up thus:

*Concessere Deum profugas nova moenia Te-
 ris.*

But La Cerda observes that Virgil says not all this, and thinks it is enough for his Purpose, that Jupiter, of whom it is said, Lib. II.

—*Ferus amica Jupiter Argos transiit*, and Neptune, who assisted the Greeks in overturning Troy, were now at Peace with the Trojans.

44. *Triginta capsum fetus*. This was a portentous Sign, according to that of Varro, de Re Rust. *Pavere tot propter parvis, quod mammae La-
 beas: si minus parvas, si fluxuriam idoneam non
 esse: si plures parvas, esse portentum*. In 700,
 aliud intermissum fuisse videtur, nudi sunt La-
 beas: *Æneas triginta pro sepeperit ab eis*, &c.

Ex quo ter denis urbem redeuntibus annis
 Afcanius clari condet cognominis Albam.
 Haud incerta cano. Nunc quâ ratione, quod
 inflat,

Expeditas victor, paucis, adverte, docebo. 50
 Arcades his oris, genus à Pallante profectum,
 Qui regem Evandrum comites, qui signa fecuti,
 Delegere locum, et pofuere in montibus urbem,
 Pallantis proavi de nomine, Pallanteum.
 Hi bellum affiduè ducunt cum gente Latinâ: 55
 Hos castris adhibe socios, et fœdera junges.
 Ipse ego te ripis, et recto flumine ducam,
 Adversum remis superes subvectus ut amnem.
 Surge age, nate Deâ, primisque cadentibus astris
 Junoni fer rite preces iramque, minasque 60
 Supplicibus supera votis. Mihi victor honorem
 Perfolves. Ego sum, pleno quem flumine cernis
 Stringentem ripas, et pinguia culta secantem,
 Cæruleus Tybris, cœlo gratiffimus annis. 64
 Hic mihi magna domus, cellis caput urbibus exit.
 Dixit; deinde lacu fluvius se condidit alto,

*ex quo tempore, ter denis annis
 redeuntibus, Afcanius condet Al-
 bam clari cognominis. Haud
 cano incerta. Nunc adverte,
 docebo te paucis verbis quâ ra-
 tione, tu victor expeditas quod
 inflat. Arcades, genus profec-
 tum à Pallante, qui comites sunt
 fecuti regem Evandrum, qui
 sunt secuti ejus signa, delegere
 locum his oris, et in montibus
 pofuere urbem Pallanteum de no-
 mine Pallantis proavi Evandri.
 Hi ducunt bellum affiduè cum
 Latinâ gente: adhibe hos socios
 castris, et junge fœdera. Ego
 ipse ducam te meis ripis et recto
 flumine, ut subvectus superes ad-
 versum amnem remis. Age,
 surge, nate Deâ, primisque af-
 tris cadentibus, fer preces rite
 Junoni, fœderaque ejus iramini-
 nusque supplicibus votis. Victor
 perfolves honorem mihi. Ego
 sum ille, quem cernis stringentem
 ripas pleno flumine, cæruleus
 Tybris, annis gratiffimus cœlo.
 Ille est mihi magna domus, hic
 caput exit cellis urbibus. Fluvius
 dixit, deinde condidit se alto lacu,*

TRANSLATION.

which, after a Revolution of thrice ten Years, Afcanius shall build the City Alba of illustrious Name. Events I foretel not *dubious nor* uncertain. Now attend, I will briefly shew by what Means you may successfully accomplish the Work in Hand. In these Coasts the Arcadians, a Race from Pallas descended, who, hither accompanying their King Evander and his Standard, have chosen their Place of Residence, and in the Mountains built a City called Pallanteum, from the Name of their Ancestor Pallas. These perpetually carry on War with the Latin Nation: Admit them the Confederates of your Camp, and *with them* join League. Myself will conduct you along my Banks and River right on your Way, that borne up by my Aid you may with Oars surmount the adverse Stream. Arise, bestir yourself, O Goddess born, and with the first setting Stars offer Prayers to Juno in due Form, and by suppliant Vows vanquish her Resentment and Threats. To me you shall pay Honour when victorious *over all your Foes*. I am he whom you behold gliding along the Banks with my full Stream, and dividing the fertile Lands, the azure Tyber, a River highly favoured by Heaven. Here is my spacious Mansion, nigh lofty Cities my Fountain springs. He said; then in the deep Pool the River-god plunged, diving to the Bottom: From Æneas

NOTES.

57. *Recto si mine.* Not that flows straight, or in a direct Line, which would clash with Verse 64. *Et longas superant fluvius*; but which by a right or unerring Course will bring you safe

on to your designed Port.

59. *Cadentibus astris.* With the first Morning Light. See the Note on Æn. II. Verse 9.

petens ima: nox somnusque reliquit Ænean. Surgit, et spectans orientia lumina ætheris Solis, sustulit undam rite cavis palmis de flumine, ac effudit tales voces ad æthera: Nymphæ, Laurentes nymphæ, unde est genus omnibus, tuque, ô Tybri genitor, cum tuo sancto flumine, accipite Ænean, et tandem arcete eum periculis. Quocunque fonte tuus lacus tenet te miserantem nostra incommoda, quocunque solo tu pulcherrimus amnis exis; celebrare semper meo honore, semper donis, corniger fluvius, regnator Hesperidum aquarum: tandem adsis, et propius firmes tua numina. Sic Æneas memorat; legitque geminas biremes de classe, aptatque eas remigio; simul instruit socios armis. Autem ecce monstrum subitum atque mirabile offert se oculis, candida fus, concolor, cum albo fetu procubuit per silvam, conspicitur, que in viridi litore:

Ima petens: nox Ænean somnusque reliquit. Surgit, et, ætherii spectans orientia Solis Lumina, rite cavis undam de flumine palmis Sustulit, ac tales effudit ad æthera voces: Nymphæ, Laurentes Nymphæ, genus omnibus unde est, Tuque, ô Tybri, tuo genitor cum flumine sancto, Accipite Ænean, et tandem arcete periculis. Quo te cunque lacus miserantem incommoda nostra, Fonte tenet, quocunque solo pulcherrimus exis; Semper honore meo, semper celebrare donis, Corniger Hesperidum fluvius regnator aquarum: Adsis ô tandem, et propius tua numina firmes. Sic memorat; geminasque legit de classe biremes, Remigioque aptat; socios simul instruit armis. Ecce autem subitum atque oculis mirabile monstrum, Candida per silvam cum fetu concolor albo Procubuit, viridique in litore conspicitur fus:

TRANSLATION.

Night and Sleep departed. Up he gets, and, viewing the rising Beams of the ætherial Sun, in his hollow Palms with pious Form he raised Water from the River, and poured forth to Heaven these Words: Ye Nymphs, ye Laurentine Nymphs, whence Rivers have their Origin; and thou, O Father Tyber, with thy sacred River, receive Æneas into your Protection, and defend him at length from Dangers. In whatever Source thy subterraneous Lake contains thee compassionate to our Misfortunes, from whatever Soil thou springest forth most beautiful; sovereign River of the Italian Streams graced with thy Horns of Power, thou shalt ever be honoured with my Veneration, ever with my Offerings: Oh grant us but thy present Aid, and by nearer Signs confirm thy Oracles divine. Thus he speaks; and from his Fleet singles out two Gallies, and furnishes them with Implements for Rowing; at the same Time supplies his Friends with Arms. But lo, a Prodigy sudden and strange to Sight, a Milk-white Sow of similar Colour, with her Milk-white Young, lay along the Wood, and is seen on the ver-

NOTES.

68. *Speſtans orientia Solis lumina.* It was the known Custom of the Ancients in Prayer to turn their Faces towards the East.

74. *Quo te cunque lacus.* It was the Opinion of some ancient Philosophers, to which Virgil here seemingly alludes, that Rivers took their Rise from great subterraneous Lakes or Consecratories of Water under Ground; so that he makes Æneas here promise to worship the God of the Tyber in whatever Place he held his Re-

sidence, whether in his primary Reservoir, in his Source, or in the Course of his River.

76. *Celebrare.* Some good Manuscripts read *venerare*, which may very well be admitted, that Verb having a passive as well as active Signification.

77. *Corniger.* Horns were an Emblem of Power, and so are peculiarly applicable to the Tyber, here called *The King of Italian Rivers*. But besides this it is common with the Poets to ascribe

Quam pius Æneas (tibi enim) tibi, maxima
Juno, 84
Mactat, sacra ferens, et cum grege sistit ad aram.
Tybris eâ fluvium, quam longa est, nocte tum-
mentem

Leniit; et tacitâ refluens ita substitit undâ,
Mitis ut in morem stagni placidæque paludis
Sternere æquor aquis, remo ut luctamen abesset.
Ergo iter inceptum celerant rumore secundo: 90
Labitur uncta vadis abies: mirantur et undæ,
Miratur nemus insuetum fulgentia longè
Scûta virûm, fluvio pictasque innare carinas.
Olli remigio noctemque diemque fatigant,
Et longos superant flexus, variisque teguntur 95
Arboribus, viridesque secant placido æquore silvas.

quam pius Æneas mactat tibi,
tibi enim, maxima Juno, fe-
rens sacra, et sistit ad aram cum
grege. Tybris leniuit tumens
fluvium eâ nocte, quam longa
est, et reflens ita substitit ta-
citâ undâ, ut sterneret æquor
aquis in morem mitis stagni pla-
cidæque paludis, ut luctamen
abesset remo. Ergo celerant in-
ceptum iter secundo rumore. Un-
cta abies labitur vadis: et undæ
mirantur, nemus insuetum his
spectaculis miratur, scûta viro-
rum fulgentia longè, pictasque
carinas innare fluvio. Olli fa-
tigant noctemque diemque remi-
gio, et superant longos flexus,
tegunturque variis arboribus, se-
cantque virides silvas placido
æquore.

TRANSLATION.

dant Bank; which to thee, O sovereign Juno (for to thee *he was enjoined*) the pious Æneas a sacred Offering devotes, and presents before thy Altar with her Offspring. The Tyber all that Night long calmed his swelling River, and re-fluent with a silent Stream stood poised; so that, like to a mild *unruffled Pool*, and peaceful Lake, he smoothed his watery Plain, that there might be no Need of struggling with the Oar. Therefore with auspicious Acclaim they speed their begun Voyage: The pitchy Fir glides along the Stream: The Waves admire, the Woods unaccustomed to such Scenes admire at the far-gleaming Shields of He-roes, and painted Keels floating on the River. Their Steerage Night and Day they labouring ply, overpass the long Windings of the River, are screened on ei-ther Hand with various Trees, and cut the Green-wood Shades in the smooth glassy Plain.

NOTES.

ascribe to Rivers the Form of Bulls, as *Horace*, IV. Ode 14.

Sic tauriformis colitur Ausidus.

The obvious Foundation of the Idea is, that the roaring Noise of Rivers resembles the Bellowing of Bulls.

84. *Tibi enim.* Mr. Dryden alledges the Word *enim* to have been of such Necessity in the Roman Rites, that a Sacrifice could not be per-formed without it. *Servius*, on the contrary, says it is merely redundant and ornamental. The Translation follows the middle Way be-tween the ancient and modern Critic, and ex-plains it, as an Ellipsis, in the Sense that ap-pears most natural.

84. *Maxima Juno.* As *Jupiter* was pecu-liarly stiled *Optimus Maximus*; so *Maxima* is an Epithet that properly belongs to *Juno*, his great Consort and Queen: For the same Reason she is stiled *Omnipotens*, *Æn.* IV. 693.

85. *Mactat.* Properly signifies pours on the Victim's Head the Wine and Frankincense by way of Consecration, and perhaps is to be taken in that Sense in this Place.

87. *Substitit.* The River moved so gently that it seemed balanced, and to stand still.

90. *Rumore secundo.* This I understand, with *La Cerda*, of the Shouts and Acclamations whereby the Seamen were wont at times to ani-mate one another; as *Æn.* III. 128.

Nauticus exoritur vario certamine clamor.

91. *Labitur.* It glides as easily against the Current of the River, as if it were moving down the Stream.

94. *Fatigant.* Either *se* is understood, as in several other Examples; or *fatigant diem noctemque*, they tire out both Day and Night; a poetical Expression, easily understood.

95. *Virides silvas.* The Shadow of the Trees appearing in the Water,

Ignes sol conscenderat medium orbem cæli, cum videtur in ros, arcemque procul, et rara tellus domorum, quæ nunc Romana potentia æquavit cælo: tum Evandrus habebat inopes res. Advertunt proras oeci, propinquantque urbi. Forte illo die rex Arcas ferebat silentem bonorem magno Amphitryoniadæ Divisque in luco ante urbem. Pallas filius unâ, omnes primi juvenum unâ, pauperque senatus dabant thura bœ; tepidus cruor fumabat ad aras. Ut videre celsas rates, atque viros alibi inter opacum nemus, et incumbere tacitis remis; terrentur subito visu, cunctique consurgunt mensis relictis: quos audax Pallas vetat rumpere sacra, ipseque, telo raptus, volat obvius ipse; et procul e tumultu inquit: juvenes, quæ causa subegit tentare ignotas vias? quò tenditis? unde venistis? unde fertis pacem an arma? Tum Æneas potior satur sic ab aliâ p. ppi, præterdique ramum pacisera olivæ:

Sol medium cæli conscenderat igneus orbem;
Cum muros, arcemque procul, et rara domorum
Tecta vident; quæ nunc Romana potentia cælo
Æquavit: tum res inopes Evandrus habebat. 100
Ocius advertunt proras, urbiq; propinquant.
Forte die solennem illo rex Arcas honorem
Amphitryoniadæ magno Divisque ferebat,
Ante urbem, in luco. Pallas huic filius unâ,
Unâ omnes juvenum primi, pauperque senatus,
Thura dabant; tepidusque cruor fumabat ad
aras. 106

Ut celsas videre rates, atque inter opacum
Allabi nemus, et tacitis incumbere remis;
Terrentur visu subito, cunctique relictis
Consurgunt mensis: audax quos rumpere Pallas
Sacra vetat, raptoque volat telo obvius ipse; 111
Et procul e tumultu: Juvenes, quæ causa subegit
Ignotas tentare vias? quò tenditis? inquit.
Qui genus? unde domo? pacemne huc fertis,
an arma?

Tum pater Æneas puppi sic satur ab aliâ, 115
Paciferæque manu ramum præterdunt olivæ:

TRANSLATION.

The flaming Sun had ascended the Mid-region of the Sky, when at Distance they descry the City-walls, the Port, and the Roofs of Houses scattered here and there, which now the Roman Power hath raised to Heaven: Evander then possessed the poor Domains. Thither they turn their Prows without Delay, and approach the City. On that Day the Arcadian Monarch chanced to be offering a solemn anniversary Sacrifice before the City in a Grove to the great Hercules, Amphitryon's Foster-son, and his tutelary Gods. At the same Time his Son Pallas, and with him all the Youth of Quality, and the poor Senate, were offering Incense; and the tepid Victim's Blood smoaked at the Altars. Soon as they spied the tall Vessels, and that they were gliding towards them between the shady Grove, and the Rowers incumbent on their silent Oars; they are startled at the sudden Sight, and, leaving their Banquets, all rise up at once: Whom Pallas boldly forbids to interrupt the sacred Rites, and snatching up a Javelin flies himself to meet them, and at a Distance from a rising Ground: Youths, says he, what Motive hath induced you hither to attempt your unknown Way? Whither are you bound? Who are you by Descent? Whence come you? Peace bring you hither or War? Then Father Æneas thus from the lofty Deck replies, and in his Hand before him extends a Branch of peaceful Olive: The Sons of Troy

NOTES.

108. *Tacitis incumbere remis.* The Roman Manuscript reads *tacitos*, but the Sense is the same.

114. *Qui genus? i. e. Qui estis secundum genus* a known Greek Construction.

Trojugenas, ac tela vides inimica Latinis,
 Quos illi bello profugos egere superbo.
 Evandrum petimus. Ferte hæc, et dicite lectos
 Dardanix venisse duces, socia arma rogantes.
 Obstupuit tanto perculsus nomine Pallas : 121
 Egredere ô quicumque es, ait : coramque paren-

tem
 Alloquere, ac nostris succede Penatibus hospes.
 Excepitque manu, dextramque amplexus inhaesit.
 Progressi subeunt luco, fluviumque relinquunt.
 Tum Regem Æneas dictis affatur amicis : 126
 Optime Grajugenûm, cui me Fortuna precari,
 Et vittâ comtos voluit prætere ramos ;
 Non equidem extimui, Danaûm quod ductor et

Arcas,
 Quoddque à stirpe fores geminis conjunctus A-
 tridis : 130
 Sed mea me virtus, et sancta oracula Divûm,

vides Trojugenas, ac tela ini-
 mica Latinis, quos Trojugenas
 profugos illi egere superbo bello.
 Petimus Evandrum. Ferte hæc
 illi, et dicite lectos duces Dar-
 daniæ venisse rogantes socia ar-
 ma. Pallas, perculsus tanto
 nomine, obstupuit : ait, ô qui-
 cumque es, egredere, alloquere-
 que meum parentem coram, ac
 bispen succede nostris Penatibus.
 Accipitque Æneân manu, am-
 plexusque ejus dextram, inhaesit.
 Progressi subeunt luco, relinquunt-
 que fluvium. Tum Æneas af-
 fatur regem Evandrum amicis
 dictis : optime Grajugenarum,
 cui Fortuna voluit me precari,
 et prætere ramos comtos vit-
 tæ ; equidem non extimui, quod
 fores ductor Danaûm et Arcas,
 quoddque à stirpe fores conjunctus
 geminis Atidis : sed mea vir-
 tus, et sancta oracula Divûm,

TRANSLATION.

you see, and Arms hostile to the Latins, who have exiled and driven us out by proud licentious War. To Evander we repair. Bear him these Tidings, and say, Dardania's chosen Chiefs are come, imploring his confederate Arms. Pallas, struck with so great a Name, stood amazed : Land, he says, whoever thou art, address my Father in Person, and come under our Roof a welcome Guest. Then he grasped him by the Hand, and hung upon him in close Embrace. Advancing they enter the Grove, and leave the River. Then with courteous Accents Æneas thus addresses the King : Worthiest of the Sons of Greece, to whom Fortune hath led me to make my Supplication, and to spread forth before you these Boughs with suppliant Wreaths adorned ; I truly had no Apprehension from your being a Grecian Leader and an Arcadian, nor from your being originally allied to the two Sons of Atreus ; but *Consciousness* of my own Uprightness, the

NOTES.

117. *Trojugenas*. As *Pallas* has proposed his Questions very briefly, *Æneas* is as concise in his Reply. *Trojugenûm* answers to the *Qui genis et unde domo ?* The Branch of Olive is a satisfactory Return to his Demand, *Pacemne hoc fertis an arma ?* But, to obviate his Suspicion from seeing them in Arms, he adds, that these Arms were *inimica Latinis*, with whom he had been told by the River-god that *Evander* and his *Arcadians* were constantly at War : So that this was a good Step towards Friendship, since they were both engaged against one common Enemy.

118. *Bello superbo*. A War, the Effect of Pride, and of an insolent tyrannical Spirit.

118. *Bello egere superbo*. It may seem at first

Sight that *Æneas* himself was the only Offender in this Case, and not the *Latins*, who did no more than attempt to dispossess him and his Followers, who were encroaching on their Territories. But it is to be considered, that this Part of the Country where he landed was unpeopled ; and therefore by the Law of Nations free to the first Comers to take Possession of it, and plant it with a Colony.

128. *Vittâ comtos ramos*. Olive Boughs, wrapped about with Wreaths of white Wool, hanging down over the Hands of the Suppliants, were the common Emblems of Peace, and denoted that the Person came with a friendly hospitable intention.

cognatique patres, et tua fama
didita terris, conjungere me tibi,
et fatis egere me huc volentem.
Dardanus, primus pater et auctor
Iliacæ urbis, cretus Electra
Atlantide, ut Graii perhibent,
advehitur Teucros : maximus
Atlas, qui sustinet ætherios or-
bes humero, edidit Electram.
Mercurius est pater nobis, quem
conceptum candida Maia fudit
gelino vertice Cyllenes. At, si
credimus quicquam auditis, At-
las, idem Atlas, qui tollit sidera
caeli, generat Maiam. Sic ge-
nus amborum scindit se ab uno
sanguine. Ego fectus his, non
pepigi legatos, neque prima ten-
tamenta tui per artem; ipse ob-
jeci memet meumque caput, et
supplex veni ad tua limina.
Eadem Daunia gens, quæ inse-
quitur te crudeli bello, insequitur
etiam nos; si pellant nos, cre-
dunt nihil abfore, quin mittant
omnem Hesperiam penitus sub
juga; et teneant mare, quod al-
luit eam supra, quæque alluit
eam infra.

Cognatique patres, tua terris didita fama,
Conjungere tibi, et fatis egere volentem.
Dardanus, Iliacæ primus pater urbis et auctor,
Electra, ut Graii perhibent, Atlantide cretus, 135
Advehitur Teucros : Electram maximus Atlas
Edidit, ætherios humero qui sustinet orbes.
Vobis Mercurius pater est, quem candida Maia
Cyllenes gelido conceptum vertice fudit.
At Maiam, auditis si quicquam credimus, Atlas,
Idem Atlas generat, cæli qui sidera tollit. 141
Sic genus amborum scindit se sanguine ab uno.
His fretus, non legatos, neque prima per artem
Tentamenta tui pepigi; me me ipse, meumque
Objeci caput, et supplex ad limina veni. 145
Gens eadem, quæ te, crudeli Daunia bello
Insequitur : nos si pellant, nihil abfore credunt,
Quin omnem Hesperiam penitus sua sub juga
mittant;
Et mare, quod supra, teneant, quodque alluit
infra. 149

TRANSLATION.

holy Oracles of the Gods, the Affinity of our Ancestors, and your Fame propa-
gated over the Earth, have bound me to you in Friendship, and by Fate urged me
hither a willing Guest. Dardanus, the first Father and Founder of the City Ilium,
born of Electra, the Daughter of Atlas, as the Greeks record, to the Trojans
steered his Course : The mighty Atlas, who on his Shoulder props the celestial
Orbs, gave to the World Electra. Your Father again is Mercury, whom bright
Maia having conceived on Cyllene's frozen Top brought forth. But Atlas, if
we may give any Credit to Tradition, the same Atlas who supports the Stars of
Heaven, procreated Maia. Thus from one Stock both our Stems divide. Re-
lying on these Circumstances, I had not Recourse to Ambassies, nor artfully em-
ployed preliminary Means of sounding your Inclination; myself, and my own
Life I have exposed, and am come a Suppliant to your Court. The same Dau-
nian Nation persecutes us, which you with cruel War pursues: Us if they once
expel, nothing they presume will hinder them from intirely reducing all Hesperia
under their Yoke; and from being Masters of the Sea, both that above, and
that which washes it below. Take then, and give Pledges of Faith. With us

NOTES.

133. *Fatis egere volentem.* However much
I was bound to come in Obedience to Fate and
the Orders of the Gods, yet I came willingly,
and was pleased to enter this the Country of my
Ancestors. He was commissioned thither both
by the Sibyl formerly, and now by the God Ty-
berinus.

143. *Non legatos, &c.* Literally, I did not

negotiate for Ambassies, nor preliminary Essays
of you by Art.

149. *Mare quod supra, &c.* The two Seas
with which Italy is bounded; namely, the
Adriatic or Upper Sea towards the North,
and the Tyrrhene or Lower Sea towards the
South.

151. *Sunt*

Accipe, daque fidem. Sunt nobis fortia bello
Pectora, sunt animi, et rebus spectata Juventus.

Dixerat Æneas : ille os oculosque loquentis,
Jamdudum et totum lustrabat lumine corpus.
Tunc sic pauca refert : Ut te, fortissime Teu-
crum,

Accipio, agnoscoque libens ! ut verba parentis
Et vocem Anchisæ magni vultumque recorder !
Nam memini Hesiões visentem regna fororis
Laomedontiaden Priamum, Salamina petentem,
Protinus Arcadiæ gelidos invisere fines.

Tum mihi prima genas vestibat flore juvena :
Mirabarque duces Teucros, mirabar et ipsum
Laomedontiaden ; sed cunctis altior ibat
Anchises : mihi mens juvenili ardebat amore
Compellare virum, et dextræ conjungere dex-
tram.

Acceffi, et cupidus Phenei sub mœnia duxi.
Ille mihi insignem pharetram, Lyciasque sagittas,
Discedens, chlamydemque auro dedit intertextam,

Accipe, daque fidem. Sunt nobis pectora fortia bello, sunt nobis animi, et Juventus spectata rebus gestis.

Æneas dixerat : ille Evander jamdudum lustrabat os, oculosque Æneæ loquentis, et totum corpus suo lumine. Tunc refert pauca verba sic : ut ego libens accipio agnoscoque te, fortissime Teucrum, ut recorder verba, et vocem vultumque magni parentis Anchisæ ! Nam memini Laomedontiaden Priamum, visentem regna fororis Hesiões, et petentem Salamina, protinus invisere gelidos fines Arcadiæ. Tum prima juvena vestiebat genas mihi flore : mirabarque Teucros duces, et mirabar Laomedontiaden ipsum ; sed Anchises ibat altior cunctis. Mens ardebat mihi juvenili amore compellare virum, et conjungere dextram dextræ. Acceffi, et cupidus duxi eum sub mœnia Phenei. Ille discedens dedit mihi insignem pharetram, Lyciasque sagittas, chlamydemque intertextam auro,

TRANSLATION.

are Personages stout and robust for War, with us are martial Souls, and Youth tried and approved in Action.

Æneas said : He had all along with Attention surveyed his Mouth and Eyes and whole Body as he spoke. Then thus he briefly replies : Most gallant of the Trojan Race, how heartily do I receive and own you for my Friend ! how well I recollect the Words, the Voice and Features of your great Sire Anchises ! For I remember, that Priam, Laomedon's Son, in his Way to Salamis to visit the Realms of his Sister Hesiões, continuing his Progress forward, visited likewise Arcadia's frozen Coasts. Then Manhood first shaded my Cheek with Down I admired the Trojan Chiefs, Laomedon's Son in particular I admired ; but Anchises walked more majestic than them all : My Soul burned with youthful Desire to accost the Hero, and join Hand in Hand. I came up, and fondly led him to the Walls of Pheneus : He at Departing gave me a splendid Quiver, and Lycian Arrows, a Mantle interwove with Threads of Gold, and two Bridles with golden

NOTES.

151. *Sunt animi.* Supple à communi fortis.

153. *Lustrabat lumine.* With an attentive Eye surveyed.

153. *Jamdudum.* See the Note on Æn. IV. Verse 1.

159. *Protinus.* Cannot mean in his Way, as Dr. Trapp renders it, since Arcadia lies beyond Salamis, and not in the Way between Troy and it : But protinus is either at the same Time, or continuing his Journey forward.

160. *Juventa.* Is properly that Time of Life when they were able to bear Arms in Defence of the Commonwealth.

166. *Lyciasque sagittas.* Lycia was a Country in Asia Minor, lying towards the South, one of whose Cities was Patara, on the Sea coast, famous for a Temple to Apollo, the God of the Bow, and for the fine Quivers and Arrows there made.

H h 2

179. *Accipe*

*binæque fræna, quæ meus filius
Pallus nunc habet. Ergo et dex-
tra, quam petitis, est juncta mihi
fœdere: et cum primùm crastina
lux reddet se terris, dimittam
vos lætos auxilio, juroque opi-
bus. Interea, quando vos venis-
tis hæc amici, faventes nobiscum
celebrate hæc ænea sacra, quæ
est nefas differre, et jam nunc
assuescite vos: mensis sociorum.
Ubi hæc veni dicta, jubet dapes,
et pocula subtrahere, ipse
que locat viros in gramineo se-
dili: ac ipse reponit in Æ-
nean toro, et pellit villosi leonis,
invitatque cum acerno solo.
Tum læti juvenes sacris, et ara-
ræ certatim ferunt tæsta viscera
taurorum, in rancque diva lab-
rata Cereris canistris, ministrant-
que Bacchum. Æneas, et simul
Trojana juvenus relictis tergo
perpetui bovis et lustralibus ex-
tis.*

*Postquam fames est exenta, et
amor edendi est compressus,*

Frænaque bina, meus quæ nunc habet, aurea,
Pallas.

Ergo et, quam petitis, juncta est mihi fœdere
dextra: 169

Et, lux cum primùm terris se crastina reddet,
Auxilio lætos dimittam, opibusque juro.
Interea sacra hæc, quando huc venistis amici,
Annua, quæ differre nefas, celebrate faventes
Nobiscum, et jam nunc sociorum assuescite
mensis.

Hæc ubi dicta, dapes jubet et sublata reponi 175
Pocula, gramineoque viros locat ipse sedili:
Præcipuumque toro, et villosi pelle leonis
Accipit Ænean, folioque invitat acerno.
Tum læti juvenes certatim aræque sacerdos
Viscera tæsta ferunt taurorum, oncrantque ca-
nistris 180

Dona laboratæ Cereris, Bacchumque ministrant,
Vescitur Æneas simul et Trojana juvenus,
Perpetui tergo bovis, et lustralibus extis.

Postquam exenta fames, et amor compressus
edendi, 184

TRANSLATION.

Bosses, of which my Pallas is now possessed. Therefore I both join my Right-hand with you in League as you desire, and, when first the Morrow's Light shall to Earth return, I will dismiss you joyful with Supplies, and aid you with my Power. Mean While, since hither you are come our Friends, courteously celebrate with us this anniversary Festival, which to defer would be Impiety, and even now accustom yourselves to the Banquets of your Allies. Thus having said, he orders the Dishes and Cups which had been removed, to be replaced, and himself plants the Heroes on the grassy Seat: And Æneas in chief he entertains with a Couch and the Fur of a shaggy Lion, and invites him to share his Maple Throne. Then with great Earnestness the chosen Youths and Priest of the Altar bring forward the roasted Joints of the Bullocks, heap in Canisters the Gifts of Ceres laboured for Use, and dispense the Joys of Bacchus. Æneas, and with him the Trojan Youth, feast on the Chine, and hallowed Entrails of a solid Ox.

As soon as Hunger was assuaged, and Lust of Eating staid, King Evander says;

NOTES.

179. *Aræque sacerdos.* The Feast at the End of the Ceremony was always considered as a Part of the Sacrifice; and therefore the Priest does nothing out of Character in serving at this Entertainment.

183. *Perpetui bovis.* It is evident both from Homer and others, that Oxen used to be roasted and served up whole at some of the ancient En-

tertainments: Homer particularly allots the Chine for his Heroes, and that entire and unbroken, *ἀνενκεν*; which answers to Virgil's *perpetui tergo bovis*.

183. *Lustralibus extis.* i. e. The Remains of the Sacrifice which had been appointed for Consecration.

Rex Evandrus ait : Non hæc solennia nobis,
 Has ex more dapes, hanc tanti numinis aram,
 Vana superstitione veterumque ignara Deorum
 Imposuit : sævis, hospes Trojane, periculis
 Servati facimus, meritosque novamus honores.
 Jam primum saxis suspensam hanc aspice rupem ;
 Disjectæ procul ut moles, desertaque montis
 Stat domus, et scopuli ingentem traxere ruinam.
 Hic spelunca fuit vasto submota recessu
 Semihominis Caci, facies quam dira tenebat
 Solis inaccessam radiis ; semperque recenti 195
 Cæde tepebat humus ; foribusque affixa superbis
 Ora virum tristi pendebant pallida tabo.
 Huic monstro Vulcanus erat pater : illius atros
 Ore vomens ignes magnâ se mole ferebat.
 Attulit et nobis aliquando optantibus ætas 200
 Auxilium adventumque Dei : nam maximus
 ultor,
 Tergemini nece Geryonis spoliisque superbus,
 Alcides aderat ; taurosque hæc victor agebat
 Ingentes : vallemque boves amnemque tene-
 bant. 204

rex Evandrus ait : non super-
 stitio vana, ignaraque veterum
 Deorum, imposuit hæc solennia
 nobis, has dapes ex more, hanc
 aram tanti numinis : Trojane
 hospes, nos, servati è sævis pe-
 riculis, facimus hæc, novamus-
 que meritis honores. Jam pri-
 mum aspice hanc rupem suspen-
 sam saxis ; ut moles sunt dis-
 jectæ procul, demusque montis
 stat deserta, et scopuli traxere
 ingentem ruinam. Hic fuit spe-
 lunca submota vasto recessu,
 quam, inaccessam radiis solis,
 dira facies Caci semihominis tene-
 bat ; semperque humus tepebat
 recenti cæde ; oraque virorum af-
 fixa superbis foribus pendebant
 pallida tristi tabo. Vulcanus e-
 rat pater huic monstro : Cacus,
 vomens atros ignes illius Vul-
 cani, ferebat se magnâ mole. Ali-
 quando ætas attulit et auxilium
 adventumque Dei nobis optanti-
 bus : nam Alcides aderat, maxi-
 mus ultor, superbus nece spoliisque
 tergemini Geryonis, victorque a-
 gebat ingentes tauros hæc : boves-
 que tenebant vallem amnemque,

TRANSLATION.

Not Superstition vain, and ignorant of the ancient Gods, hath imposed on us these solemn Rites, these Banquets in due Form prepared, this Sacrifice to so great a Deity : From cruel Dangers saved, my Trojan Guest, in Gratitude we perform these Rites, and merited Honours renew. Now first observe this Rock suspended on Craggs ; how the huge Piles are scattered far abroad, and the mountainous Abode stands desolate, and the loosened Cliffs have drawn down on the Plain prodigious Ruin. Here, in a vast Recess, far from Sight removed, was a Cave, which the hideous Figure of Cacus, that human Savage, possessed, inaccessible to the Sun-beams ; still with recent Bloodshed smoked the Pavement ; and to the proud inhuman Gates the Heads of Men affixed hung forth to View all pale with piteous Gore. Vulcan was the Monster's Father : Whose footy Flames belching from his Mouth, he stalked with Bulk enormous. Time at length to us too brought the wished-for Aid and Presence of a God : For Hercules, the illustrious Avenger of Wrongs, seasonably arrived in proud Triumph from the Death and Spoils of three bodied Geryon ; and this Way the victorious Hero drove his stately Bulls : And the Heifers possessed the Valley and the Banks of the River.

NOTES.

186. *Aram.* The Altar, here put for the Sacrifice, as *Æn.* VI. 252.

Tum Stupio re: non teneas inchoat aras.

187. *Vana superstitione.* Superstition is here opposed to Religion, but in a Sense somewhat different from what it has with us. Religion with them consisted in worshipping the ancient

Gods; and Superstition was a Deviation from that established Worship, to the Adoration of mere modern Deities.

200. *Et nobis.* I. e. Brought Aid to us, as it had done to many others, whose Grievances Hercules redressed.

240. *Dis-*

*At mens Caci effera furiis, ne
quid scelerisve dolive fuisset in-
ausum aut intractatum, avertit
quatuor tauros præstanti corpore
a stabulis, et totidem juvenecas
superante formâ. Atque occul-
tabat bos opaco saxo, tractos in
speluncam caudâ, ne forent qua
vestigia ex rectis pedibus, rap-
toque versis indicibus viarum.
Nulla signa ferebant heroa quæ-
rentem eos ad speluncam. In-
terea cum jam Amphitryoniades
moveret saturata armenta stabu-
lis, pararetque abitum; boves
coeperunt mugire discessi, atque
omne nemus impleri querelis, et
colles relinqui clamore. Una
boum reddidit vocem, mugiti-
que sub vasto antro, et custodita
fessilit spem Caci. Hic se d
dolor in antro sille exarserat Alc-
cidæ furiis: rapit arma manu,
rebatque per ardua nodis, et p
zit ardua jûga aërii montis u-
su. Tum primùm nostri videre
Cacum timentem, turbatumque
oculis. Illicet fugit oior Euro,
petitque speluncam: timor addi-
dit alas pedibus. Ut tnel sit
sese, catenisque ruptis dæbet im-
mane saxum, quod penæbat ser-
ro et paternâ arte, emunivique
postes fuitas ubice;*

*At furiis Caci mens effera, ne quid inausum
Aut intractatum scelerisve dolive fuisset,
Quatuor à stabulis præstanti corpore tauros
Avertit, totidem formâ superante juvenecas.
Atque hos, ne qua forent pedibus vestigia rectis,
Caudâ in speluncam tractos, versisque viarum
Indiciis raptos, saxo occultabat opaco. 211
Quærentem nulla ad speluncam signa ferebant.
Interea, cum jam stabulis saturata moveret
Amphitryoniades armenta, abitumque pararet;
Discessu mugire boves, atque omne querelis 215
Impleri nemus, et colles clamore relinqui.
Reddidit una boum vocem, vastoque sub antro
Mugit, et Caci spem custodita fessilit.
Hic verò Alcidae furiis exarserat atro
Felle dolor: rapit arma manu, nodisque gra-
vatum 220*

*Robur; et aërii cursu petit ardua montis.
Tum primùm nostri Cacum videre timentem,
Turbatumque oculis. Fugit illicet ocior Euro,
Speluncamque petit: pedibus timor addidit alas.
Ut sese inclusit, ruptisque immane catenis 225
Dejecit saxum, ferro quod et arte paternâ
Pendebat, fultosque emuniit objice postes;*

TRANSLATION.

But the wildly licentious Soul of chieftish Cacus, lest any Villainy or fraudulent Practice by him had been unattempted or unessayed, carries off from their Stalls four Bullocks of exquisite Make, and as many Heifers of Form surpassing. And these, lest there should be any Prints of their Feet direct, having dragged towards the Cave by the Tail, and hurried along with the Traces of their Way reversed, he concealed in his gloomy Den. Thus no Signs led the Searcher to the Cave. Mean While, when now the Hero was moving from their Stalls his full-fed Herds, and preparing to be gone, the Heifers, at Parting, began to low, the whole Grove was filled with their plaintive Notes, and the Hills with clamorous Din were left. One of the Heifers returned the Sound, and pent up in the Depth of the spacious Cave rebellowed, and frustrated the Hope of Cacus. Then, indeed, from his black Gall, the Hero's Indignation *bursting* kindled into Fury: In his Hand he snatches up Arms, and his Oak ponderous with Knots, and with Speed makes toward the Summit of the airy Mountain. Then first our Men beheld Cacus dismayed, and by his Eyes betraying Confusion and Disorder. Instant he flies swifter than the East-wind, and seeks the *sheltering* Cave: Fear added Wings to his Feet. Soon as he had shut himself in, and, bursting the Chains in Haste, let down the enormous Rock, which, by the Power of Iron and his Father's Art, was suspended, and on Bolts relying made fast the Gates; so the Tyrrhianian Hero

Ecce furens animis aderat Tiryntius, omnem-
que

Accessum lustrans, huc ora ferebat et illuc, 229

Dentibus infrendens. Ter totum, fervidus ira,

Lustrat Aventini montem; ter faxea tentat

Limina nequicquam; ter sessus valle resedit.

Stabat acuta silex, præcisus undique saxis

Speluncæ dorso insurgens, altissima visu,

Dirarum nidis domus opportuna volucrum. 235

Hanc, ut prona jugo lævum incumbibat ad am-
nem,

Dexter in adversum nitens concussit, et imis

Avulsam solvit radicibus; inde repenti

Impulit: impulsu quo maximus insonat æther,

Diffultant ripæ, refluittque exterritus amnis. 240

At specus, et Caci detecta apparuit ingens

Regia, et umbrosæ penitus patuere cavernæ:

Non secus, ac si quæ penitus vi terra dehiscens

Infernas referet sedes, et regna recludat 244

Pallida, Dis invisa; superque immane barathrum

Ecce Tiryntius Hercules, furens animis, ade. at. lustransque omnem accessum, ferebat ora huc et illuc, infrendens dentibus. Fervidus ira, ter lustrat totum montem Aventini; ter nequicquam tentat faxea limina; ter sessus resedit valle. Acuta silex stabat, saxis præcisus undique, insurgens dorso speluncæ, altissima visu, domus opportuna nidis dirarum volucrum. Hercules dexter, nitens in adversum, concussit hanc: silecem, ut prona incumbibat jugo ad lævum amnem, et solvit avulsam imis radicibus; inde repenti impulsit eam, quo impulsu maximus æther insonat, ripæ diffultant, amnisque exterritus refluitt. At specus, et ingens regia Caci detecta apparuit, et umbrosæ cavernæ penitus patuere: non secus ac si terra, penitus dehiscens quæ vi, referet infernas sedes, et recludat pallida regna, invisa Dis; immane quo barathrum cœnatur super,

TRANSLATION.

transported with Fury was upon him, and, examining every Passage to the Cave, hither and thither rolled his Eyes, gnashing with his Teeth. Boiling with Ire, he thrice surveys the whole Aventine Mount; thrice in vain essays to storm the Gates of massy Rock; thrice in the Vale fatigued and breathless he sat down to rest. A sharp flinty Rock stood forth, with Cliffs ragged and broken in the Points around, and on the Ridge of the Cave rose, towering to the Sight, a convenient Shelter for the Nests of dire inauspicious Birds. 'Tis, where, bending forward with its Brow, it overhung the River on the Left, the Hero, full opposite to it on the Right, with strained Effort shook, and from the deep Roots uporn disjoined; then on a sudden impelled it: With which Impulse the Sky in its wide Extent resounds, the shattered Banks leap hither and thither, and the affrighted River runs back. And now the Den, and spacious Hall of Cacus bared of Covering appeared, and his gloomy Caverns in their inmost Recesses were laid open: Just as if by some Violence the Earth in her deep Recesses yawning wide should unclose the infernal Mansions, and disclose those pale Realms abhorred by the Gods,

NOTES.

240. *Diffultant ripæ, &c.* Notwithstanding what Dr. Trapp alleges to the contrary, I cannot help thinking that *diffultant* is here to be taken in its strict and most proper Sense: *The Banks leap different Ways.* The tumbling Rock shatters the Bank, and makes it fly in Pieces: And these shattered Fragments, toge-

ther with the Splinters of the Rock, falling precipitantly into the River, drive back its Current. Which pain natural Effect Virgil in the animated Style of Poetry thus describes:

Diffultant ripæ, resuittque exterritus amnis.

245. *Invisa Dis.* The learned Doctor is undoubtedly right in rendering *invisa* here abhorred,

Manesque trepident lumine im-
missis. Ergo Alcides premit eum
telis aësuper, repenti deprensus
in insperatâ luce, inclusumque
cavo saxo, atque rudentem in-
sucta, advocatque omnia arma,
et instat ramis arborum vastis-
que molaribus. Autem ille Ca-
cus (neque enim jam ulla fuga
periculi superest) evomit ingentem
fumum faucibus, mirabile dictu,
involvitque domum cæcâ cali-
gine, eripiens prospectum oculis;
glomeratque fumiferam noctem
sub antro, tenebris commixtis ig-
ne. Alcides ardens animis non
tulit, ipseque jecit se per ignem
præcipiti saltu, quâ plurimus
fumus agit undam, ingensque
specus aëstiat atrâ nebula. Hic
corripit Cacum, vomentem vana
incendia in tenebris, complexus
eum in nodum; et inhærens an-
git elisos oculos, et guttur si cum
sanguine. Extemplo atra domus
Caci panditur foribus revulsis;
abstractæque boves, abjuratæ-
que rapinæ ostenduntur cælo: in-
formæque cadaver pro-rabitur
pedibus.

Cernatur, trepidentque immisso lumine Manes,
 Ergo insperatâ deprensus in luce repenti,
 Inclusumque cavo saxo, atque insueta rudentem,
 Desuper Alcides telis premit, omniaque arma
 Advocat, et ramis, vastisque molaribus instat.
 Ille autem (neque enim fuga jam super ulla pe-
 ricli)

Faucibus ingentem fumum, mirabile dictu,
 Evomit; involvitque domum caligine cæcâ,
 Prospectum eripiens oculis; glomeratque sub
 antro

Fumiferam noctem, commixtis igne tenebris.
 Non tulit Alcides animis; seque ipse per ignem
 Præcipiti jecit saltu, quâ plurimus undam
 Fumus agit, nebulaque ingens specus æstuat
 atrâ.

Hic Cacum in tenebris incendia vana vomentem
 Corripit, in nodum complexus; et angit inhæ-
 rens

Elisos oculos, et siccum sanguine guttur.
 Panditur extemplo foribus domus atra revulsis;
 Abstractæque boves abjuratæque rapinæ
 Cælo ostenduntur, pedibusque informe cadaver

TRANSLATION.

and from above the hideous Gulf be seen, and the Ghosts startle at the Light darted in upon them. Him, therefore, thus suddenly surprized in the unexpected Light, imprisoned in his hollowed Rock, and in uncouth Manner braying, Alcides from above galls with Darts, calls every Weapon to his Aid, and plies him with Stubs of Trees and ponderous Millstones. But he (for now no Refuge from the Danger remains) from his Jaws vomits up vast Quantities of Smoke, wondrous to tell! involves the Cave in pitchy Vapour, snatching all Prospect from the Hero's Eyes; and deep in his Cave shoots up in Wreaths a Night of Smoke, intermingling Fire with Darknefs. This Alcides in his Rage could not bear, but with an impetuous Spring flung himself amidst the Flame, where in thickest Volfies the Smoke drives its Waves, and the capacious Den fluctuates with rolling Tides of pitchy Vapour. Here, in his darkened Cell, he seizes Cacus disgorging unavailing Flames, grasping him hard as in a Knot; then griping fast squeezes his Eyes starting from their Sockets, and his Throat till it is quite parched and drained of Blood. Forthwith having wrenched up the Doors the grim Mansion is laid open; the Heifers that had been filched away, and the stolen Effects abjured are exposed to the View of Heaven; the deformed Carcase is drag-

NOTES.

Unred, and not *unseen or invisible*, as *La Rue*, *Cerda*, and others, have done, since it answers to *Hæmer's* εὐ, τὸ ἐν τῇ πύλῃ.

261. *Siccum sanguine guttur*. i. e. Squeezed him so hard as to stop the Circulation of the Blood.

Protrahitur. Nequeunt expleri corda tuendo 265
 Terribiles oculos, vultum, villosaque setis
 Pectora semiferi, atque extinctos faucibus ignes.
 Ex illo celebratus honos, lætisque minores
 Servavere diem : primusque Potitius auctor,
 Et domus Herculei custos Pinaria sacri, 270
 Hanc aram luco statuit ; quæ maxima semper
 Dicitur nobis, et erit quæ maxima semper.
 Quare agite, ô juvenes, tantarum in munere
 laudum

Cingite fronde comas, et pocula porcite dextris,
 Communemque vocate Deum, et date vina vo-
 lentes. 275

Dixerat ; Herculeâ bicolor cum populus umbrâ
 Velavitque comas, foliisque innexa pependit :
 Et facer implevit dextram scyphus. Ocius omnes
 In mensam læti libant, Divosque precantur.

Eorum corda nequeunt expleri tuendo ejus terribiles oculos, vultum, pectusque semiferi Caci villosa setis, atque ignes extinctos faucibus. Ex illo tempore honos Herculis est celebratus, minores, ut læti servavere diem : primusque auctor Potitius, et Pinaria domus ejus Herculei sacri, statuit hanc aram luco ; quæ a. a. semper dicitur maxima nobis, et quæ semper erit maxima. Quare agite, ô juvenes, in munere tantarum laudum, cingite comas fronde, et porcite pocula dextris, vocateque Herculem cum nem Deum, et volentes date vina. Dixerat ; cum populus bicolor velavit, ne comas Herculeâ umbrâ, pependit, ut innexa setis ; et facer scyphus implevit dextram. Omnes læti ocius libant vinum in mensam, precanturque Divos.

TRANSLATION.

ged forth by the Feet. They are unable to satiate their Curiosity with gazing on his haggard Eyes, his horrid Aspect, and the Breast of the Demi-savage staggard with bristly Hair, and the extinguished Fires in his Throat. From that Time the Honours of the God have been celebrated in Italy, and Posterity with Joy have observed this Day : And Potitius, the first Founder, and the Pinarian Family, the Depositary of this Institution sacred to Hercules, erected this Altar in the Grove ; which shall both be filed by us the Great, and the Great shall be for ever. Wherefore come, noble Youths, in celebrating Virtues so illustrious, encircle your Locks with a Garland, and extend your Goblets in your Hands, invoke our common Gods, and offer the Wine with Goodwill. He said ; when with its Herculean Shade the Poplar of varying Hue both decked his Locks, and with its Leaves entwined hung down : And a sacred Goblet filled his Right-hand. Forthwith all with Joy pour Libations on the Table, and supplicate the Gods. Meanwhile the Sphere of Day declining, Evening draws nearer on : And now the Priests,

NOTES.

271. *Quæ maxima semper.* Concerning this Altar Livy puts the following Words in the Mouth of Ewander addressing himself to Hercules : Jove nate, Hercules salve, te mihi mater veridica interpres Deum aucturum cœlestium numerum cecinit, tibi que aram hic dicatam iri, quam opulentissima in terris gens maximam vocet, quoque ritu colat. The Reason of the Name is given by Dionysius, that, this being the Altar whereon Hercules himself offered the Tithes of his Spoils, it became on that Account the Object of chief Veneration, and was called *Maxima* to distinguish it from the numerous other Altars which that Hero had in Italy.

273. *In munere.* Munus, says Donatus, dicitur cura cujusque rei perficiendæ imposita cum necessitate faciendi. *Laudum* again signifies Praise-worthy Deeds, as in other Places.

276. *Herculeâ populus.* The Poplar-tree, Servius tells us, was consecrated to Hercules, because that Hero in his Descent to Hell made himself a Crown of Poplar-leaves, whereof the Part that touched the Head received, or rather retained its white Hue, while the external Part became black with the Smoke of the infernal Regions. Which Fable see explained from History by the Abbé Banier in his *Mythology*, Vol. IV. of the English.

*Interea Vesper fit propior de-
vexo Olympo: jamque sacerdotes,
primusque Potitius, ibant cincti
pellibus in morem, secebantque
flamas. Instaurant epulas, et
serunt grata dona secundæ men-
sæ, cumulante aras oneratis
lancibus. Tum Sali, cincti
circa tempora populeis ramis, ad-
sunt ad cantus, utrum in ensa
altaria; hic est chorus juvenum,
ille est chorus senum; qui serunt
Herculeas laudes, et facia car-
mine: ut premens elserit prima
monstra noveræ Junonis, gemi-
nosque angues æneæ; ut idem
disjiceret urbes Trojamque Oc-
chaliamque egregias bello; ut
pertulerit mille duos labores sibi
Eurystheo, satis inq. æ-
neæ. Tu, invictæ, membra bi-
membres nubigenas*

Devexo interea propior fit Vesper Olympo: 280
Jamque sacerdotes, primusque Potitius, ibant,
Pellibus in morem cincti, flamasque ferebant.
Instaurant epulas, et mensæ grata secundæ
Dona serunt, cumulantque oneratis lancibus aras.
Tum Sali ad cantus, incensa altaria circum,
Populeis adsunt evincti tempora ramis; 286
Hic juvenum chorus, ille senum; qui carmine
laudes
Herculeas et facta serant: ut prima novercæ
Monstra manu geminosque premens eliserit an-
gues;
Ut bello egregias idem di jecerit urbes, 290
Trojamque Occhaliamque; ut duos mille la-
bores
Rege sub Eurystheo, fatis Junonis iniquæ,
Pertulerit. Tu nubigenas, invictæ, bimembres,

TRANSLATION.

and Potitius on their Head, marched in Procession, clad in Skins, according to Form, and in their Hands bore flaming Torches. They renew the Feast, and introduce the grateful Offerings of the second Service, and heap the Altars with Chargers richly loaded. Then round the Altars smoking with Perfumes the Sali amidst Songs advance, having their Temples bound with Poplar Boughs; in two Bands they divide, the one a Choir of Youths, the other of aged Men; who in Numbers celebrate the Praises and Exploits of Hercules: How in his Cradle with his mighty Hand he slew the first Monsters of his Step-mother Juno, and squeezing strangled her two Snakes; how in War the same Hero overthrew illustrious Cities, Troy and Occhalia both; how, under King Eurystheus, by the Destination of unfriendly Juno, he endured a thousand grievous Toils. Thou, invincible, dost with thy Arm subdue the Cloud-born, double-membered Centaurs, Hy-

NOTES.

280. *Devexo Olympo.* The diurnal Hemisphere setting, and the Hemisphere of Night rising, according to their Notion, who made the whole Heavens revolve round the Earth.

284. *Cumulante aras oneratis lancibus aras.* La Cerda understands this of the Incense which on solemn Occasions used to be offered in great broad Plates, *lances*, according to that of Ovid:

*Nec tædæ parva pauper Doli habet Arara
Tota, miris, grandi quæ data lance,
valent.*

This seems to agree best with the following Words, *incensa altaria circum*, round the Altars burning with Incense. Others however refer it to the *dona secundæ mensæ* before mentioned, i. e. the Feast and other Delicacies

which used to be set up in the second Course, and in sacred Banquets were first presented on the Altar by way of Consecration.

293. *T. nubigenas, invictæ, &c.* This beautiful Transition, from the third Person to an Apostrophe in the second, is finely imitated by Milton in a Hymn of a much sublimer kind:

*Thou at their steady Lo! thou curst'st, both flood,
Both land, and under open Sky adst'st
The God that made both Sky, Air, Earth,
and Heav'n;
Which they behead; the Moon's resplendent
Globe*

*And starry Portia all adst the Night,
Maker omnipotent, and thou the Day.*

PAR. LOC. B. IV. 720.

294. *Cressia*

Hylæumque Pholumque manu, tu Cressia mactas
 Prodigia, et vastum Nemeæ sub rupe leonem. 295
 Te Stygii tremuere lacus; te janitor Orci,
 Ossa super recubans antro semesa cruento:
 Nec te ullæ facies, non terruit ipse Typhæus
 Arduus, arma tenens: non te rationis egentem
 Lernæus turba capitum circumstetit anguis. 300
 Salve, vera Jovis proles, decus addite Divis:
 Et nos, et tua dexter adi pede sacra secundo.
 Talia carminibus celebrant: super omnia Caci
 Speluncam adjiciunt, spirantemque ignibus ip-
 sum.

Consonat omne nemus strepitu, collesque re-
 sultant. 305

Exin se cuncti divinis rebus ad urbem
 Perfectis referunt. Ibat Rex obstitit ævo;
 Et comitem Ænean juxta natumque tenebat
 Ingrediens, varioque viam sermone levabat.
 Miratur, facilesque oculos fert omnia circum 310
 Æneas, capiturque locis; et singula lætus
 Exquiritur auditque virum monumenta prio-
 rum.

Hylæumq. c. Phol. mque manu, tu mactas Cressia prodigia, et vastum leonem sub rupe Nemeæ. Stygii lacus tremere te; Cerberus janitor Orci, te: bant cruento antro super semesa ossa tremuere te: nec ullæ facies terruere te, non arduus Typhæus ipse, tenens arma, terruit te: Lernæus anguis, cui erat turba capitum, circumstetit te non egentem rationis. Salve Hercules, vera proles Jovis, addite decus Divis: tu dexter adi et nos, et tua sacra secundo pede. Celebrant talia sacra carminibus: super omnia adjiciunt speluncam Caci, ipsumque spirantem ignibus. Omne nemus consonat strepitu, collesque resulant.

Exin, divinis rebus perfectis, cuncti referunt se ad urbem. Rex Evander ibat, hylæus ævo; et ingrediens tenebat Ænean comitem natumque juxta, levabat, ut iam vario sermone. Æneas miratur, fert omnia oculos circum omnia, capiturque locis; et lætus exquiritur auditque singula monumenta priorum virum.

TRANSLATION.

læus and Pholus; thou subduest the fell Monsters of Crete, and the huge overgrown Lion under the Rock of Nemea. For Fear of thee the Stygian Lakes, for Fear of thee the Porter of Hell did tremble, cowering down in thy bloody Den upon his half-gnawed Bones. Nor did any Forms, not even Typhæus himself, of towering Height, with Arms in Hand, throw thee into Conternation: Thee not nonplussed and disconcerted the Lernæan Snake, *that* many headed Monster, around beset. Hail, undoubted Offspring of Jove, added to the Gods an Ornament to *their Assembly*: Both us and *these* thy sacred Rites with thy auspicious Presence visit. Such *heroic Deeds* they celebrate in Song: Above all they subjoin the Den of Cacus, and Cacus self breathing *his Soul* in Flames. The whole Grove rings with the *melodious* Din, and the Hills rebound.

Then, having finished the divine Service, all hie them back to the City. The King, with Age oppressed, set forward; and as he walked along had Æneas to accompany him, and his Son by his Side, and with various Discourse relieved the *Tedium* of the Way. Æneas admires, and turns his rolling Eyes around on every Object, is charmed with the *various* Scenes and Landscips; and fondly enquires and fondly learns the several Monuments of the Men of Antiquity.

NOTES.

294. *Cressia prodigia.* The Bull that vomited Fire, and the Hand with Icarus Feet.

307. *Rex obstitit ævo.* Literally, *the King stood with age*, i. e. *with grey Hairs and old Marks of Age*; a Metaphor borrowed from a Field of Corn.

310. *Fert oculos.* Feci is here is an Epithet given to Æneas's Eyes, to denote his Eagerness in surveying every Object. His Eyes were what the Greeks call *οφθαλμοί, οφθαλμοί*, *οφθαλμοί*.

311.

313. *Romane*

Tum rex Evandrus, conditor
Romanae arcis : Fauni Nymphæ-
que indigenæ, gensque virum
nata truncis et duro robore tre-
bant hæc memora ; quæis erat
neque mos neque cultus ; nec rō-
rant jungere tauros, aut compo-
nere opes, aut pariere parto :
sed rami, atque cæcatus asper
vicu aiebat eos. Saturnus pri-
mus venit ab ætherio Olympo,
fugiens arma Jovis, exsul regnis
ademptis. Is composuit genus in-
docile ac dispersum altis montibus,
deditque leges ei ; maluitque re-
gionem vocari Latium, quoni-
am latuisset tutus in his oris.
Aurea se ulu, quæ perhibent, fu-
erunt sub illo rege : sic regebat
populos in placida pace. Dinec
patulim deterior et decolor ætas,
et rabies belli, et amor habendi
successit. Tum Ausonia manus,
et Siconæ gentes venere : et Sa-
turna tellus posuit nomen sæpius.
Tum Reges, asperque Tybris im-
mani corpore venit ;

Tum rex Evandrus, Romanæ conditor arcis :
Hæc memora indigenæ Fauni Nymphæque te-
nebant,
Gensque virum truncis et duro robore nata ; 315
Quæis neque mos neque cultus erat ; nec jun-
gere tauros,
Aut componere opes nōrant, aut parcere parto :
Sed rami atque asper victu venatus aliebat.
Primus ab ætherio venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exsul ademptis. 320
Is genus indocile, ac dispersum montibus altis
Composuit, legesque dedit : Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aurea, quæ perhibent, illo sub rege fuerunt
Secula : sic placidâ populos in pace regebat. 325
Deterior donec paulatim ac decolor ætas,
Et belli rabies, et amor successit habendi.
Tum manus Ausonia, et gentes venere Siconæ :
Sæpius et nomen posuit Saturnia tellus. 329
Tum Reges, asperque immani corpore Tybris,

TRANSLATION.

Then King Evander, the Founder of the Roman Tower, thus began: These Groves the native Fauns and Nymphs possessed, and a Race of Men sprung from the Trunks of Trees and stubborn Oak ; who had neither Laws nor Polity ; knew neither to yoke the labouring Steer, nor to gather Wealth, nor to use their Acquisitions with Moderation : But the Products of the Branches, and savage Hunting supplied them with Food. From the ætherial Sky first Saturn came, flying the Arms of Jove, and an Exile dispossessed of his Realms. He formed into Society a Race undisciplined and dispersed among the high Mountains, and gave them Laws ; and chose to have the Country named Latium, because in these Regions he had lurked secure. Under his Reign was the golden Age which they so much celebrate : In such undisturbed Tranquillity he ruled his Subjects. Till by Degrees an Age more depraved, and of a different Complexion, and the Fury of War, and Love of Gain succeeded. Then came in the Ausonian Bands, and the Sicilian Nations : And the Saturnian Land often changed its Name. Then came a Succession of Kings, and among the rest fierce Tybris of gigantic Make ; from

NOTES.

313. *Romana conditor arcis.* His little City Palatium was built upon the Hill afterwards called Mons P. latinus.

316. *M. s.* Either Laws and Institutions, as above. *Moresque viris et moenia ponit* ; Laws being so called, because they regulate the Manners of Men ; or it may signify Discipline, Order, and Politeness, which are the Effects of Laws.

324. *Aurea quæ perhibent.* Saturn's happy

Reign, which gave Rise to the golden Age, is thus described in *Tullius*, Lib. XLIII. Cap. 1. *Italici cultores primi Aborigines fuere, quorum rex Saturnus tanta justitia fuisse traditur, ut neque servierit sub illo quisquam, neque quicquam privatus rei habuerit : sed omnia commu-
nia, &c.*

330. *Tybris.* The King of the Tuscans, who being slain near the River *Albula* derived his Name to it.

333. *Pelagique*

A quo post Itali fluvium cognomine Tybrim
Diximus : amisit verum vetus Albula nomen.
Me pulsū patriā, pelagique extrema sequentem,
Fortuna omnipotens et ineluctabile fatum
His posuere locis : matrisque egere tremenda 335
Carmentis Nymphæ monita, et Deus auctor
Apollo.

Vix ea dicta, dehinc progressus monstrat et
aram,
Et Carmentalem Romano nomine portam :
Quam memorant Nymphæ priscum Carmentis
honorem

Vatis fatidicæ, cecinit quæ prima futuros 340
Æneadas magnos, et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer A-
sylum

Rettulit, et gelidâ monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycæi.
Nec non et sacri monstrat nemus Argileti ; 345
Testaturque locum, et lethum docet hospitis
Argi.

TRANSLATION.

whom we Italians in After-times named the River Tyber : Thus ancient Albula lost its true, its proper Name. Me, from my Country driven, and tracing the utmost Perils of the Sea, almighty Fortune and uncontrollable Destiny settled in these Regions : And the awful Predictions of my Mother the Nymph Carmentis, and the God Apollo by his Authority urged me *hither*.

Scarce had he said, *when* setting forward he shews him next both the Altar, and the Gate called by a Roman Name *Carmentalis*, which they record to be the ancient Monument in Honour of the prophetic Nymph Carmentis, who first foretold the future Grandeur of the Æneian Race, and the Renown of Pallanteum. Next he points out the spacious Grove which Romulus reduced into a Sanctuary, and under a cold bleak Rock the Lupercal, so called from the Arcadian Manner of worshipping Lycæan Pan. He likewise shews the Grove of Argiletum, sacred to *Argus* ; and calls the Place to witness *his Innocence*, and relates the Death of *Argus*, his Guest. He leads him next to the Tarpeian Rock and

NOTES.

333. *Pelagique extrema sequentem*. Others render it *extrema* by the remotest Parts.

336. *Dei auctor Apol.* By a *Deus* here *Serapis* understands a *Deus oraculorum*. But I think it is rather to be taken in the Sense of *father*, as *Æn. V. 17. 418*.

343. *Lupercal*. A Place at the Foot of the Mount *Palatine*, where the *Arcadians* built a Temple to *Pan*, called *Lycæus*, from *Lycæus*, a Mountain in *Arcadia*, where he was worshipped

à quo post nos Itali diximus fluvium Tybrim cognomine : et vetus Albula amisit verum nomen. Omnipotens fortuna et ineluctabile fatum posuere me his locis, pulsū patriā, sequentemque extrema pericula pelagi : tremendæque monita Carmentis Nymphæ : meæ matris, et Deus Apollo auctor egere me huc.

Vix ea fuerunt dicta, Evander, progressus debine, monstrat et aram, et Carmentalem portam Romano nomine : quam memorant fuisse priscum honorem Carmentis Nymphæ fatidicæ vatis, quæ prima cecinit Æneadas futuros magnos, et Pallanteum fore nobile. Hinc monstrat ingentem lucum, quem acer Romulus retulit in asyllum, et monstrat Lupercal sub gelidâ rupe, dictum de Parrhasio more Lycæi Panos. Nec non et monstrat nemus sacri Argileti ; testaturque locum, et docet eum letibam hospitis Argi.

ed as the God who guarded their Flocks from Wolves. Thus as *Lycæum* comes from the Greek *λύκος*, *s.* from *lupus*, *Lupercal*.

344. *Parrhasio*. Arcadian, from *Parrhasia*, a District and City of *Arcadia*.

346. *Testaturque locum*. *i. e.* He is moved at seeing the Place where so foul a Murder was committed, and begins to make Protestations of his own Innocence. Then proceeds to relate the Occasion of the Name *Argiletum*, and the

*Hinc ducit cum ad Tarpelam
sedem et Capitolia, nunc aurea,
olim horrida silvestribus dumis.
Jam tum dira religio loci terre-
bat pavidos agrestes; jam tum
tremebant filivam saxumque.
Inquit, Deus (est incertum quis
Deus) habitat hoc nemus, et
hunc collem frondoso vertice: Ar-
cades credunt se vidisse Jovem
ipsum, cum sæpe concuteret ni-
grantem Ægida dextrâ, cieret-
que nimbos. Præterea vides hæc
duo oppida disjunctis muris, reli-
quias, monumentaque veterum vi-
rorum. Pater Janus condidit
hanc, Saturnus condidit hanc
urbem: Janiculum fuerat nomen
huic, Saturnia fuerat nomen il-
li. Talibus dictis inter se, subi-
bant ad tecta pauperis Evandri:
videbantque armenta passim ma-
gare in loco deinde dicto Romano
foro et lautis Carinis. Ut est
ventum ad sedes Evandri: inquit,
Alcides videtur subivit hæc limi-
na; hæc regia cepit illum:*

*Hinc ad Tarpeiam sedem, et Capitolia ducit,
Aurea nunc, olim silvestribus horrida dumis.
Jam tum religio pavidos terrebat agrestes
Dira loci; jam tum silvam saxumque treme-
bant. 350
Hoc nemus, hunc, inquit, frondoso vertice col-
lem
(Quis Deus, incertum est) habitat Deus: Arca-
des ipsum
Credunt se vidisse Jovem, cum sæpe nigrantem
Ægida concuteret dextrâ, nimbosque cieret.
Hæc duo præterea disjunctis oppida muris, 355
Reliquias, veterumque vides monumenta vi-
rorum.
Hanc Janus pater, hanc Saturnus condidit ur-
bem:
Janiculum huic, illi fuerat Saturnia nomen.
Talibus inter se dictis ad tecta subibant
Pauperis Evandri, passimque armenta videbant
Romanoque foro, et lautis mugire Carinis. 361
Ut ventum ad sedes: Hæc, inquit, limina
victor
Alcides subiit; hæc illum regia cepit:*

TRANSLATION.

the Capitol, now of Gold, but in those Days all rough and horrid with wild Bushes. Even then the religious Horrors of the Place awed the Minds of the timorous Swains; even then they revered the Wood and Rock. This Grove says he, this Wood-top'd Hill, a God inhabits, but what God is uncertain: Here the Arcadians believe they have seen Jove himself, when often with his Right-hand he shook the blackening tremendous Ægis, and roused the Clouds of Thunder. Farther, says he, yon two Cities you see with their Walls demolished, the Remains and Monuments of ancient Heroes, this City Iather Janus, that Saturnus built: The one Janiculum, the other Saturnia was named. In such mutual Talk they came up to the Palace of poor Evander: And in that Place where now the Roman Forum and magnificent Streets arise they beheld around Herds of Cattle lowing. Soon as they reached his Seat: These Gates, he says, the victorious Alcides entered; him this Palace received: Have then, my noble Guest, the Great-

NOTES.

the Manner of Argus's Death; who was Evander's Guest, and is said to have been assassinated by the Arcadians, without Evander's Knowledge, under Suspicion of having aspired to the Crown.

354. *Nimbos.* Signifies not any kind of Clouds, but those deep and black Clouds which brew Storm, Thunder, and Lightning, as L.

evident from Virgil's Use of the Word in Hundreds of Places; particularly *Geor. I. 324.*

Ipse pater, media nimborum in nocte, cor. 3
Flumina restant dextra.

361. *Carinis.* Carinæ, the Name of a magnificent Street in Rome, where Pompey had a House,

Aude, hospes, contemnere opes, et te quoque
dignum

Finge Deo; rebusque veni non asper egenis. 365

Dixit, et angusti subter fastigia tecti

Ingentem Ænean duxit; stratisque locavit

Effultum foliis et pelle Libyſtidis urſæ.

Nox ruit, et fuscis tellurem amplectitur alis.

At Venus haud animo nequicquam exterrita
mater, 370

Laurentumque minis, et duro mota tumultu,
Vulcanum alloquitur: thalamoque hæc conjugas
aureo

Incipit, et dictis divinum aspirat amorem:

Dum bello Argolici vastabant Pergama reges

Debita, casurasque inimicis ignibus arces; 375

Non ullum auxilium miseris, non arma rogavi

Artis opisque tuæ; nec te, carissime conjux,

Incaſsumve tuos volui exercere labores:

Quamvis et Priami deberem plurima natis,

Et durum Æneæ fleviſſem sæpe laborem. 380

Nunc, Jovis imperiis, Rutulorum conſtitit oris:

Ergo eadem ſupplex venio, et ſanctum mihi numen

Hospes, aude contemnere opes, et finge te quoque dignum Deo, neque non asper egenis rebus. Dixit, et duxit ingentem Ænean subter fastigia angusti tecti; locavit eum stratis, effultum foliis et pelle Libyſtidis urſæ.

Nox ruit, et amplectitur tellurem fuscis alis. At Venus mater, haud nequicquam exterrita animo, mota minisque Laurentum, et duro tumultu, alloquitur Vulcanum, incipitque hæc verba in aureo thalamo conjugas, et aspirat divinum amorem dictis: dum Argolici reges vastabant bello Pergama debita sibi, arcesque casuras inimicis ignibus; non rogavi ullum auxilium miseris, non rogavi arma tuæ artis opisque; nec volui exercere te, carissime conjux, tuos labores incaſsum; quamvis et deberem plurima natis Priami, et sæpe fleviſſem durum laborem Æneæ. Nunc ille conſtitit oris Rutulorum, imperiis Jovis: ergo ego eadem venio ſupplex, et rogo tuum numen, sanctum mihi,

TRANSLATION.

ness of Mind to undervalue Magnificence, and do you too form yourself into a Temper becoming a God, and come not disguised with these our mean Accommodations. He said, and under the Roof of his narrow Mansion conducted the magnanimous Æneas; and set him down to rest on a Bed of Leaves, and the Fur of a Libyan Bear.

Night comes on apace, and with her dusky Wings mantles the Earth. Meanwhile Venus, the Parent-goddess, not without Cause alarmed in Mind, and disturbed both by the Threats and fierce Uproar of the Laurentines, addresses Vulcan, and in her Husband's golden Bed-chamber thus begins, and by her Accents breathes into him Love divine: While the Grecian Kings by War brought fated Troy to Desolation, and its Towers doomed to fall by hostile Flames; not any Succour to the Wretches, nor Arms of thy Art and Power I craved; nor, my dearest Spouse, was I willing to employ you or your Labours in vain: Tho' I both owed much to the Sons of Priam, and often mourned the severe Sufferings of Æneas. Now, by Jove's Command, he hath settled on the Coasts of the Rutulians: Therefore I the self-same find myself a Suppliant come, and implore Arms

NOTES.

364. *Te quoque dignum finge Deo.* By Pro here some understand Hercules, whom Æneas would have Æneas imitate. But the *quoque* seems to determine it to be taken rather in a general Sense, as we have done: For the Im-

port of that Word is, as Hercules acted a Part worthy a God.

382. *Patrem.* The same affectionate fond Wife, who have been always so tender of your Honour, so loth to give you Trouble.

*arma, genetrix pro nato. The-
tis filia Nerei potuit flectere te,
Aurora Tithonia conjux potuit
flectere te lacrymis. Aspice qui
populi coeant, quæ mœnia acu-
ant ferrum portis clausis, in me
excidiumque meorum. Diva dix-
erat, et niveis lacertis hinc at-
que bin. fovet. Deum cunctantem
molli complexu: ille repenti ac-
cepit solitam flammam, notusque
calor intravit medullas, et cu-
currit per labefacta ossa: non
secus atque olim cum ignem rima,
rupta corusco tonitru, micans
percurrit nimbos lumine. Diva
conjux, læta dolis, et conscia sum
formæ sensit id.*

*Tum pater Vulcanus, devin-
cus æterno amore, futur: quid petis
causas ex alto? quò fiducia mei
cessit tibi, Diva? si fuisset tibi
similis cura, tum quoque fuisset
fas nobis armare Teucros. Nec
omnipotens pater Jupiter, nec fa-
ta vetabant Trojam flare, Pri-
amumque superesse per alios decem
annos. Et nunc, si paras bellare,
atque est tibi hæc mens;*

*Arma rogo, genetrix nato. Te filia Nerei,
Te potuit lacrymis Tithonia flectere conjux.
Aspice, qui coeant populi, quæ mœnia clausis
Ferrum acuant portis, in me excidiumque meo-
rum.*

386

*Dixerat; et niveis hinc atque hinc Diva lacertis
Cunctantem amplexu fovet: ille repenti
Accepit solitam flammam; notusque medullas
Intravit calor, et labefacta per ossa cucurrit: 390
Non secus atque olim tonitru cum rupta corusco
Ignea rima micans percurrit lumine nimbos.
Sensit læta dolis, et formæ conscia conjux.*

*Tum Pater æterno sature devinctus amore:
Quid causas petis ex alto? fiducia cessit 395
Quò tibi, Diva, mei? similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset.
Nec pater omnipotens Trojam, nec fata veta-
bant*

*Stare, decemque alios Priamum superesse per
annos.*

*Et nunc, si bellare paras atque hæc tibi mens
est;*

400

TRANSLATION.

from thy Divinity to me adorable, a Mother for a Son. Thee the Daughter of Nereus, thee the Wife of Tithonus by Tears could persuade. See what Nations combine, what Towns, having shut up their Gates, whet the Swords against me, and for the Extirpation of my People. She said, and, with her snowy Arms on this Side and that, the Goddess in soft Embrace caresses him demurring: Suddenly he caught the wonted Flame, and the accustomed Warmth pierced his Marrow, and ran thrilling through his shaken Bones. Just as when at times, with forky Thunder burlt, a chinky Stream of Fire in flashy Lightning shoots athwart the Skies. *This* his Spouse, well pleased with her Wiles, and conscious of her Charms, perceived.

Then Father *Vulcan*, fast bound in the eternal *Chains of Love*, thus speaks: Why have you Recourse to *such* far-fetched Reasons? Whither, Goddess, is thy Confidence in me fled? Had you been under the like Concern *before*, then too it had been a righteous and practicable Thing in me *at your Desire* to arm the Trojans. Nor did Almighty Father *Jove*, nor the Fates forbid that Troy should stand, or Priam survive for ten Years more. And now if War you meditate,

NOTES.

392. *Ignea rima.* Is a happy Expression to express a Stream of Fire bursting through a rifted Cloud.

395. *Causas petis ex alto.* Instead of coming directly to the Point, you have Recourse to long far-fetched Preambles. Thus *Cicero pro*

Cluentio: Incipit longo et alte petito præmio respondere.

397. *Fas fuisset.* Nothing had stood in my Way, *nullo fato obstante*, says *La Cerda*; which appears to be the true Sense from the following Words.

401. *Quidquid*

Quidquid in arte meâ possum promittere curæ,
Quod fieri ferro liquidove potest electro,
Quantum ignes animæque valent; abfiste pre-
cando

Viribus indubitare tuis. Ea verba locutus,
Optatos dedit amplexus; placidumque petivit 405
Conjugis infusus gremio per membra soporem.

Inde, ubi prima quies medio jam noctis ab-
actæ

Curriculo expulerat somnum; cum femina, pri-
mum

Cui tolerare colo vitam tenuique Minervâ,
Impositum cinerem et sopitos fuscitat ignes, 410
Noctem addens operi, famulasque ad lumina
longo

Exercet penso; castum ut servare cubile
Conjugis, et possit parvos educere natos:
Haud secus Ignipotens, nec tempore segnior illo,
Mollibus è stratis opera ad fabrilia surgit. 415

Insula Sicanium juxta latus, Æoliamque

quidquid curæ in meâ arte possum promittere tibi; quod potest fieri ferro, liquidove electro, quantum ignes animæque valent promitto; abfiste indubitare tuis viribus precando. Vu'canus, locutus ea verba, dedit optatos amplexus; infusus, ut gremio conjugis petivit placidum soporem per membra.

Inde, ubi prima quies expulerat somnum, medio curriculo noctis jam abactæ; cum femina, cui est primum officium tolerare vitam colo tenuique Minervæ, fuscitat cinerem impositum et ignes sopitos, addens noctem operi, exorietque famulas ad lamina longo pergo; ut possit servare cubile conjugis castum, et educere parvos natos: haud secus Vulcanus Ignipotens, nec segnior illo tempore, surgit è mollibus stratis ad fabrilia opera.

Insula erigitur juxta Sicanium latus, Æoliamque

TRANSLATION.

and this be your Resolution; whatever Zeal to serve you in my Art I can promise; whatever can be done by Steel or liquid Metals, as far as the Power of Fire and breathing Engines reach, you may depend on me; wherefore desist by Sollicitation to bring your Power and Influence in question. Having spoke these Words, he gave her the wished Embrace; and, on the Bosom of his Spouse dissolved away, courted soft Repose to every Limb.

Then, soon as the first Interval of Rest, now that the Mid-career of Night was rolled away, had driven Sleep from his Eyes; what time the Housewife, whose chief Concern it is to earn her Living by the Distaff and poor Handy-work, awakes the heaped up Embers and the dormant Fires, adding Night to her Labour, and by the lighted Tapers employs her Maids in their long tedious Tasks, that chaste she may preserve her Husband's Bed, and bring up her little Babes: Not otherwise, nor at that Time less industrious, the mighty God of Fire rises from the soft Couch to his mechanic Labours.

Hard by the Side of Sicily and Æolian Lipare an Island rises, of steep Ascent

NOTES.

401. *Quicquid possum promittere.* La Rue makes the Construction *possum promittere*; but I take it rather to be an Ellipsis, *promitto* the Verb just mentioned before being understood, which every Reader easily supplies in reading the Sentence.

402. *Liquidoelectro.* A Composition of Gold and Silver is called *electrum*; I know not whether we have any particular Name for it in English. Pliny makes the Proportion of this mixed

Metal to be four Fifths of Silver for one of Gold.

403. *Viribus indubitare tuis.* It increases the Signification. So the Sense is, forbear to shew such great Distrust of your own Power, &c. of the native Influence of your Charms over me, by using so much Argument and Entreaty.

407. *Medio noctis abactæ curriculo.* Literally, in the Mid-career of Night hurried away.

Liparen, ardua fumantibus fax-
is : subter quam specus, et Æt-
næa antra, exesa caminis Cyclo-
pum, tonant, validique ictus in-
cudibus auditi referunt gemitum,
friduntque Chalybum fridunt
cavernis, et ignis anhelat for-
nacibus : est domus Vulcani, et
dicta Vulcania tellus nomine.
Tunc Ignipotens descendit huc ab
alto cœlo, Cyclopes, Brontesque,
Steropesque, et Pyracmon nudus
quoad membra, exercebant fer-
rum in vasto antro. Erat bis in
manibus fulmen informatum, ex
his, quæ prima geniter Deo-
rum dejecit toto cœlo in terras,
parte jam politâ : pars manebat
imperfecta. Addiderunt ei tres
radios torti imbris, tres aquosæ
nubis, tres rutili ignis, et alitis
Austri. Nunc miscbant operi
strepitulos fulgores, sonitumque, et me-
tuntque,

Erigitur Liparen, fumantibus ardua faxis :
Quam sup̄ter specus, et Cyclopum exesa ca-
minis

Antra Ætneæ tonant, validique incudibus ictus
Auditi referunt gemitum, friduntque cavernis
Stricturæ chalybum, et fornacibus ignis anhe-
lat :

Vulcani domus, et Vulcania nomine tellus.
Huc tunc Ignipotens cœlo descendit ab alto.
Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra Py-
racmon

His informatum manibus jam parte politâ
Fulmen erat, toto Genitor quæ plurima cœlo
Dejecit in terras : pars imperfecta manebat.
Tres imbris torti radios, tres nubis aquosæ
Addiderant ; rutili tres ignis, et alitis Austri.
Fulgores nunc terrificos, sonitumque, metum-
que

TRANSLATION.

with smoking Rocks : Under which a Den, and the Caves of Ætna, embow-
elled by the Forges of the Cyclops, thunder, and from the Anvils the sturdy
Strokes in echoing Groans resound, the red-hot Bars of Steel hiss in the Caverns,
and the Fire in the Furnace pants : Vulcan's Habitation and the Land Vulcanian
called. Hither then the fiery Power descended from the lofty Sky. The Cy-
clops in their capacious Cave were vexing the Steel, Brontes, and Steropes, and
naked-limbed Pyracmon. In their Hands half-formed, with one Part already
polished off, was a Thunderbolt, such as those which in Profusion the eternal Fa-
ther from all Quarters of the Sky hurls on the Earth : The other Part unfinished
remained. Three Spikes they had added of the wreathed Hail, three more of
watery Cloud ; three of glaring Fire, and winged Wind. Now they were ming-
ling in the Work alarming Flashes, the Thunder's roaring Noise and Terror, and

NOTES.

429. *Tres imbris torti radios.* By the *torti imbris*, the wreathed *Shower*, *Serrens* and all the Commentators understand *Hail*. The Form of Thunder to which *Virgil* seems here to il-
lustrate is well enough known from Medals. It consists of twelve wreathed Spikes or Darts ex-
tending like the *radii* of a Circle, three and three together, with Wings spread out in the Middle. The Wings denote the Lightning's rapid Motion, and the Spikes or Darts its penetrating Quality. By the four different Kinds of Spikes *Servius* understands the four different Seasons of the Year, in each of which the Meteor of Thunder falls out. Thus, accord-

ing to him, the *tres radii imbris torti*, or three Spikes of Hail, denote the Winter-season, which abounds in Hail ; the *tres nubis aquosæ* the Spring, called *imbrisferum ver* ; the *tres rutili ignis* the Summer, and the *tres alitis Austri*, the autumnal Season, when Storms of Wind are frequent.

430. *Addiderant.* This Part was finished, therefore he says *addiderant*, *this they had done* ; whereas in the following Verse it is *nunc rufcabant*, *they were now mingling*. This Distinction of Tenses I had not noticed, but that I see few of the Translators have attended to it here and in many other Places besides.

432. *Sequacibus*

Miscebant operi, flammisque sequacibus iras.
Parte aliâ Marti currumque rotasque volucres
Instabant; quibus illè viros, quibus excitat ur-
bes :

Ægidaque horrifera, turbatæ Palladis ar-
ma,

Certatim squamis serpentum, auroque polibant,
Connexosque angues, ipsamque in pectore Divæ
Gorgona defecto vertentem lumina collo.

Tollite cuncta, inquit, cœptosque auferte la-
bores,

Ætnæi Cyclopes, et huc advertite mentem. 440
Arma acri facienda viro : nunc viribus usus,
Nunc manibus rapidis, omni nunc arte ma-
gistrâ.

Præcipitate moras. Nec plura effatus. At illi
Ociùs incubuere omnes, pariterque laborem
Sortiti. Fluit æs ravis, aurique metallum ; 445
Vulnificusque chalybs vastâ fornace liquefcit.

Ingentem clypeum informant, unum omnia
contra

Tela Latinorum ; septenosque orbibus orbes
Impediunt. Alii ventosis follibus auras
Accipiunt redduntque ; alii stridentia tingunt 450
Æra lacu : gemit impositis incudibus antrum.

TRANSLATION.

in the resistless Flames *vindictive* Rage. In another Part they were hastening forward a Chariot and nimble Wheels for Mars, by which he rouses Men and Cities to War : And were polishing again the tremendous Ægis, the Armour of enraged Pallas, with Serpents Scales and *burnished* Gold ; and the Snakes in mutual Folds entwined, and to be worn on the Breast of the Goddess, the Gorgon's self rolling her Eyes in Death after her Neck is struck off.

Away with all, he says, ye Ætnean Cyclops, *these* your *legun* Labours set aside, and hither turn your *attentive* Minds. Arms for a valiant Hero must be forged : Now it is requisite to p'y your Strength, now your nimble Hands, now all your masterly Skill. Fling Delays away. Nor more he said. But they immediately all fall on, and equally the Labour shared. Brags and Mines of Gold in Rivulets flow ; and wounding Steel in the capacious Furnace melts. A spacious Shield they form, alone sufficient against all the Weapons of the Latins, and Orbs in Orbs seven-fold involve. Some with the puffing Bellows receive and displode the Air *by Turns* ; others dip the sputtering Metals in the Trough : The

NOTES.

442. *Sequacibus*. Persecuting, that always follow the Attack.

445. *Ægidaque horrifera*. Pierius asserts

this to be the true Reading in all the ancient Manuscripts ; yet most Copies read *horrificam*.

450. *Non omnis auroque*, i. e. *Squamis aureis*.

Illi tollunt brachia inter sese multâ vi in numerum, versantque massam tenaci forcipe.

Dum Lemnius pater Vulcanus præparat hæc Æolii oris, alma lux siccitat, et matutini cantus volucrum sub culmine suscitant Evandrum ex humili tecto. Senior rex consurgit, induiturque tunica per artus, et circumdat Tyrrhena vincula pedum plantis. Tum subligat Tegeæum ensen lateri atque humeris, retorquens in dextram terga pantheræ demissa ab lævâ. Nec non et gemini canes custodes procedunt ab alto limine, comitanturque berilem gressum. Heros patebat sedem et secreta penetralia sospitis Æneæ, memor sermonum et promissi muneris. Nec minus matutinus Æneas agebat se ad eum. Pallas filius ibat comes bulæ Evandro, et Achates ibat comes illi Æneæ. Congressi jungunt dextras, residuntque in mediis adibus, et tandem fiuntur licito sermone. Rex prior dixit hæc: maxime ductor Teucrorum, quo sospite, nunquam

Illi inter sese multâ vi brachia tollunt

In numerum, versantque tenaci forcipe massam.

Hæc pater Æolii præparat dum Lemnius oris; Evandrum ex humili tecto lux suscitât alma, 455

Et matutini volucrum sub culmine cantus.

Consurgit senior, tunicâque inducitur artus,

Et Tyrrhena pedum circumdat vincula plantis.

Tum lateri atque humeris Tegeæum subligat ensen,

Demissa ab lævâ pantheræ terga retorquens. 460

Nec non et gemini custodes limine ab alto

Procedunt, gressumque canes comitantur herilem.

Hospitis Æneæ sedem et secreta petebat,

Sermonum memor, et promissi muneris heros.

Nec minus Æneas se matutinus agebat. 465

Filius huic Pallas, olî comes ibat Achates:

Congressi jungunt dextras, mediisque residunt

Ædibus, et licito tandem sermone fruuntur.

Rex prior hæc:

Maxime Teucrorum ductor, quo sospite, nunquam 470

TRANSLATION.

Cave groans with the incumbent Anvils. They with vast Force alternately lift their Arms in equal Time, and with the gripping Pincers turn the Mass.

While in the Æolian Regions the Lemnian God is urging on these Works, the cheering vital Light and the early Morning Songs of Birds under his Roof raise Evander from his humble Mansion. The full of Days arises, and in his Tunic sheathes his Limbs, and binds the Tuscan Sandals round his Feet. Then to his Side and Shoulders girds his Arcadian Sword, doubling back on the Right-shoulder a Panther's Skin that hung down from his Left. Two Guardian-dogs too from the lofty Gate march forth, and attend their Master's Steps. The Hero mindful of the last Day's Conversation, and the Service he had promised, hies him to the Apartment and Recess of his Guest Æneas. Meanwhile Æneas no less early was advancing towards him. With the one his Son Pallas, with the other Achates came in Company. At Meeting they join Hands, seat themselves in the Midst of the Court, and at length enjoy free unrestrained Conversation. The King thus first begins: Great Leader of the Trojans, during whose Life I truly will

NOTES.

452. *Illi inter sese multâ vi brachia tollunt.* In the very Turn of the Vers- one sees them lifting and letting fall their Hammers alternately.

455. *Alma.* The Origin of the Word is from *Ala*, therefore *vital* comes nearest to the Idea.

458. *Tyrrhena vincula pedum.* Sandals after

the Tuscan Fashion, which were of Wood, about four Inches broad, and fastened to the Feet with gilded Thongs.

461. *Gemini procedunt canes.* The two Dogs, that are all Evander's Guard, give us a lively Image of the Poverty and Simplicity of that good Monarch.

479. *Urbis*

Res equidem Trojæ victas aut regna fatebor ;
 Nobis ad belli auxilium pro nomine tanto
 Exiguæ vires : hinc Tusco claudimur amni ;
 Hinc Rutulus premit, et murum circumsonat
 armis.

Sed tibi ego ingentes populos opulentaque regnis
 Jungere castra paro ; quam fors inopina salu-
 tem 476

Ostentat : fatis huc te poscentibus affers.
 Haud procul hinc saxo incolitur fundata vetusto
 Urbis Agyllinæ sedes : ubi Lydia quondam
 Gens, bello præclara, jugis infedit Etruscis. 480
 Hanc multos florentem annos rex deinde su-
 perbo

Imperio et sævis tenuit Mezentius armis.
 Quid memorem infandas cædes ? quid facta ty-
 ranni

Effera ? Di capiti ipsius generique reservent.
 Mortua quin etiam jungebat corpora vivis, 485
 Componens manibusque manus, atque oribus
 ora,

Tormenti genus ; et sanie taboque fluentes
 Complexu in misero, longâ sic morte necabat.
 At fessi tandem cives infanda furentem

TRANSLATION.

never admit that the Power and Realms of Troy are overthrown ; small are our Abilities to support the War in Proportion to so great a Name : On the one Hand we are bounded by the Tuscan River *Tyber* ; on the other Hand the Rutulians press upon us, and round our Walls with clashing Arms beset. But I intend with you to join mighty Nations and Camps rich and royally magnificent ; which saving Relief unexpected Fortune opens to our View : Hither you come invited by the Fates. Not far from hence stands inhabited the City of Agylla of ancient Foundation : Where heretofore the Lydian Nation, illustrious in War, planted a Colony on the Tuscan Mountains. This City having flourished for many Years Mezentius at last came to rule with imperious Sway and cruel Arms. Why should I mention his unutterable Barbarities ? Or why the Tyrant's horrid Deeds ? May the Gods recompense them on his own Head, and on his Race. Nay, he even bound to the Living the Bodies of the Dead, joining together Hands to Hands, and Face to Face, a horrid kind of Torture ; and them, pining away with Gore and Putrefaction in this loathed Embrace, he thus with lingering Death destroyed. But at length his Subjects, tired out, in Arms around

NOTES.

479. *Urbis Agyllinæ.* Agylla was a City of Etruria, which afterwards got the Name of *Cerc.* It is now called *Cerveteri.*

485. *Mortua jungebat corpora vivis.* The invention of this cruel kind of Death is ascri-

bed by *Cicero* and others to the *Tuscans* in general. *Virgil* takes Occasion from thence to form a Character of uncommon Barbarity in one of his Personages.

fatebor res Trojæ victas aut regna everfa ; sunt nobis exiguæ vires ad auxilium belli pro tanto nomine : Hinc claudimur Tusco amni ; hinc Rutulus premit nos, et circumsonat nostrum murum armis. Sed ego paro jungere ingentes populos tibi, castraque opulenta regnis, quam salutem inopina fors ostentat : tu affers te huc fatis poscentibus. Haud procul hinc sedes urbis Agyllinæ, fundata vet. sfo saxo, incolitur : ubi quondam Lydia gens, præclara bello, infedit Etruscis jugis. Deinde rex Mezentius tenuit hanc, florentem multis annos, superbo imperio, et sævis armis. Quid memorem infandas cædes ? quid memorem effera facta tyranni ? Di reserent talia capiti ipsius generique. Quin etiam jungebat mortua corpora vivis, componens manibusque manus, atque oribus, genus tormenti ; et sic necabat homines, fluentes sanie taboque in misero complexu, longâ morte. At tandem cives fessi

armati circumfistunt ipsūque
 furentem infensa, domūque e-
 jus: obtruncant ejus fores, et
 jaſſant ignem ad fastigia regni.
 Ille, clausus inter cædē, cœ-
 pit confugere in agros Rutulo-
 rum, et defendi armis Turni
 hospitibus. Ego omnis Etruræ
 surrexit i suis furis, respō-
 sent regem ad supplicium præ-
 sentis Martis. Æneas, ego ad-
 dam te ductorem bis millibus.
 Namque puppes cædēsque fie-
 runt toto litore, jubentque ferre
 signa. Longævus arripit, ca-
 nens fato, retinet eos: ait, ô
 delecta juvenes Mæoniæ, his
 virtusque veterum virū, quos
 justus deſerſit in buſtem, et quos
 Mezentius accendit merita irâ;
 eſt fas nulli Italos ſubjungere tan-
 tam gentem: optate externos du-
 ces. Tum Etrusca acies reſedit
 hoc campo, exterrita monitis Di-
 vūm. Tarchon ipſe miſit ora-
 tores, circumque regi: cum ſcep-
 tro ad me, mandatque inſignia
 ferri; regna, ut ſuccedam caſtris,
 capeſſamque Tyrrhena regna. Sed
 ſeneſtus tardu gelu, effetaque ſe-

Armati circumſiſtunt, ipſumque domumque: 490
 Obtruncant ſocios, ignem ad faſtigia jaſſant.
 Ille inter cædes, Rutulorum elapſus in agros
 Confugere, et Turni defendit hoſpitis armis.
 Ergo omnis furis ſurrexit Etruria juſtis:
 Regem ad ſupplicium præſenti Marte repo-
 ſcunt. 495

His ego te, Ænea, ductorem millibus addam.
 Toto namque fremunt condensæ litore puppes,
 Signaque ferre jubent. Retinet longævus a-
 ruſpex,

Fata canens: ô Mæoniæ delecta juvenes,
 Flos veterum virtusque virū, quos juſtus in
 hoſtem 500

Fert dolor, et meritâ accendit Mezentius irâ;
 Nulli fas Italo tantam ſubjungere gentem:
 Externos optate duces. Tum Etrusca reſedit
 Hoc acies campo, monitis exterrita Divūm.

Ipſe oratores ad me, regnique coronam 505
 Cum ſceptro miſit, mandatque inſignia Tarchon;
 Succedam caſtris, Tyrrhenaque regna capeſſam.
 Sed mihi tarda gelu, ſeclisque effeta ſeneſtus

TRANSLATION.

beſet both the Tyrant himſelf raging paſt Uterance, and all his Houſe: They aſſaſſinate his Adherents, hurl Flames againſt his Roof. He amidſt the Maſſacre making his Eſcape flies for Shelter to the Territories of the Rutulians, and finds Protection from the Arms of Turnus, his hoſpitable Friend. Therefore all Etru- ria with juſt Furies incenſed have riſen, and by preſent War redemand their King for Punishment. Over theſe Thouſands, Æneas, I will aſſign you Leader For all along the Shore the Veſſels ranged in thick Aray ſtorm for War, and urge the Banners to be diſplayed. Them an aged Soothſayer reſtrains, this Oracle in prophetic Strains delivering: Ye choſen Youths of Lydia, the Flower and Excel- lence of ancient Heroes, whom juſt Indignation urges againſt the Foe, and Me- zentius fires with due Reſentment; no Italian born is deſtined to ſubdue that powerful Nation: Make choice of foreign Leaders. Then, overawed by the Declaration of the Gods, the Tuſcan Army, reſpiting their Fury, encamped on this Plain. Tarchon himſelf hath ſent Ambaſſadors with the royal Crown and Sceptre, and to me commends theſe Enſigns; imploring me to repair to the Camp, and aſſume the Tuſcan Adminiſtration. But Life, with frozen Blood benumbed,

NOTES.

491. Ignem ad faſtigia jaſſant. The Rea- ſon, why they toſſed Flames to the Roof, was becauſe the Roofs, being thatched with Straw in thoſe ancient Times, eaſily caught Fire.

497. Puppæ. Ships, here put for the Troops that man them.

503. Reſedit. Abated or reſpited their Fury.

508. Seclisque effeta. Seculum here, and in many other Places, ſignifies the Space of thirty Years, in which Period the old Actors are almoſt gone off the Stage, and new ones riſen up in their Room. Thus Neſtor is ſaid to have lived three Ages or Generations, i. e. ninety Years, as Plutarch explains it.

517. Primis

Invidet imperium, seræque ad fortia vires.
Natum exhortarer, ni mistus matre Sabellâ 510
Hinc partem patriæ traherët. Tu, cujus et
annis,

Et generi fatum indulget, quem numina poscunt,
Ingredere, ô Teucrûm atque Italûm fortissime
ductor.

Hunc tibi præterea, spes, et solatia nostrî,
Pallanta adjungam; sub te tolerare magistro 515
Militiâ, et grave Martis opus, tua cernere
facta

Affuefcât; primis et te miretur ab annis.
Arcadas huic equites bis centum, robora pubis
Lectâ, dabo; totidemque suo tibi nomine Pallas.

Vix ea fatus erat, defixique ora tenebant 520
Æneas Anchisiades, et fidus Achates,
Multaque dura suo tristi cum corde putabant;
Ni signum cœlo Cytherea dedisset aperto.
Namque improvisò vibratus ab æthere fulgor
Cum sonitu venit; et ruere omnia visa re-
pentè, 525

Tyrrenusque tubæ mugire per æthera clangor.

TRANSLATION.

and worn out with Years, and my Capacity for heroic Deeds superannuated, envy me the Enjoyment of Empire. My Son I would urge to accept of it, were it not that, being mixed with the Blood of a Sabine Mother, this Country claims his Birth in part. Do you, most gallant Leader of the Trojans and Italians, to whose Years and Lineage both, Fate is indulgent, you whom the Oracles invite, enter to the Possession. Him too, my only Hope and Solace, Pallas to thee I will join; under thee his Master let him practise to endure Warfare, and the laborious Service of Mars, be Spectator of thy Actions, and from his earliest Years make thee the Object of his Admiration. To him I will give two hundred Arcadian Horsemen, the chosen Strength of the Youth; and as many more will Pallas give thee in his own Name.

Thus scarce had he spoke, when Æneas, the noble Offspring of Anchises, and trusty Achates, held their Eyes fixed on the Ground, and with heavy Hearts began to revolve many hard perplexing Thoughts; had not Cytherea displayed a Sign in the open Air. For unexpectedly a Flash of Lightning, darted from the Sky, came with Thunder's Roar, and suddenly all Things seemed to threaten

NOTES.

517. *Primis ab annis.* His first and earliest Years for bearing Arms. See the Note on Æn. II. 87.

522. *Putabant.* Being in the imperfect Tense, implies that they were just entering into a Series of perplexing Thoughts, and would have

culis imminet mihi imperium, et resque seræ ad fortia facta invident. Exhortarer natum, ni mixtus Sabellâ matre traheret partem patriæ hinc. Tu, cujus et annis, et generi fatum indulget, quem numina poscunt, ingredi, ô fortissime ductor Teucrorum atque Itolorum. Præterea adjungam huic meum filium Pallanta tibi, spes et solatia nostrî. Sub te magistro affuefcât tolerare militiam, et grave opus Martis, et cernere tua facta; et miretur te ab primis annis. Dabo bis centum Arcadas equites huic, lecta robora pubis; Pallastue dabit totidem tibi o nomine.

Vix erat fatus ea, Æneas, et Anchisiades et fidus Achates tenebant ora defixi vultus, putabantque multa dura cum suo tristi corde; ni Cytherea Venus dedisset signum aperto cœlo. Namque improvisò fulgor, vibratus ab æthere, cum sonitu; et omnia sunt visa ruere repente, Tyrrenusque clangor tubæ coepit mugire per æthera.

perused them, had not Venus interposed. The Attending to this alone takes away the Necessity of Servius's unnatural Substitution of one Tense for another, and would have shewn Dr. Trapp that the Sentence is neither awkward, nor stands in need of an Emphatic.

*Suspiciunt: iterum atque iterum
ingens fragor intonat; vident
arma inter nubem rutilare per
sudum, in serenâ regione cœli, et
pulsa tonare. Alii obstupere a-
nimis: sed Troïas heros agnovit
sonitum, et promissa Divæ pa-
rentis. Tum Æneas memorat:
hospes, ne verò, ne quære pro-
fectò quem casum portentosa fe-
rant: ego poscor Olympo. Diva
creatrix cecinit se missuram h.c.
signum mihi, si bellum ingrueret,
laturamque Vulcania arma per
auras auxilio mihi. Heu, quan-
tæ cædes instant miseriis Lauren-
tibus! quas pœnas dabis mihi,
Turne! quam multa scuta vi-
sum, galeasque, et fortia pecto-
ra tu volves sub tuas undas, pa-
ter Tybri! Latini poscant acies,
et rumpant fœdera.*

*Ubi dedit hæc dicta, tollit se
ab alto solio: et primum excitat
sopitas aras Herculeis ignibus;*

*Suspiciunt: iterum atque iterum fragor intonat
ingens;*

*Arma inter nubem cœli in regione serenâ
Per sudum rutilare vident, et pulsa tonare.
Obstupere animis alii: sed Troïus heros 530
Agnovit sonitum, et Divæ promissa parentis.*

*Tum memorat: Ne verò, hospes, ne quære pro-
fectò,*

*Quem casum portentosa ferant: ego poscor O-
lympo.*

*Hoc signum cecinit missuram Diva creatrix,
Si bellum ingrueret, Vulcaniaque arma per au-
ras 535*

Laturam auxilio.

*Heu, quantæ miseriis cædes Laurentibus instant!
Quas pœnas mihi, Turne, dabis! quam multa
sub undas*

*Scuta virum, galeasque, et fortia corpora volves,
Tybri pater! poscant acies, et fœdera rum-
pant. 540*

*Hæc ubi dicta dedit, solio se tollit ab alto:
Et primum Herculeis sopitas ignibus aras*

TRANSLATION.

Ruin, and the Clangor of the Tuscan Trumpet rattled through the Skies. Upwards they gaze: Again and again in dreadful Peals it thunders loud; in a serene Quarter of the Heavens, among the Clouds they see Arms blaze athwart the clear Expanse, and clashed *resound* in Thunder. The rest were lost in Amazement: But the Trojan Hero knew the *heavenly* Sound, and promised Signs of his Goddess-mother. Then to *Ewander* he addresses his Speech: By no Means, my hospitable Friend, by no Means be anxious to explore what Emergency these Prodigious portend: I am called by Heaven to *take up Arms*. My divine Parent foretold she was to send this Signal, if War should assail me, and that she would bring Vulcanian Arms through the aerial Regions to my Aid. Ah, what Havock awaits the unhappy Laurentines! what ample Satisfaction shall you, Turnus, give me! what numerous Shields, and Helms, and Bodies of gallant Heroes shalt thou, Father Tyber, roll down thy Streams, let them challenge our Armies, and violate their Leagues.

Having said these Words, he raises himself from his lofty Throne: And first of all he wakes the dormant Fires from Hercules's Altars; and visits with Joy

N O T E S.

527. *Fragor intonat ingens.* Other Copies read *inrepat*, which probably is the true Reading, since *tonare* follows so near.

529. *Pulsa tonare.* Represents the Thunder to be the Effect of the Clashing of those Arms that appear in the Air.

532. *Ne quære.* Not simply don't enquire, but be not anxiously inquisitive, which is implied in repeating the *ne*: Some Copies too repeat the Verb thus, *ne quære, hospes, ne quære profectò.*

542. *Herculeis sopitas ignibus aras.* All the Commen-

Excitat; hesternumque Larem, parvosque Penates

Lætus adit: lætat lætas de more bidentes,
Evandrus pariter, pariter Trojana Juventus. 545
Post hinc ad naves graditur, sociosque revisit;
Quorum de numero, qui sese in bella sequantur,
Præstantes virtute legit: pars cætera pronâ
Fertur aquâ, segnisque secundo defluit anni,
Nuncia ventura Ascanio rerumque patrisque.
Dantur equi Teucris Tyrrhena potentibus ar-
va: 551

Ducunt exortem Æneæ; quem fulva leonis
Pellis obit totum, præfulgens unguibus aureis.

Fama volat parvam subitò vulgata per urbem,
Ociùs ire equites Tyrrheni ad litora regis. 555
Vota metu duplicant matres, propiusque pe-
riclo

lætusque adit hesternum Larem, parvosque Penates: lætat lætas bidentes de more. Evandrus pariter cum illo, Trojana Juventus pariter. Posthinc graditur ad naves, revisitque socios; de numero quorum, legit præstantes virtute, qui sequantur sese in bella: cætera pars fertur pronâ aquâ, segnisque defluit secundo anni, ventura nuncia Ascanio rerum patrisque. Equi dantur Teucris potentibus Tyrrhena arma: ducunt unum exortem Æneæ, quem totum fulva pelles leonis, præfulgens aureis unguibus, obit.

Subitò fama vulgata volat per parvam urbem, equites ire ociùs ad litora Tyrrheni regis. Matres duplicant vota metu, magisque timor et propius periclo,

TRANSLATION.

the Lar whom Yesterday he first had worshiped, and the little Household-gods: With accustomed Rites he offers a Sacrifice of chosen Ewes; and in like Manner Evander, in like Manner the Trojan Youth. After this he repairs to the Ships, and revisits his Friends; from whose Number he chooses out such as excelled in Valour to accompany him to the War: The rest by the descending Stream are borne along, and with no Effort glide down with the Current of the River, to bring Ascanius Tidings of his Father, and of the Affairs in Hand. The Trojans, repairing to the Tuscan Territories, are supplied with Steeds: For Æneas they lead forth one distinguished from the rest, which a Lion's tawny Hide, shining before with gilded Claws, covers all over.

On a sudden through the narrow City blazed the Rumour flies, that a Band of Horse were swiftly marching to the Court of the Tuscan King. Through Fear the Matrons Vows on Vows redouble, and, the nearer they are the Danger, the

NOTES.

Commentators make this an Hypallage for *ignes fopitos in*, or *ex Herculeis aris*. It does not however appear, as Ruas observes, that he returned to the Grove where the sacred Rites had been performed the Day before to *Hercules*: So that the Altar here mentioned seems to have been *Evander's* domestic Altar, to which the Remains of the hallowed Fire from that of *Hercules* had been conveyed.

543. *Hesternumque Larem*. By this some understand merely the hallowed Hearth whereon the Sacrifice had been offered the former Day. But I take it rather to mean *Evander's* Lar or Guardian-god, to whom *Æneas* had sacrificed, or with whom he had become acquainted only Yesterday. To which Explication the two following Passages give Light, *Æn. V. 743.*

*Hæc memorant, cinerem et fopitos fuscitat ignes;
Pergameumque Larem, et cæcæ penetralia
Vestæ,*

veneratur.

Æn. IX. 258.

*per magnos, Nise, Penates,
Assaracique Larem, et cæcæ penetralia Vestæ,
Obtestor.*

543. *Parvosque Penates*. The *Penates* were tutelary Deities, either for Families, or for Cities and Provinces. The former were the *parvi Penates*, who were also named *Lares*; the latter were the *magni Penates*, mentioned in the Passage just cited, *Æn. IX. 258.*

553. *Unguibus aureis*. The Claws were gilt for Ornament.

556. *Propiusque periclo sit timor*. The Com-
mentators

et major imago Martis apparet. Tum pater Evandr. s. complexus dextram filii euntis, baret illi, lacrymans inexpectum, ac fatur talia: ô si Jupiter referat præteritos annos mihi! et faciat me talem, qualis eram, cum stravi primam aciem sub urbe ipsâ Præneste, victorque incendi acervos scutorum, et hæc dextriâ misi regem Herilum sub Tartara; cui nascenti mater Feronia dederat tres animos, horrendum dictu, cui terna arma erant movenda; qui eras ter sternendus letho; cui tamen tum hæc dextra abstulit omnes animas, et exiit illum totidem armis. Nunc ego non divellerer usquam tuo dulci amplexu, nate; neque unquam finitimus Mezentius, insultans huic meo capiti, dedisset tot sæva furera ferro, et viduasset urbem tam multis civibus.

It timor, et major Martis apparet imago.

Tum pater Evandrus dextram complexus euntis

Hæret, inexpectum lacrymans, ac talia fatur:

O mihi præteritos referat si Jupiter annos! 560
Qualis eram, cum primam aciem Præneste sub ipsâ

Stravi, scutorumque incendi victor acervos,
Et regem hâc Herilum dextrâ sub Tartara misi;
Nascenti cui tres animas Feronia mater,
Horrendum dictu, dederat, terna arma mo-
venda; 565

Ter letho sternendus erat, cui tum tamen omnes

Abstulit hæc animas dextra, et totidem exiit armis.

Non ego nunc dulci amplexu divellerer usquam,
Nate, tuo; neque finitimus Mezentius unquam,
Huic capiti insultans, tot ferro sæva dedisset 570
Furera, tam multis viduasset civibus urbem.

TRANSLATION.

more the Terror grows, and the Image of Mars appears more formidable and enlarged. Then the venerable Father Evander grasping the Hand of his Son as he was going away clings to him, weeping beyond Measure, and thus addresses him: O that Jupiter would recal my by-past Years! Or that I were now what I was when under the very Walls of Præneste I mowed down the foremost Ranks, and victorious set Heaps of Shields on Fire, and with this Right-hand sent King Herilus down to Tartarus; to whom at his Birth, dreadful to relate, his Mother Feronia had given three Lives, and triple Arms to wield; thrice by Death was he to be overthrown: Whom this Right-hand however did then of all these Lives bereave, and stripped him of as many Suits of Armour. Nothing now, my Son, would part me from your loved Embrace; nor had ever our Neighbour Mezentius, insulting over this Person of mine, by the Sword ef-

NOTES.

mentators are puzzled about the Meaning of these Words; the Sense we have given appears pretty obvious, only supplying major, *αὐτὸς τὸν πατέρα*, i. e. from the latter Part of the Sentence.

557. *Major Martis apparet imago.* Most Copies read *major Martis jam apparet imago*; but *Perius* assures us it is omitted in the ancient Manuscripts, and it seems better left out both for the Harmony and the Sense.

558. *Euntis.* *Rubeus* and *Dr. Trapp* understand this of *Æneas*; but it is more natural to understand it of *Pollux*, and presents us with a much more moving Image, to see an aged Father delivering his farewell Address to his

only Son, the Hope and Solace of his Old-age, while he holds him close by his Hand, and is full of anxious Apprehensions of never seeing him more. And indeed we see him still clinging fast to his Son in the closest Embrace throughout this Speech:

Non ego nunc dulci amplexu divellerer usquam, Nate, tuo, Verse 568.

And in the Close of it, Verse 581.

Dum te, carè puer, mea sera et sola voluptas, Complexu tenes!

562. *Scutorumque incendi victor acervos.* It was a Custom among the ancient Romans to gather up the Armour that lay scattered on the Field

At vos, O Superi, et Divum tu maxime rector
Jupiter, Arcadii quæso misereſcite regis,
Et patrias audite preces: ſi numina veſtra
Incolumem Pallanta mihi, ſi fata reſervant, 575
Si viſurus cum vivo, et venturus in unum;
Vitam oro: patiar quemvis durare laborem.
Sin aliquem infandum caſum, Fortuna, mi-
naris;

Nunc, ô, nunc liceat crudelem abrumpere vi-
tam, 579

Dum curæ ambiguae, dum ſpes incerta futuri;
Dum te, care puer, mea ſera, et ſola voluptas,
Complexu teneo; gravior ne nuncius aures
Vulneret. Hæc genitor digreſſu dicta ſupremo
Fundebat: famuli collapſum in teſta ferebant.

Jamque aded exierat portis equitatus aper-
tis; 585

Æneas inter primos, et fidus Achates;
Inde alii Trojæ proceres. Ipſe agmine Pallas
In medio, chlamyde et piſtis conſpectus in ar-
mis:

Qualis, ubi Oceani perſuſus Lucifer undâ,
Quem Venus ante alios aſtrorum diligit ig-
nes, 590

TRANSLATION.

feſted ſo many cruel Deaths, drained the City of ſo many Inhabitants. But oh ye Powers, and thou Jupiter, great Ruler of the Gods, compaſſionate, I pray, a *diſtreſſed* Arcadian King, and hear a Father's Prayers: If your Providence divine, if the Fates reſerve Pallas for me in Safety, if I live deſtined to ſee him again, and to have a *happy* Meeting with him; I pray for Life: I will ſubmit to endure any Hardſhip whatever. But if, O Fortune, thou threateneſt him with ſome Diſaſter not to be named; oh let me now, *even now* break off the *Thread of my cruel wretched Life*, while my Cares are *ſtill* hovering in Suſpenſe between Fear and Hope, while I have ſome Hope of the Future *however* uncertain; while thee, loved Boy, my late, my only Joy, I hold in my Embrace; leſt more mournful Tidings wound my Ears. In theſe Accents the Father poured forth his Grief at final Parting with his Son: His Attendants bear him to the Palace fainting away.

And now the Horſe had ruſhed forth by the expanded Gates; among the foremoſt Æneas and his true Friend Achates; then other Peers of Troy. Pallas himſelf, in the Center of his Troop, appears conſpicuous in his manling Robe and painted Arms: *In ſuch Brightneſs* as when, bathed in the Ocean's Waves, fair Lucifer, whom Venus loves beyond the other ſtarry Orbs, hath diſplayed his

NOTES.

Field of Battle, and burn it as an Offering to | 578. *Infandum caſum*, Which I dare not
one of their Deities. | name,

At vos, ô Superi, et tu maxime rector Divum, Jupiter, quæſo, miſereſcite Arcadii regis, et audite patrias preces: ſi veſtra numina, ſi fata reſervant Pallanta incolumem mihi, ſi vivo viſurus eum, et venturus in unum locum cum illo; oro vitam: patiar durare quemvis laborem. Sin tu, Fortuna, minaris aliquem infandum caſum illi; ô nunc, nunc liceat abrumpere crudelem vitam, dum curæ ſunt ambiguae, dum ſpes futuri eſt incerta; dum teneo te complexu, care puer, mea ſera et ſola voluptas; ne gravior nuncius vulneret meas aures. Genitor Evander fundebat hæc dicta ſupremo digreſſu: famuli ferebant eum collapſum in teſta.

Adedque jam equitatus exierrat portis apertis; Æneas et fidus Achates inter primos; inde alii proceres Trojæ. Pallas ipſe in medio agmine, conſpectus chlamyde et in piſtis armis: qualiſ ubi Lucifer perſuſus undâ Oceani, quem Venus diligit ante alios ignes aſtrorum,

extulit la rem os cælo, resolvit-
que tenebras. Matres stant parti-
die in muris, sequunturque pul-
veream nubem oculis, et æter as
fulgentes ære. Olli per dumos, quæ
proxima meta viarum, est pro-
xima. Clamor is, et agmine facti,
supra equorum quatit potior campum
quadru-
dante sonitu.

Est ingens lucus, prope Cæri-
tis, jaceat latè religionem patrum;
cavi colles in-
cludere undique, et cingunt ne-
mus nigra abiete. Est fama ve-
teres Pelasgos, qui primi as-
quandò habuere Latinos fines, sa-
cravisse lucumque diemque Sil-
vano, Deo arborum pecorisque.
Haud procul hinc Tarcho et
Tyrrheni tenebant castra locis;
jamque annis legio poterat
videri de colle, et tendebat in la-
tis arvis. Pater Æneas et ju-
ventus læta bello succedant hu-
i, fessique curant et equos et corpe-
ra.

At Venus, candida Dea, ad-

Extulit os sacrum cælo, tenebrasque resolvit.
Stant pavidæ in muris matres, oculisque sequun-
tur

Pulveream nubem, et fulgentes ære catervas.
Olli per dumos, quæ proxima meta viarum,
Armati tendunt. It clamor, et, agmine fac-
to,

Quadrupedante putrem sonitu quatit ungula cam-
pum.

Est ingens gelidum lucus prope Cæritis am-
nem,

Religione patrum latè sacer; undique colles
Includere cavi, et nigra nemus abiete cingunt.
Silvano fama est veteres sacrasse Pelasgos, 600
Arvorum pecorisque Deo, lucumque diemque,
Qui primi fines aliquando habuere Latinos.

Haud procul hinc Tarcho et Tyrrheni tuta tene-
bant

Castra locis; celsoque omnis de colle videri
Jam poterat legio, et latis tendebat in arvis. 605
Huc pater Æneas, et bello læta juvenus
Succedunt, fessique et equos et corpora curant.

At Venus ætherios inter Dea candida nimbos,

TRANSLATION.

venerable Aspect in the Heavens, and dispersed the Darknefs. On the Walls the timorous Matrons stand, and follow with their Eyes the dusty Cloud, and Troops gleaming with Arms of Brass. Through the Thickets, where nearest lies the Boundary of their Way, they march in Armour sheathed. Their Acclamations rise, and, having formed themselves into Squadrons, the horny Hoof of the Horse beats with prancing Din the mouldering Plain.

Near the cold River of Ceritis is a spacious Grove, sacred all around by the Religion of the ancient Fathers; hollow Hills on every Side have inclosed, and encompass the Grove with gloomy Fir. There is a Tradition, that to Silvanus, God of the Fields and Flocks, the ancient Pelasgi, who were once the first Possessors of the Latin Coasts, consecrated this Grove and a Festival-day. Not far from this Tarcho and the Tuscans kept their Camp, defended by the Situation of the Ground: and now from the Hill the whole Legion could be surveyed, and had pitched their Tents upon the spacious Plains. Hither Æneas, the Father of his Country, and his youthful Band, selected for the War, come up, and fatigued indulge their Horses and themselves in Ease.

Meanwhile the Goddess Venus in bright Beauty shining among the ethereal

N O T E S.

a name, which shocked me to think of.

595. Agmine facto. Agmen is properly a moving Body or Multitude.

596. Quadrupedante, &c. Every Ear immediately perceives that the Numbers of this Verse imitate the Prancing of the Steeds.

610. Flumina

Dona ferens aderat : natumque in valle reducā
Ut procul egelido secretum flumine vidit ; 610
Talibus affata est dictis, seque obtulit ultro :
En perfecta mei promissā conjugis arte
Munera ; ne mox aut Laurentes, nate, su-
perbos,

Aut acrem dubites in proelia poscere Turnum.
Dixit, et amplexus nati Cytherea petivit : 615
Arma sub adversā posuit radiantia quercu.
Ille Deæ donis, et tanto lætus honore,
Expleri nequit, atque oculos per singula volvit,
Miraturque, interque manus et brachia versat
Terribilem cristis galeam, flammisque vomem-
tem, 620

Fatiferumque ensē, loricam ex ære rigentē,
Sanguineam, ingentē : qualis, cum cærule
nubes

Solis inardescit radiis, longèque resulget.
Tum lèves ocreas electro auroque recocto,

erat, ferens dona inter ætherio
nimbus : utque vidit natum secre-
tum procul egelido flumine in re-
ducā valle est affata eum tali-
bus dictis, obtulitque se ultro :
en munera perfectā promissā arte
mei conjugis Vulcani : nate, ne
mox dubites poscere aut superbas
Laurentes, a tæcrem Turnum in
proelia. Cytherea dixit, et pe-
tavit amplexus nati : et posuit
radiantia arma sub adversā
quercu. Ille, latus donis Deæ,
et tanto honore, nequit expleri,
atque volvit oculos per singula,
miraturque, interque manus et
brachia versat galeam terribilem
cristis ornamentemque flammam,
fatiferumque ensē, et loricanē ex
aere rigentē, sanguineam, in-
gentē : qualis cum cærulea nubes
inardescit radiis solis, resulget-
que longè. Tum lèves ocreas e-
lectro auroque recocto,

TRANSLATION.

Clouds drew near, bearing the Armour, her divine Present : And soon as at a Dis-
tance she spied her Son in a reclusive Valley, retired by the chill River ; she volun-
tarily presented herself, and addressed him in these Words : Behold, my Son, the
Presents finished by my Consort's promised Aid ; that so this Instant you need
not demur to challenge or the insolent Laurentines or fierce Turnus to the Com-
bate. Fair Cytherea said, and rushed into the Embraces of her Son : Under an
Oak, full in his View, she placed the radiant Arms. He, overjoyed with the
Presents of the Goddess, and such signal Honour, gazes on them with insatiable
Fondness, and rolls his Eyes over them one by one : He admires, and in his
Hands or Arms shifts to every Point of View the Helmet waving its dreadful
Crest and shooting Flames, and the Sword pointed with Death, the Corslet stiff
with Brass, immense, of sanguine Hue : As when the azure Cloud by the Sun-
beams grows more and more inflamed, and darts afar its resplendent Brightness.
Then the polished Greaves of Electrum and Gold refined, the Spear, and the

NOTES.

610. *Flumine.* Here put for the Banks of the River, as above, Verse 204, speaking of Hercules's Steeds, he says,

— *saltem, ut boves amnemque tenebant.*

613. *Laurentes superbos.* Refers to the Outrage they had offered to Æneas and his Followers, as above,

Quos illi bello profugos egere superbo.

619. *Interque manus et brachia versat.* Turns and shifts them every Way, the lesser Arms in his Hands, and the larger in his

Arms.

620. *Flammam vomentem.* Only a poetical Description of his Crest or Plumes, which were tinged with a fiery Colour, and seemed to issue out of the Top of his Helmet like Flames.

622. *Cærulea nubes.* A watery Cloud, such as that which receives the Tincture and various Colours of the Rainbow.

624. *Recocto.* Purified again and again. For *electrum* see the Note on Verse 402.

hæstamque, et non enarrabile tex-
um clypei. Vulcanus ignipotens,
haud ignarus vatum, insciusque
fati venturi, fecerat illic Italas
res, triumphosque Romanorum;
expresserat illic omne genus stir-
pis futuræ ab Ascanio, belique
pugnata in ordine. Et fecerat
illic fetam lupam procubuisse in
viridi antro Mavortis: geminos
pueros ludere huic pendentes cir-
cum ubera, et impavidos lambere
matrem: illam reflexam tereti
cervicæ mulcere eos alternos, et
figere eorum corpora lingua.
Nec procul hinc addiderat Ro-
mam et Sabinas virgines raptas
sine more in confessu cavæ, mag-
nis Circensibus ludis actis, subi-
toque novam bellam consurgere
Romulidis, senique Tatius, seve-
risque Curibus. Post iidem reges,
certamine inter se posito, armati
stabant ante aras Jovis, tenen-
tisque pateras,

Hæstamque, et clypei non enarrabile textum. 625
Illic res Italas, Romanorumque triumphos,
Haud vatum ignarus, venturique inscius ævi,
Fecerat Ignipotens; illic genus omne futuræ
Stirpis ab Ascanio, pugnataque in ordine bella.
Fecerat et viridi fetam Mavortis in antro 630
Procubuisse lupam: geminos huic ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos: illam tereti cervicæ reflexam
Mulcere alternos, et corpora fingere lingua.
Nec procul hinc Romam, et raptas sine more
Sabinas 635

Confessu cavæ, magnis Circensibus actis,
Addiderat, subitoque novum consurgere bel-
lum
Romulidis, Tatiusque seni, Curibusque severis.
Post iidem inter se posito certamine Reges
Armati, Jovis ante aras, paterasque tenentes

TRANSLATION.

Texture of the Shield *curious* beyond Expression. There the fiery Power, a Prophet not unskilful, nor ignorant of Futurity, had represented the Italian History and Triumphs of the Romans; there the whole Descendants of the future Race from Ascanius, and *their* Battles fought in Order. *There too* he had figured the roasting Wolf lying in the verdant Cave of Mars: The Twin-boys hanging played about her Dugs, and fearless sucked their *savage* Dam: She, with tapering Neck reclined, fondly licked them by Turns, and formed their Bodies with her Tongue: Not far from this he had added Rome, and the Sabine Virgins licentiously ravished in the crowded Cirque at the great Circensian Games, and suddenly an unusual Storm of War burying upon the Sons of Rome, and old Tatius, and the Cures rigid in Virtue. Next the same Princes, now that mutual Hostilities are laid aside, sheathed in Armour, and with the *sacred* Goblets in their Hands, before Jove's Altars stood, and, having sacrificed a Sow, struck up a

NOTES.

627. *Haud ignarus vat. m. i. e. Haud ignarus vates e numero vatum;* as above, *singulis Deorum*, which is equivalent to *sanctis Deus e numero Deorum*.

630. *Fetam.* Here signifies not pregnant, but new delivered of her Young; as in Pliny, Lib. VIII. Cap. 16. speaking of a Lioness, *Cum pro castuli feta dimi at.* This Description is thought to be taken from a Statue of Romulus and Remus sucking the Wolf that was in the Capitol in Virgil's Time.

635. *Sine more.* Not *sine exemplo*, as Ruvius explains it from Servius; for Romulus himself consoled the Sabine Virgins after the Rape, by telling them, that the Practice was not unprecedented. Romulus *jolatus earum misistiam,*

says Dionysius, *dicit, non injuriæ, sed connubii causa ipsas raptas fuisse: et demonstravit morem istum et Græcum et antiquum esse, &c. Sine more* therefore is the same as *malis more*, and stands opposed to *more majorum*.

638. *Curibusque severis.* Cures, a City of the Sabines, who were remarkable for their rigid Virtue. Hence, says Juvenal,

sanctus licet horrida mores
Tradiderit domus, ac veteres imitata Sabinas.
 And Cicero, in one of his Epistles: *Modestus ejus cultus, sermoque constans habere quiddam à Curibus videbatur.*

640. *Paterasque tenentes.* Ready to offer Libations.

Stabant, et cæsâ jungebant fœdera porcâ. 641
Haud procul inde, citæ Metium in diversa quadrigæ

Distulerant, (at tu dictis, Albane, maneres)
Raptabatque viri mendacis viscera Tullus
Per silvam; et sparsi rorabant sanguine vepres.
Nec non Tarquinius ejectum Porfenna jubebat 646

Accipere, ingentique urbem obsidione premebat.

Æneadæ in ferrum pro libertate ruebant.
Illum indignanti similem, similemque minanti
Aspiceres; pontem auderet quod vellere Co-
cles, 650

Et fluvium vinclis innaret Clœlia ruptis.
In summo custos Tarpeïæ Manlius arcis
Stabat pro templo, et Capitolia celsa tenebat;
Romuleoque recens horrebat regia culmo.

Atque hic auratis volitans argenteus anser 655
Porticibus, Gallos in limine adeste canebat:
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris, et dono noctis opacæ.

Aurea cæsaries ollis, atque aurea vestis;

TRANSLATION.

League of Peace. Not far from thence rapid Chariots had torn Metius Limb from Limb asunder (but thou Alban shouldst have adhered to thy Stipulations) and Tullus was dragging the Traitor's Entrails through the Wood, and the Bushes sprinkled with his Blood distilled. *Here* too Porfenna was commanding the Romans to receive Tarquinius expelled, and invested the City with close Siege. The Romans in Defence of Liberty were rushing on the Sword. Him (Porfenna) you might have seen like one storming with Rage, and like one breathing Threats, because Coeles had boldly dared to beat down the Bridge, and Clœlia, having burst her Chains, swam the River. On the Summit of the Shield Manlius, Guardian of the Tarpeian Tower, before the Temple stood, and defended the lofty Capitol; and the Palace, as new thatched with Romulean Straw, appeared rough. And here a Goose in Silver, fluttering athwart the gilded Galleries, gave Warning that the Gauls were just at Hand: The Gauls were seen advancing along the Thickets, and were now seizing the Fort, protected by the Darkness and Benefit of dusky Night. Of Gold their Tresses were, and of Gold their Vestments, in streaked Mantlets they

NOTES.

643. *At tu dictis, Albane, maneres.* The Poet seems sensible that this Story might shock the Humanity of his Reader, and therefore he is careful to remind him of the Crime for which the Roman King had been so terribly severe, both in this Apostrophe to the Traitor, and in the next Line giving him the Epithet of *mendacis*.

654. *Romuleoque culmo.* This thatched Palace of Romulus, which stood on Mount Capitol, was repaired from time to time as it fell in Decay. Virgil here represents it standing in Manlius's Time, 327 Years after the Death of Romulus.

659. *Aurea cæsaries.* The Gauls were dressed in streaked Mantlets.

et, porcâ cæsâ, j.ungebant fœdera. Haud procul inde citæ quadrigæ distulerant Metium in diversa, (at, Albane, tu maneres dictis) Tullusque raptabat viscera mendacis viri per silvam; et vepres sparsi sanguine rorabant. Nec non Porfenna jubebat Romanos accipere Tarquinium ejectum, premebatque urbem ingenti obsidione. Æneadæ ruebant in ferrum pro libertate. Aspiceres illum similem indignanti, similemque minanti; quod Coeles auderet vellere pontem, et quod Clœlia innaret fluvium vinclis ruptis. In summo clypeo Manlius, custos Tarpeïæ arcis, stabat pro templo, et tenebat celsa Capitolia; regique horrebat recens Romuleo culmo. Atque hic argenteus anser, volitans auratis porticibus, canebat Gallos adeste in limine: Galli aderant per dumos, tenebantque arcem, defensi tenebris et dono opacæ noctis. Erat ollis aurea cæsaries, atque aurea vestis;

lucent virgatis sagulis; tum lactea colla innectuntur auro: illi coruscant, quisque duo Alpina gæsa manu, protecti per corpora longis scutis. Hic exultant exultantes Salios, nudosque Lupercos, lanigerosque apices, et ancilia lapsa cælo: castæ matres vectæ in mollibus pilentis ducebant sacra per urbem. Procul hinc addit etiam Tartareas sedes, alta ostia Ditis, et pænas scelerum; et te, Catilina, pendentem minaci scopulo, tremementemque ora Furiarum: piosque secretos ab impiis, et Catonem dantem jura bis. Inter hæc aurea imago maris latè tumidi ibat, sed cærule æquora spumabant cano fluctu: et delphines, clari argento, verrebant æq. ora circum in orbem caudis, secabantque æstum.

Virgatis lucent sagulis; tum lactea colla 660
Auro innectuntur: duo quisque Alpina coruscant

Gæsa manu, scutis protecti corpora longis.
Hic exultantes Salios, nudosque Lupercos,
Lanigerosque apices, et lapsa ancilia cælo
Extuderat: castæ ducebant sacra per urbem 665
Pilentis matres in mollibus. Hinc procul addit
Tartarcas etiam sedes, alta ostia Ditis,
Et scelerum pœnas; et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora tremen-

tem:
Secretosque pios; his dantem jura Catonem. 670
Hæc inter tumidi latè maris ibat imago
Aurea; sed fluctu spumabant cærule cano:
Et circum argento clari delphines in orbem
Æquora verrebant caudis, æstumque secabant.

TRANSLATION.

shine; then their Milk white Necks are bound in *Chains of Gold*: Each in his Hand brandishes two Alpine Javelins, having their Bodies protected with long Bucklers. Here he had embossed the dancing Salii, and the naked Priests of Pan, the *sacred Caps* tufted with Wool, and the Shields that fell from Heaven: Chaste Matrons in soft Sedans were conducting the sacred Pageants through the City. To these in reinoter Prospect he likewise adds the Tartarean Mansions, Pluto's profound Realms, the Sufferings of the Damned; and thee, Catiline, suspended from a Rock that still threatens to fall, and trembling at the grim Aspect of the Furies: And the Good apart from the Wicked, with Cato dispensing to them Laws. Amidst these Scenes the Image of the swelling Ocean was wide diffused in Gold; but the Seas foamed with hoary *Silver Waves*: And all around conspicuous in Silver the wheeling Dolphins swept the Seas with their

NOTES.

scribed by *Livy* and others to have had long yellow Hair.

660. *Virgatis lucent sagulis.* The Sagulum was a Cloak or upper Garment: wore by the ancient Gauls, it was streaked with Stripes of different Colours, which is the Meaning of *virgatis*.

662. *Gæsa.* Were a sort of Spears pretty long, but light and slender, so that two of them could easily be carried in one's Hand. They are called *Alpina*, because peculiar to the Gauls, who inhabited about the Alps.

670. *His dantem jura Catonem.* Some understand this of *Cato the Censor*, tho', as others have justly observed, *Cato Uticensis* is more likely to be meant, since he agrees to the Time of *Catiline* here referred to. *De la Cæda* is here very injudicious to *Virgatus*, in al-

ledging that he represents *Cato* giving Laws in Hell, in order to gratify *Augustus*, who would be pleased to see a Man so odious to him consigned to a Place proper for the Exercise of his rigid unforgiving Spirit; not considering that 'tis not in the Regions of the Damned, but in *Elysium*, that *Cato* bears this Character; besides, even on his Supposition, it could never be a Dishonour to *Cato* to be ranked with the great Lawgivers *Minos* and *Rhadamanthus*.

Here it may be asked, what is the Use of giving Laws to those in *Elysium*, who are established in the Perfection of Virtue? Perhaps by *jura* is to be understood their Rights or just Rewards.

672. *Aurea—cærule cano.* The Ground or Surface of the Ocean was in Gold, and the first whitening Waves in Silver: *Cærule* here signifies

In medio classes æratas, Actia bella,
Cernere erat; totumque instructo Marte vi-
deres

Fervere Leucaten, auroque effulgere fluctus.
Hinc Augustus agens Italos in prælia Cæsar,
Cum Patribus, Populoque, Penatibus, et mag-
nis Dis,

Stans celsâ in puppi; geminas cui tempora flam-
mas

Læta vomunt, patriumque aperitur vertice fi-
dus.

Parte aliâ ventis, et Dis Agrippa secundis,
Arduus, agmen agens; cui, belli insigne su-
perbum,

Tempora navali fulgent rostrata coronâ.
Hinc ope barbaricâ, variisque Antonius ar-
mis

Victor, ab Auroræ populis, et litore rubro
Ægyptum, viresque Orientis, et ultima secum
Bactra vehit: sequiturque, nefas! Ægyptia con-
jux.

In medio mari erat cernere æra-
tas classes, Actia bella, vide-
resque totum Leucaten fervere in-
structo Marte, fluctusque efful-
gere auro. Hinc Cæsar Augus-
tus agens Italos in prælia, cum
patribus populoque, Penatibus et
magnis Dis, stans in celsâ pup-
pi; cui læta tempora vomunt
flammas, patriumque fidus ape-
ritur vertice. Aliâ parte erat
Agrippa, ventis et Dis secundis,
arduis, agens agmen; cui tem-
pora fulgent rostrata navali co-
ronâ, superbum, insigne belli.
Hinc victor Antonius, barbaricâ
ope, variisque armis, vebie
Ægyptum, viresque Orientis, et
ultima Bactra secum, ab populis
Auroræ, et rubro litore: nefus-
que! Ægyptia conjux sequitur
cum.

TRANSLATION.

Tails, and cut the Tide. In the Midst were to be seen Fleets with brazen
Prows, the Fight of Actium; and you could discern Leucate all in a Ferment
with the marshalled War, and the Billows brightly displayed in Gold. On the
one Side Augustus Cæsar conducting the Italians to the Engagement, with the
Senators and People, the domestic Gods, and the great Guardian Deities of the
Empire, standing on the lofty Stern; whose graceful auspicious Temples dart
forth two Flames, and on whose Crest his Father's Star is displayed. In ano-
ther Part Agrippa, with Winds and Gods propitious, sublime appears leading his
Squadron; whose Brows are adorned with a naval Crown's resplendent Beak. On
the other Side victorious Antony, with his Barbarian Supplies and various Troops,
brings up with him, from the Nations of the Morning, and the Coasts of the
Red sea, Ægypt, the Strength of the East, and Bactra, the Boundary of his
Empire: And him follows, oh foul Disgrace! his Ægyptian Spouse. All are

NOTES.

signifies the Waters in general without any
Reference to the Colour.

679. *Penatibus, et magnis Dis.* Macrobius
takes the *Penates* and *magni Di* to be the
same; but one would think this Passage im-
plied quite the Reverse, namely, that the *Pe-
nates* were the lesser Gods, and for that Rea-
son the other in Contradistinction to them
were called the great Gods. See the Note on
Verse 543.

681. *Aperitur vertice fidus.* This alludes
to the Manner in which *Augustus* used to be

represented in the Roman Sculpture, having
over his Head the Star that his adoptive Fa-
ther *Julius Cæsar* was supposed to have been
changed into.

684. *Navali rostrata coronâ.* This Crown,
bestowed on such as had signalized their Valour
in an Engagement at Sea, was set round with
Figures like the Beaks of Ships.

685. *Variis armis.* i. e. With Arms and
Troops of various Kingdoms and Nations.

686. *Victor.* Because of his Victory over
the *Parthians*; this is added to do Honour

Omnes videntur ruere unâ, ac totum æquor spumare convulsam reducis remis rostrisque tridentibus æquor. Alta petunt: pelago credas innare revulsas Cycladas, aut montes concurrere montibus altos; viri instant turritis puppibus tantâ mole. Stuppea flamma spargitur manu, ferrumque volatile telis: Neptunia arva rubescunt novâ cæde. In mediis partibus clypei regina Cleopatra vocat agmina patrio sistro: nec dum etiam respicit geminos angues à tergo. Monstraque omnigenum Deum, et Anubis latrator tenent tela contra Neptunum, et Venerem, contraque Minervam. Mavors, cælatus ferro, sævit in medio certamine, tristisque Diræ ex æthere: et Discordia vadit gaudens scissâ pullâ: quam Bellona se vitur cum sanguine scello. Actius Apollo, cernens hæc desuper, intendebat arcum: eo terrore Ægyptus, et Indi, omnis Arabs,

Unâ omnes ruere, ac totum spumare reductis Convulsam remis rostrisque tridentibus æquor. Alta petunt: pelago credas innare revulsas Cycladas, aut montes concurrere montibus altos;

Tantâ mole viri turritis puppibus instant. Stuppea flamma manu, telisque volatile ferrum Spargitur: arva novâ Neptunia cæde rubescunt. Regina in mediis patrio vocat agmina sistro: 696 Nec dum etiam geminos à tergo respicit angues. Omnigenumque Deum monstra, et latrator Anubis,

Contra Neptunum, et Venerem, contraque Minervam

Tela tenent. Sævit medio in certamine Mavors, 700

Cælatus ferro, tristisque ex æthere Diræ:

Et scissâ gaudens vadit Discordia pullâ:

Quam cum sanguineo sequitur Bellona flagello.

Actius hæc cernens arcum intendebat Apollo

Desuper: omnis eo terrore Ægyptus, et Indi, 705

TRANSLATION.

rushing on together, and the whole watery Plain foams convulsed with the labouring Oars, and Trident-beaks. They make for the Deep: You would have imagined the Cyclades upturn were floating on the Main, or lofty Mountains encountering Mountains; with such stupendous Force the Warriors in their Turret bearing Ships urge on the Attack. From their Hands flaming Balls of Tow, and from missive Engines the winged Steel is slung: Neptune's watery Fields redden with uncommon Slaughter. In the Midst the Queen (Cleopatra) rouses her Squadrons with her Country's Timbrel: Nor as yet regards the two snakes behind her. Her monstrous Gods of every Form, and barking Anubis, opposed to Neptune, Venus, and Minerva, are wielding their Weapons. In Midst of the Combate Mars sculptured in Iron storms, and the grim Furies booting from the Sky, and Discord with her Mantle rent stalks here well pleased. When Bellona follows with her bloody Scourge. Apollo of Actium viewing all these Objects from above was bending his Bow: With the Terror thereof all Ægypt and the Indians, the Arabs and Sabæans, all were turning their Backs.

NOTES.

to Augustus in conquering so powerful an Enemy.

690. *Rostris tridentibus.* See the Note on Æn. V. 143.

693. *Turritis puppibus.* These were Ships that had Turrets erected on their Decks. From whence the Soldiers used all manner of Wea-

pons and Engines as if it had been on dry Land, and so engaged with the greatest Fury imaginable.

696. *Patrio sistro.* To distinguish her for an Egyptian, the *Sistrum*, a kind of Timbrel, being the Instrument the Egyptians used in the Worship of Isis.

Omnis Arabs, omnes vertebant terga Sabæi:
Ipsa videbatur ventis Regina vocatis
Vela dare, et laxos jam jamque immittere funes.

Illam inter cædes, pallentem morte futurâ,
Fecerat Ignipotens undis et Iapyge ferri. 710
Contra autem magno mœrentem corpore Nilum,

Pandentemque sinus, et totâ veste vocantem
Cæruleum in gremium, latebrosaque flumina victos.

At Cæsar, triplici inuestus Romana triumpho
Mœnia, Dîs Italîs votum immortale, sacra-
bat 715

Maxima tercentum totam delubra per urbem.
Lætitiâ ludisque viæ plausuque fremebant:
Omnibus in templis matrum chorus, omnibus
aræ:

Ante aras terram cæsi stravere juvenci.
Ipse, sedens niveo candentis limine Phœbi, 720
Dona recognoscit populorum, aptatque superbis

Postibus: incedunt victæ longo ordine gentes,

TRANSLATION.

The Queen herself invoking the Winds to aid her Flight seemed to fail, and with eager Haste to fling away the loosened Cables. Her the God of Fire had represented, amidst the Slaughter, driven along by Waves and Winds, all pale with Terror of approaching Death. And full opposite in View the Nile with his gigantic Form in deep Distress, and expanding his Skirts, and with all his Robe displayed calling his vanquished Sons into his azure Bosom and harbouring Streams. Cæsar again, having in triple Triumph entered the Gates of Rome, was consecrating through all the City three-hundred stately Temples, his immortal Vow to the Italian Gods. The Streets with Joy, and Games, and Acclamations ring. In all the Temples are Choirs of Matrons to pay their grateful Offerings, and in all the Temples Altars smoke with Incense: Before the Altars the sacrificed Bulls covered the Ground. Augustus himself, seated in the Snow white Porch of shining Phœbus, reviews the Offerings of the People, and in due Order hangs them on the stately Pillars. In long orderly Procession the vanquished

NOTES.

708. *Laxos immittere funes*, &c. i. e. Let go the Ropes that contracted her Sails: A Metaphor from loosening the Reins of a Horse to let him go at full Speed, as Æn. VI. 1. *Clasique immitit balenas*.

710. *Iapyge*. The Wind that blows from

omnes Sabæi vertebant terga
Regina ipsa videbatur dare vela, ventis vocatis, et jam jamque immittere laxos funes. Ignipotens Vulcanus fecerat illam inter cædes, pallentem morte futurâ, ferri undis et Iapyge. Autem è contra cœlaverat Nilum magno corpore, mœrentem, pandentemque suos sinus, et totâ veste expallidâ, vocantem victos in cæruleum gremium, latebrosaque flumina. At Cæsar, inuestus Romana mœnia triplici triumpho, sacra bat votum Italîs Dîs, scilicet tercentum delubra per totam urbem. Viæ fremebant lætitiâ, ludisque, plausuque. In omnibus templis erat chorus matrum, in omnibus erant aræ. Ante aras cæsi juvenci stravere terram. Augustus ipse, sedens in niveo limine candentis templi Phœbi, recognoscit dona populorum, aptatque ea superbis postibus: victæ gentes incedunt longo ordine.

Apulia, the most eastern Quarter of Italy, directly eastward, and consequently towards Egypt. It is called *Iapyx* from the ancient Name of *Apulia*.

720. *Niveo candentis limine Phœbi*. The Temple of *Apollis*, which *Augustus* built on
M m 2 the

quàm variæ linguis, tam variæ habitu vestis et armis. Hic Mulciber finxerat genus Nomadum, et distinctos Afros; hic finxerat Lelegas Carasque, sagittiferosque Gelonos. Euphrates ibat jam mollior undis, Morinique extremi hominum, bicornisque Rhenus, Dabæque antea indomiti, et Araxes indignatus pontem.

Æneas miratur talia dona parentis Veneris per clypeum Vulcani: gaudetque imagine rerum adhuc ignarus earum, attollens famamque et fata nepotum humero.

Quàm variæ linguis, habitu tam vestis, et armis.

Hic Nomadum genus, & distinctos Mulciber Afros,

Hic Lelegas, Carasque, sagittiferosque Gelonos 725 Finxerat. Euphrates ibat jam mollior undis,

Extremique hominum Morini, Rhenusque bicornis,

Indomitique Dahæ, et pontem indignatus Araxes.

Talia, per clypeum Vulcani, dona Parentis Miratur; rerumque ignarus imagine gaudet, 730 Attollens humero famamque et fata nepotum.

TRANSLATION.

Nations march, as various in the Fashion of their Garb and Arms, as in their Language. Here the all-subduing God had figured the Numidian Race, and the Africans loose in their Attire; here the Leleges, the Carians, and Geloni armed with Arrows. Euphrates now was *seen* to flow with gentler Streams, the Morini, remotest of the human Race, the two-horned Rhine, the untamed Dahæ, and the Araxes, that once disdained to admit a Bridge.

Such *curious* Scenes on Vulcan's Shield, the Present of his Parent-goddes, the Hero views with Wonder; and, *tho'* a Stranger to the Events, yet rejoices in their Figure and Representation; and on his Shoulder bears aloft the Fame and Fortune of his Race.

NOTES.

the *Palatine* Mount of bright *Parian* Marble.

724. *Mulciber*. Vulcan's Name, the Sense whereof we have given in the Translation; *quia omnia mulceat ignis*.

727. *Extremique hominum Morini*. Those People inhabited on the northern Coasts of

Gaul next to *Britain*, which the Romans reckoned another World.

729. *Pontem indignatus Araxes*. A River in *Armenia*, that proudly bore down the Bridge which *Alexander the Great* had built over it.

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER NONUS.

ATQUE ea diversâ penitus dum parte
 geruntur,
 Irim de cœlo misit Saturnia Juno
 Audacem ad Turnum. Luco tum forte pa-
 rentis

Pilumni Turnus sacratâ valle sedebat :
 Ad quem sic roseo Thaumantias ore locuta
 est :

Turne, quod optanti Divûm promittere nemo
 Auderet, volvenda dies en attulit ultro.
 Æneas, urbe et sociis et classe relicta,
 Sceptra Palatini sedemque petit Evandri.

O R D O.

*Atque dum ea gerantur penitus
 diversâ parte, Saturnia Juno
 misit Irim de cœlo ad audacem
 Turnum. Tum forte Turnus sede-
 bat luo parentis Pilumni in sa-
 cratâ valle : ad quem Iris
 Thaumantias est locuta sic roseo
 ore : Turne, en dies volvenda
 attulit ultro, quod nemo Divûm
 auderet promittere tibi optanti.
 Æneas, urbe, et sociis, et classe
 relicta, petit vit sceptra sedemque
 Palatini Evandri.*

T R A N S L A T I O N.

And now while these Transactions are carrying in a Quarter far distant from the Camp, Saturnian Juno sent Iris from Heaven to daring Turnus. Turnus then by Chance was reposing himself in the Grove of his Progenitor Pilumnus, which lay in a consecrated Vale : Whom thus the Daughter of Thaumantias with rosy Lips bespoke : What none of the Gods, O Turnus, could dare to promise to thy Wishes, lo revolving Time hath of itself brought about. Æneas, having abandoned his City, his Friends and Fleet, hath repaired to the Realms and royal Seat of Palatine Evander. Nor content with that ; he hath penetrated into

N O T E S.

Turnus takes Advantage of Æneas's Absence, attempts to fire his Ships (which are transformed into Sea-nymphs) and assaults his Camp. The Trojans, reduced to the last Extremities, send Nisus and Euryalus to recal Æneas, which furnishes the Poet with that admirable Episode of their Friendship, Generosity, and the Conclusion of their Adventures. In the Morning Turnus pushes the Siege with Vigour ; and, hearing that the Trojans had opened a Gate, he runs thither, and breaks into the Town with the Enemies he pursues. The Gates are immediately closed upon him, and he fights his Way through the Town to the River Tyber. He is forced at last to leap, armed as he is, into the River, and swims to his Camp.

3. *Parentis Pilumni.* Pilumnus is called Turnus's Grandfather, Æn. X. 76. and his Grandfather's Grandfather, *ibid.* 619. So that *parens* here must signify in general one of his Ancestors ; or, as Servius alleges, it was the common Name of the Family.

7. *Volvenda.* Which was to be revolved, *i. e.* destined.

8. *Urbe.* This City of Æneas is sometimes called a Camp, sometimes a City. It was a Camp fortified in form of a City, with Towers, Ramparts, and Gates.

9. *Palatini.* *i. e.* Of Evander, who inhabited the *Palatium* or Mount Palatine, where Romulus afterwards dwelt, and also the Roman Emperors down from Augustus.

*Nec est hoc soris : penetravit
ad extremas urbes Coriti ; armat
manum Lydorum, agrestesque
colleptos. Quid dubitas ? nunc
est tempus poscere equos, nunc
poscere currus. Rumpe omnes
moras, et arripe turbata castra.
Iris dixit, et sustulit se in cœ-
lum paribus alis, fugâque secuit
ingentem arcum sub nubibus. Ju-
venis Tumnus agnovit eam, sus-
tulitque duplices palmas ad fide-
ra, ac est secutus eam fugientem
tali voce. Iri, decus cœli, quis
detulit te actam nubibus mihi
in terras ? unde est hæc tempestas
tam clara repente ? video
medium cœlum discedere, stellasque
palantes polo. Sequor omnia tanta,
quisquis in arma vocas.
Et effatus sic,
processit ad undam, hausitque
lymphas de summo gurgite, orans
Deos multa ; oneravitque æthera votis.*

*Jamque omnis exercitus ibat
apertis campis, dives equorum,
dives pictæ vestis et auri. Messapus
coercet primas acies,*

Nec satis, extremas Coriti penetravit ad urbes,

*Lydorumque manum, collectos armat agrestes.
Quid dubitas ? nunc tempus equos, nunc poscere
currus.*

*Rumpe moras omnes, et turbata arripe castra.
Dixit, et in cœlum paribus se sustulit alis,
Ingentemque fugâ secuit sub nubibus arcum. 15
Agnovit juvenis, duplicesque ad fidera palmas
Sustulit, ac tali fugientem est voce secutus :
Iri, decus cœli, quis te mihi nubibus actam
Detulit in terras ? unde hæc tam clara repente
Tempestas ? medium video discedere cœlum, 20
Palantesque polo stellas. Sequor omnia tanta,
Quisquis in arma vocas. Et sic effatus, ad undam*

*Processit, summoque hausit de gurgite lymphas,
Multa Deos orans ; oneravitque æthera votis.*

*Jamque omnis campis exercitus ibat apertis,
Dives equum, dives pictæ vestis et auri. 26
Messapus primas acies, postrema coercent*

TRANSLATION.

the remotest Cities of Coritus, and arms a Band of Lydians, Rustics, whom he has drawn together. Why do you demur ? Now is the Time to call for your Steeds, now your Chariots. Break off all Delay, and seize his Camp while in Disorder. She said, and on poised Wings raised herself to Heaven, and in her Flight cut the spacious Bow beneath the Clouds. The Youth knew the Goddess, and, stretching forth both Hands to Heaven, with those Accents pursued her flying : Iris, bright Ornament of Heaven, who hath sent thee down to me to Earth shot from the Clouds ? Whence this so sudden Flash of Light ? I see Heaven in the Midst asunder cleave, and Stars wandering athwart the Firmament. Signs so illustrious will I obey, whoever thou art who summonest me to Arms. And thus having said, he repaired to the River, and from the pure Surface of the Stream drew Water, invoking the Gods at large ; and loaded Heaven with Vows.

And now on the open Plains his whole Army marched, rich in proud Steeds, rich in embroidered Vests and Gold. Messapus commands the Van, the Sons

N O T E S.

15. *Secuit arcum.* The Rainbow was reckoned the Chariot of Iris ; so that the Meaning is, she cut her Way through it to mount up again to Heaven in that Vehicle.

20. *Video discedere cœlum.* When the Lightning bursts through the Clouds, the Skies seem at Times to be rent asunder, as it is in *Lucretius*, Lib. VI.

Ne trepidæ cœli divisæ partibus amens.

And Lib. III. 16.

*Diffugiunt animi terrores : magna mundi
Discedunt ?*

21. *Palantesque polo stellas.* *Stellæ* here seems to mean the Meteors and Sparkles of Fire that were seen to shoot across the Sky like Stars. *Servius* understands it of the Stars themselves, *palantes*, i. e. appearing out of Time.

36. *Globes.*

Tyrrhidæ juvenes: medio dux agmine Turnus
Vertitur arma tenens, et toto vertice supra est.
Ceu septem surgens sedatis amnibus altus 30
Per tacitum Ganges; aut pingui flumine Nilus
Cum refluit campis, et jam se condidit alveo.
Hic subitam nigro glomerari pulvere nubem
Prospiciunt Teucris, ac tenebras insurgere cam-
pis.

Primus ab adversâ conclamat mole Caius: 35
Quis globus, ô cives, caligine volvitur atrâ?
Ferte citi ferrum, date tela, scandite muros;
Hostis adest, cia. Ingenti clamore per omnes
Condunt se Teucris portas, et mœnia complent.
Namque ita discedens præceperat optimus ar-
mis 40

Æneas: si qua interea fortuna fuisset,
Nec fruuere auderent aciem, neu credere
campo:

Castra modo, et tutos fervarent aggere muros.
Ergo, ctsi conferre manum pudor iraque mon-
strat,

Objiciunt portas tamen, et præcepta facef-
sunt, 45

Armatique cavis expectant turribus hostem.

et juvenes Tyrrhidæ coercent po-
strema agmina: dux Turnus ver-
titur medio agmine, tenens ar-
ma, et est supra omnes toto ver-
tice. Ceu altus Ganges surgens
per tacitum septem sedatis amni-
bus; aut ceu Nilus pingui flu-
mine, cum refluit campis, et
jam condidit se alveo. Hic Teu-
cri prospiciunt subitam nubem
glomerari ex nigro pulvere, ac
tenebras insurgere campis. Cai-
us primus conclamat ab adver-
sâ mole: ait, ô cives, quis glo-
bus volvitur atrâ caligine? vos
citi fertis ferrum, date tela,
scandite muros; hostis adest,
cia. Omnes Teucris condunt se
ingenti clamore per omnes portas,
et complent mœnia. Namque
Æneas, optimus armis, disce-
dens præceperat ita: si interea,
dum aberat, fuisset quæ fortuna,
ne auderent fruuere a. tem. neu cre-
dere se campo; ut modo serva-
rent castra et muros tutos aggere.
Ergo, ctsi pudor iraque mon-
strat, tamen obji-
ciunt portas, et facef-
sunt ejus
præcepta, armatique expectant
hostem in cavis turribus.

TRANSLATION.

of Tyrrhus the Rear: In the Center King Turnus moves, wielding his Arms, and overtops *the rest* by the whole Head. *Silent and sedate they move*, as the deep Ganges fed with seven peaceful Rivers in Silence flows; or as the fattening River Nile, when from the Plains he hath retired, and now lodged himself within his Channel. Here the Trojans descry a sudden Cloud condensed in Wreaths of blackening Dust, and Darkness rising on the Plains. Caius first from the opposite Rampart calls forth: What numerous Bands, O Citizens, are hither rolling in a black Cloud of Dust? Quick bring Arms, give me Darts, mount the Walls; haste, the Foe is at hand. With loud Outcry the Trojans block themselves up within all their Gates, and man the Walls. For thus Æneas most accomplished in Arms at Departing had ordered: That, if any Chance of War in the Interim should befall, they would not venture to set their Army in Array, nor trust to the Field; only guard their Camp and Walls secured by a Rampart. Therefore, tho' Shame and Indignation prompt them to engage, yet they barricade their Gates against *the Foe*, execute the Orders of *their Chief*, and in Arms expect the Enemy within their hollow Turrets.

NOTES.

35. *Globus*. A Troop or Multitude, as in *English*. Thus Milton, *Paradise Lost*, Book Verie 409. The Word is the same Way used | Il. 512.

His

Turnus, ut antevolans præ-
cesserat tardum agmen, est com-
missatus viginti lætis equitum,
et improvisus adest urbi; quem
Thracius equus albis maculis por-
tat, aureaque galea rubrà cristâ
tegit. O juvenes, equis vestrum
erit, qui primis irruet in
hostem mecum? En, ait, et in-
torquens jaculum, emittit illud in
auras, quasi principium pugnæ;
et arduus infert sese campo. Socii
excipiunt eum clamore, sequun-
turque horrifono frenitu: mi-
rantur inertia corda Teucrum,
viros non dare se æquo campo,
non ferre arma obvia; sed fo-
vere castra. Turnus turbidus
lustrat muros buc atque buc equo,
quæritque aditum per avia loca.
Ac veluti lupus insidiatus pleno
ovili, cum fremit ad caulas,
perpeffus ventos et imbres, super
mediâ nocte; agni, tuti sub
matribus, exercent balatum: ille
lupus asper et improbus irâ

Turnus, ut antevolans tardum præcefferat
agmen,

Viginti lætis equitum comitatus, et urbi
Improvisus adest; maculis quem Thracius albis
Portat equus, cristâque tegit galea aurea rubrà.
Ecquis erit mecum, juvenes, qui primus in hos-
tem?

En, ait, et jaculum intorquens emittit in auras,
Principium pugnæ; et campo sese arduus infert.
Clamore excipiunt socii, fremituque sequuntur
Horrifono: Teucrum mirantur inertia corda,
Non æquo dare se campo, non obvia ferre
Arma viros; sed castra fovere. Huc turbidus
atque huc

Lustrat equo muros, aditumque per avia quærit.
Ac veluti pleno lupus insidiatus ovili,
Cum fremit ad caulas, ventos perpeffus et im-
bres

Nocte super mediâ; tuti sub matribus agni
Balatum exercent: ille asper, et improbus irâ

TRANSLATION.

Turnus, flying out before, had got the Start of his tardy Army, accompanied with twenty chosen Horse, and unexpected comes upon the City; whom bears a Thracian Steed marked with white Spots, and a golden Helmet with Crimson Crest defends. Which of you, gallant Youths, first will join me to attack the Foe? See here, he cries, and, brandishing his Javelin, lets it fly into the Air, the Prelude of the Fight; and in Form majestic rushes to the Field. With Shouts his Friends second the Motion, and follow with dreadful blustering Din: They wonder at the Faint-heartedness of the Trojans, that they venture not themselves in the equal Field, nor oppose Arms to Arms; but lie loitering in their Camp. He, turbulent with Ire, hither and thither on his fierce Steed surveys the Walls, and by every pathless Pass explores Access. As when a Wolf in Ambush for a full Cott of Sheep lies growling at the Folds, enduring Winds and Rains at the Hour of Midnight; under their Dams the Lambkins in Safety bleat: He, fierce and felonious with Ire, rages against the absent Prey; his ravenous Hunger by

N O T E S.

1. *Him round a Globe of fiery Seraphim inclos'd.*
52. *Jaculum intorquens.* This is an Allusion to the Roman Ceremony of throwing a Javelin into the Enemy's Territory as a Signal of War. This Custom is particularly described by Livy, Lib. I. 32. *Quandoque pars major eorum, qui aderant, in eandem sententiam ibat, bellum erat consensu fieri solitum; ut scilicet bastam ferratam, aut sanguineam prætustam ad fines eorum ferret, et, non minus tribus pueribus præsentibus, diceret, &c.* Then follows the Form of declaring War. To which he adds: *Id ubi discessit, lustram in fines eorum emittebat. Hoc*

eum modo bellum inditum; moremque eum postea acciperunt.

57. *Castra fovere.* Cherish or hug their Tents, an opprobrious Expression, being a Metaphor borrowed from timorous Mothers, that hug their Children, and clap them close to their Bosoms, when apprehensive of their being in Danger. In this Sense it is used, Geor. IV. 56.

— *Hinc nescio qua dulcedine laturæ Progeniem nascitur fovent.*

62. *Improbis.* That has no Honour, villainous,

Sævit in absentes ; collecta fatigat edendi
Ex longo rabies, et siccæ sanguine fauces.
Haud aliter Rutulo, muros et castra tuenti, 65
Ignescunt iræ ; et duris dolor ossibus ardet,
Quâ tentet ratione aditus, et quâ via clausos
Excuiat Teucros vallo, atque effundat in æ-
quor.

Classẽm, quæ lateri castrorum adjuncta latebat,
Aggeribus septam circum et fluvialibus undis, 70
Invadit ; sociosque incendia poscit ovantes :
Atque manum pinu flagranti fervidus implet.
Tum verò incumbunt : urget præsentia Turni,
Atque omnis facibus pubes accingitur atris.
Diripere focos : piceum fert fumida lumen 75
Tæda, et commissam Vulcanus ad astra favil-
lam.

Quis Deus, ô Musæ, tam sæva incendia Teu-
cris

Avertit ? tantos ratibus quis depulit ignes ?

Dicite. Prisca fides factò, sed fama perennis.

Tempore quo primùm Phrygiâ formabat in
Idà 80

Æneas classẽm, et pelagi petere alta parabat ;

TRANSLATION.

Length of Time contracted, and his blood-thirsty Jaws pinch him incessantly. Just so the Rutulian's Anger kindles, while he views the Walls and Camp ; and within the hard Bones his Anguish burns, *exploring* by what Means he may tempt Access, and how force the inclosed Trojans from their Intrenchment, and pour them forth into the Plain. Their Fleet, which to the Side of their Camp adjoining lay concealed, fenced around with Ramparts, and the Streams of the River, he assails ; loudly calls for Flames from his Followers joyous to obey : And ardent fills his Hand with a blazing Pine. Then indeed they exert themselves strenuously : The Presence of Turnus urges them on, and the whole Youth are armed with black Torches. They plundered the fleuths : Tho' smoky Brand sends up a pitchy Light, and the fiery Element darts the intermingled Sparkles to the Stars.

Ye Muses, say what God averted from the Trojans so fierce a Conflagration ? Who from the Ships repelled such disastrous Flames ? Ancient is the Testimony of the Fact, but immortal is its Faunce.

What time Æneas first formed his Fleet on Phrygian Idà, and prepared to launch into the Deep ; Berecynthia herself, the Mother of the Gods, is said to

N O T E S.

lunous, mischievous.

71. *So rus, incendia poscit.* There is no Decision here for *Serius*'s *Hyle*, *propterea* ; for *poscit* in *enclitic* is, he craves them to use.

Vcl. II.

the Flames, and assist in burning the Ships with them.

75. *Ecce.* The Watch fires mentioned above.

N a

90. *Deluvium*

sævit in absentes ; rabies edendi collecta ex longo tempore fatigat eum, et succus siccæ sanguine. Haud aliter iræ ignes sunt Rutulo tuenti muros et castra ; et dolor ardet duris ossibus ; quâ ratione tentet aditus, et quâ ratione viâ aliqua excuiat Teucros clausos vallo, atque effundat eos in æquor. Invadit classẽm, quæ latebat adjuncta lateri castrorum, circumseptam aggeribus et fluvialibus undis ; poscitque ovantes socios incendia ; atque fervidus implet monum flagrantis pinu. Tum vero illi incumbunt : præsentia Turni urget eos, atque omnis pubes accingitur atris facibus. Diripere focos : fumida tæda fert piceum lumen, et Vulcanus fert commissam favillam ad astra.

O M se, quis Deus avertit tam sæva incendia Teucris ? quis depulit tantos ignes ratibus ? Dicite. Est prisca fides factò, sed fama ejus est perennis.

Quo tempore primùm Æneas formabat classẽm in Phrygiâ Idà, et parabat petere alta spatia pelagi ;

Berecynthia Cybele ipsa, genetrix Deum, fertur esse affata magnum Jovem his vocibus: nate, da mihi petenti, quid tua cara parens poscit te, Olympo domito. Fuit pinea silva dilecta mihi per multos annos, fuit lucus in summa arce, quod ferebant sacra, obscurus nigranti picea acernisque trabibus; ego læta dedi has arbores Dardanio juveni, cum egeret classis: nunc anxius timor urget me sulcitantem. Solve meos metus, atque sine parentem posse hoc precibus; ne naves vincantur quassatæ ullo cursu, neu turbine venti: profic iis eas esse ortas in nostris montibus. Contra filius, qui torquet sidera mundi, ait huic: o genetrix, quod vocas fata? aut quid petis istis verbis? Carinæ ne faciat mortali manu habere immortale fas? Æneaque certus lustret incerta pericula? cui Deo est tanta potestas permessa? Imò, ubi defunctæ iis periculis tenebunt finem Ausonioque portus, quæcunque olim evaserit undis, vexeritque Dardaniæ ducem ad Laurentia arva; eripiam mortalem formam huic, jubeboque has esse Deas magni æquoris: qualis Nereia Doto

Ipsa Deum fertur genetrix Berecynthia magnum Vocibus his affata Jovem: Da, nate, petenti, Quod tua cara parens domito te poscit Olympo. Pineæ silva mihi multos dilecta per annos, 85 Lucus in arce fuit summâ, quod sacra ferebant, Nigranti piceâ, trabibusque obscurus acernis; Has ego Dardanio juveni, cum classis egeret, Læta dedi: nunc sollicitam timor anxius angit. Solve metus, atque hoc precibus sine posse parentem; 90

Ne cursu quassatæ ullo, neu turbine venti Vincantur: profic nostris in montibus ortas. Filius huic contra, torquet qui sidera mundi: O genetrix, quod fata vocas? aut quid petis istis?

Mortaline manu factæ immortale carinæ 95 Fas habeant; certusque incerta pericula lustret Æneas? cui tanta Deo permessa potestas? Imò, ubi defunctæ finem portusque tenebunt Ausonius, olim quæcunque evaserit undis, Dardaniumque ducem Laurentia vexerit aura; Mortalem eripiam formam, magnique jubeb- 100

Æquoris esse Deas: qualis Nereia Doto,

TRANSLATION.

have bespoken great Jove in these Words: At my Request, O Son, bestow what thy dear Parent from thee craves, now that Olympus is to thy Power subdued: On a lofty Mountain stood a piny Wood by me many Years beloved, embowered with gloomy Firs, and the Maples shady Boughs, whither they brought me sacred Offerings; these Trees I with Pleasure gave to the young Trojan Hero, when he wanted a Fleet: Now anxious Dread on their Account presses my unquiet Mind. Loose my Fears, and let a Parent by her Prayers obtain, that by no Voyage shattered, nor by whirling Blast of Wind they be subdued: Let it avail them that from our Mountains they sprung. Thus to her in Reply her Son, who rolls the Stars of the celestial World: Whither, my Parent-goddes, art thou urging Destiny? Or what is thy Aim in this Request? Shall Vessels built by mortal Hands an immortal Privilege enjoy; and Æneas, insured of Safety, run the Round of dubious Perils? In what God is so great Power lodged? Nay rather, when having finished their destined Course, they shall reach the Goal and the Ausonian Ports, which ever of them hereafter shall have escaped the Waves, and carried the Dardanian Chief to the Territories of Laurentum, I will divest them of their mortal Form, and command to be Goddesses of the spacious Ocean: Such as Nereus's Daughter Doto, and Galatea, cut with their Breasts

NOTES.

90. *Solve metus.* Fear is considered as a Yoke in which one is bound.

106. *Æ-*

Et Galatea secant spumantem pectore pontum.
Dixerat : idque ratum, Stygii per flumina fra-
tris,

Per pice torrentes atrâque voragine ripas, 105
Annuit ; et totum nutu tremefecit Olympum.

Ergo aderat promissa dies, et tempora Parcæ
Debita complerant ; cum Turni injuria ma-
trem

Admonuit sacris ratibus depellere tædas.
Hic primùm nova lux oculis effulsit, et in-
gens 110

Vifus ab Aurorâ cœlum transcurrere nimbus,
Idæique chori : tum vox horrenda per auras
Excidit, et Troum Rutulorumque agmina com-
plet :

Ne trepidate meas, Teuceri, defendere naves,
Neve armate manus : maria ante exurere Tur-
no, 115

Quàm sacras, dabitur, pinus. Vos ite solutæ,

TRANSLATION.

the foaming Deep. He said : And in Sign of its being ratified by the Rivers of his Stygian Brother, by those Banks that roll with Torrents of Pitch and black Whirlpools, nods his Head ; and with that Nod made Heaven's whole Frame to tremble.

The promised Day was therefore come, and the Fates had filled up the destined Periods of Time ; when *this* Outrage of Turnus called on the Mother of the Gods to repel the Firebands from her sacred Ships. Here first an unusual Light flashed forth on the Eyes of the Trojans, and from the East a vast resplendent Cloud was seen to shoot athwart the Sky, and along with the Goddess her Choirs of Priests : Then through the Air a tremendous Voice drops from above, and fills the Hosts of Trojans and Rutulians both : Be in no Hurry, ye Trojans, to protect my Ships, nor arm your Hands : Sooner to Turnus it shall be given to burn up the Seas than those sacred Pines. Glide on now at your Liberty, glide

NOTES.

106. *Annuit ; et totum nutu tremefecit Olympum.* In Imitation of Homer, II. I.

Hæc vix nutantem, &c.

*He spoke, and awful bends his sable Brows ;
Shakes his ambrosial Curls, and gives the Nod ;*

The Stamp of Fate, and Sanction of the God, Pope's Iliad.

So that *annuit* here is to be taken in its strict primary Sense ; *He gave his Nod*, the awful Sanction of his Will.

110. *Hic primùm.* This implies that *Cybele*

et Galatea secant spumantem pontum pectore. Jupiter dixerat : *annuitque id esse ratum, per flumina Stygii fratris, per ripas torrentes pice atrâque voragine ; et tremefecit totum Olympum nutu.*

Ergo promissa dies aderat, et Parcæ complerant debita tempora ; cum injuria Turni admonuit matrem Berecynthiam depellere tædas sacris ratibus. Hic primùm nova lux effulsit oculis, et ingens nimbus est visus transcurrere cœlum ab aurorâ, Idæique chori simul : tum vox horrenda excidit per auras, et complet agmina Troum Rutulorumque Teuceri, ne trepidate defendere meas naves, neve armate vestras manus : dabitur Turno exurere maria antequàm has sacras pinus. Vos solutæ ite,

had formerly been unknown in Italy, now made her miraculous Appearance for the first Time in Behalf of the Trojans, and henceforth fixed her Residence in that Country.

111. *Nimbus.* A bright Cloud, or Cloud of Glory, the Vehicle of the Goddesses ; as *Æn.* II. 616.

Nimbis effulgens, et Gorgone secua, speaking of *Pallas*.

112. *Idæique chori.* The *Idæi Daityli*, *Cybele's* Ministers, who in that Cloud were seen sinking their brazen Cymbals around *Cybele*.

ite, Deæ pelagi : genetrice Deorum jubet id. Et continò quæque puppes abrumpunt sua vincula ripis, petuntque ima æquora, rostris demersis modo delphinum. Hinc totidem virginæ facies, mirabile monstrum, rediunt se, ferunturque ponto, quæ erat proræ prius steterant ad litora. Rutuli obstupere animis; Messapus ipse est conterritus equis turbatis; et amnis Tiberinus, sonans rauca, cunctatur, revocatque pedem ab alto mari.

At fiducia non cessit audaci Turno; tollit animos sonum dictis ultro, atque increpat eos ultro: hæc monstra petunt Trojano; Jupiter ipse eripuit situm auxilium his; non expectare tela nec Rutulos ignes. Ergo maria sunt invia Teucriis, nec est illis ulli spes fugæ; altera pars verum est ademta; autem terra est in nostris manibus: Italæ gentes ferunt tot millia arma. Fatalia responsa Deorum, si Phryges jactant qua præ se, terrent me nil.

Ite, Deæ pelagi : Genetrice jubet. Et sua quæque

Continuò puppes abrumpunt vincula ripis, Delphinumque modo demersis æquora rostris Ima petunt. Hinc virginæ, mirabile monstrum, 120

Reddunt se totidem facies, pontoque feruntur, Quot prius æratæ steterant ad litora proræ. Obstupere animis Rutuli; conterritus ipse Turbatus Messapus equis; cunctatur et amnis Rauca sonans, revocatque pedem Tiberinus ab alto.

At non audaci cessit fiducia Turno; 126 Ultro animos tollit dictis, atque increpat ultro: Trojanos hæc monstra petunt; his Jupiter ipse Auxilium solitum eripuit; non tela, nec ignes Expectant Rutulos. Ergo maria invia Teucriis, 130

Nec spes ulla fugæ; rerum pars altera ademta est;

Terra autem in manibus nostris: tot millia gentes

Arma ferunt Italæ. Nil me fatalia terrent, Si qua Phryges præ se jactant, responsa Deorum.

TRANSLATION.

ye on, Goddesses of the Main: The Parent of the Gods commands. And forthwith from the Banks the Ships break each away her Haulers, and Dolphin-like diving with their Beaks plunge to the Bottom of the Sea. Thence, wonderous Prodigy, so many Virgin-forms rise up, and ride along the Main, as Ships with brazen Prows had before been ranged on the Shore. The Rutulians stood astonished in their Minds; Messapus himself, unable to check his startling Steeds, is seized with Conternment; the River too makes a Pause, resounding hoarse, and Tiberinus recalls his Current from the Deep.

But the Confidence of daring Turnus abated not; he briskly raises their Spirits with his Words, and briskly chides their Fears: Against the Trojans these Portents are aimed; from them even Jove himself hath withdrawn his wonted Aid; their Ships wait not the Darts nor Fires of the Rutulians. Therefore the Seas are inaccessible to the Trojans, nor have they any Hopes of escaping by Flight; from one Half of the Globe they are cut off, and the Land, the other Half, is in our Hands: So many armed Thousands the Italian Nations bring as our Aid. To me the fatal Responses of the Gods, whatever they are to which the Phrygians

NOTES.

131. *Rerum pars altera.* Rumus in his Note explains this of the terraqueous Globe in general; but the following Words, *terra autem in manibus nostris*, plainly restrict it to the Ocean.

140. Sed

Sat Fatis Venerique datum, tetigere quòd ar-
va

135

Fertilis Aufoniæ Troës. Sunt et mea contra
Fata mihi, ferro sceleratam excindere gentem,
Conjuge præreptâ; nec solos tangit Atridas
Iste dolor, solisque licet capere arma Mycenis.
Sed periisse semel fatis est: peccare fuisset
Antè fatis, penitus modò non genus omne pe-
rofos

Femineum. Quibus hæc mediï fiducia valli,
Fossarumque moræ, lethi discrimina parva,
Dant animos; an non viderunt mœnia Trojæ
Neptuni fabricata manu considerare in ignes? 145
Sed vos, ô lecti, ferro quis scindere vallum
Apparat, et mecum invadit trepidantia castra?
Non armis mihi Vulcani, non mille carinis
Est opus in Teucros. Addant se protinus omnes

Sat est datum Fatis Venerique,
quòd Troës tetigere arva fertilia
Aufoniæ. Et sunt mihi mea fa-
ta contra illa, excindere sceleratam
gentem ferro, conjuge præreptâ
mihi; nec iste dolor tangit
Atridas solos, licetque Mycenis
solis capere arma. Sed dicetur,
est fatis eos periisse semel: fuisset
fatis peccare antè, non modò penitus
esse perosos omne femineum
genus. Hi quibus hæc fiducia
mediï valli, moræque fossarum,
parva discrimina lethi, dant animos;
an non viderunt mœnia
Trojæ, fabricata manu Neptuni,
considerare in ignes? sed vos, ô
lecti viri, quis vestrum apparat
scindere vallum ferro, et invadit
trepidantia castra mecum? Non
est opus mihi armis Vulcani, non
mille carinis in Teucros. Prati-
nus omnes

TRANSLATION.

pretend, give no Concern. To the Fates and Venus enough is given, that the Trojans have reached the Lands of fruitful Ausonia. I too on the other Hand have my Destiny, to extirpate with the Sword the accursed Race, being robbed by them of my promised Spouse; nor is it only the Sons of Atreus whom the painful Sense of that Indignity moves, nor to Mycenæ alone is Licence given to take up Arms in such a Cause. But perhaps it is enough that they fell once: Doubtless, had they thought it enough to commit the same Crime but once before, had they, instead of committing Rapes, conceived almost a total Aversion to the whole Race of Women. They whom this Confidence in their intervening Rampart, whom the temporary Defences of their Trenches, narrow Partitions that screen them from Death, inspire with so much Courage; have they not seen the Walls of Troy, built by the Hand of Neptune, sink down in Flames? But say, ye select Warriors, who prepares to storm their Rampart Sword in Hand, and with me invades their disordered Camp? To me there is no need of divine Armour, nor of a thousand Shields against the Trojans. Let all the Tuscans this

NOTES.

140. *Sed periisse.* Other Copies read *si*; but, which ever Reading we choose, I conceive there ought to be no Question at *est*, as *Rhæmus* has it; for it is a supposed Objection, to which *peccare fuisset*, &c. is the Answer. And here I cannot do better than transcribe the Note on this Passage in the *Variorum* Edition: *Verum, dicent Trojani, se luisse jam Helenæ raptum. Respondet: desissent ergo peccare: didissent utiisse patius feminas omnes, quam vel unam rapere: quod quia in Lavinia faciunt, iterum pereant. Ex quo colligitur, quætiens peccaverint, totiens eos perire debere.*

142. *Quibus hæc fiducia.* The Meaning is,

neither let them presume on their Ramparts and Fortresses, that these will save them from fated Vengeance, since their Treachery was punished before when they were guarded by a much stronger Munition, even by those Walls which were built by a God.

142. *Medii.* Between them and us.

147. *Trepidantia castra.* In hurry'g Terror and Consternation, now that *Æneas* is absent.

148. *Non armis Vulcani.* Turnus here sets himself above *Achilles*, who was clad in divine Armour against the Trojans.

Etrusci addant se socios illis: ne timeant tenebras et inertia furta Palladii, custodibus summæ arcis cæsi; nec condemur in cæcâ alio equi; est certum nobis circumdare muros eorum igni palam luce. Faxo ut baud putent esse rem sibi cum Danais et Pelasgâ pube, quos Hector distulit in decimum annum. Nunc aded, quoniam melior pars diei est acta, quod superest, viri, læti procurate corpora rebus gestis bene, et parati sperate pugnam. Interea cura datur Messapo obsidere portas excubiis vigilum, et cingere moenia flammis. Bis septem Rutuli sunt delecti, qui servant muros milite; ast centeni juvenes, purpurei cristis, coruscique auro, sequuntur illos quemque: discurrent, variantque vices, fusique per herbam indulgent vino, et vertunt abensis crateras. Ignes collucunt; custodia ducit insomnem noctem ludo. Troes prospectant hæc è vallo super, et tentent alta murorum armis; nec non trepidi formidine explorant portas;

Etrusci socios: tenebras et inertia furta 150
Palladii, cæsis summæ custodibus arcis,
Ne timeant; nec equi cæcâ condemur in alvo;
Luce palam certum est igni circumdare muros.
Haud sibi cum Danais rem, faxo, et pube Pelasgâ

Esse putent, decimum quos distulit Hector in annum. 155

Nunc aded, melior quoniam pars acta diei,
Quod superest, læti bene gestis corpora rebus
Procurate, viri, et pugnam sperate parati.
Interea vigilum excubiis obsidere portas
Cura datur Messapo, et moenia cingere flammis. 160

Bis septem Rutuli, muros qui milite servant,
Delecti; ast illos centeni quemque sequuntur
Purpurei cristis juvenes, auroque corusci:
Discurrent, variantque vices, fusique per herbam

Indulgent vino, et vertunt crateras ahenos. 165
Collucunt ignes; noctem custodia ducit
Insomnem ludo.

Hæc super è vallo prospectant Troes, et armis
Alta tenent; nec non trepidi formidine portas

TRANSLATION.

Instant join themselves to them in Alliance: They need not fear that we will take Advantage of the Night, and repeat the dastardly Theft of the Palladium, slaying the Guards of Minerva's lofty Tower; nor will we, like Cowards, hide ourselves in the dark Womb of the Trojan Horse; we are resolved openly by Day to beleaguer their Walls with Fire. I shall make them sensible that they have not to do with Greeks and Argive Striplings, whom Hector kept at Bay till the tenth Year. Now then, since the better Part of the Day is past, for what remains, my valiant Men, as Things have thus far succeeded well, cheerfully refresh your Bodies, and prepared expect the Fight. Meanwhile to Messapus is assigned the Charge to beset their Gates with Sentinels, and inclose their Ramparts with beaming Fires. Twice seven Rutulians are chosen out to guard the Walls; and those are followed each by an hundred Youths waving their Purple Plumes, and glittering with Gold: Around the Walls they patrol, and mount the Guard by Turns, and by Turns stretched along the Grass they indulge the Wine, and quaff the brazen Bowls. The Fires together shine; in Play the Watches spend the sleepless Night. These Scenes the Trojans above from the Rampart survey, and in Arms guard their high Posts; their Gates too in hurry-

NOTES.

160. *Moenia cingere flammis.* i. e. To encompass the Walls with Watch-fires, to give them Light in the Night-time, led the Enemy should fall out upon them unobserved, or in Despair quit the City.

164. *Variantque vices.* i. e. *Vices stationum.* 160. *Pontesque*

Explorant; pontesque et propugnacula jungunt;
Tela gerunt. Instant Mnestheus acerque Se-
restus:

Quos pater Æneas, si quando adversa vocarent,
Rectores juvenum, et rerum dedit esse magis-
tros.

Omnis per muros legio fortita periculum
Excubat, exercetque vices, quod cuique tuen-
dum est.

Nisus erat portæ custos acerrimus armis
Hyrtacides; comitem Æneæ quem miserat Ida
Venatrix, jaculo celerem, levibusque sagittis:
Et juxta comes Euryalus, quo pulchrior alter
Non fuit Æneadum, Trojana nec induit ar-
ma;

Ora puer primâ signans intonsa juventâ.
His amor unus erat, pariterque in bella ruebant:
Tum quoque communi portam statione tene-
bant.

Nisus ait, Dine hunc ardorem mentibus addunt,
Euryale? an sua cuique Deus fit dira cupido?
Aut pugnam, aut aliquid jamdudum invadere
magnum

*junguntque pontes at propugnacula
la; gerunt tela. Mnestheus a-
cerque Sereſtus instant: quos pa-
ter Æneas dedit eſſe rectores ju-
venum et magiſtros rerum, ſi
quando adverſa vocarent. Omnis
legio, fortita periculum, excubat
per muros, exercetque vices ſe-
cundum id, quod eſt cuique tuen-
dum.*

*Niſus Hyrtacides erat cuſtos
portæ, acerrimus armis; quem
Ida venatrix miſerat comitem Æ-
neæ, celerrim jaculo levibuſque
ſagittis. Et juxta eum comes
Euryalus, quo non fuiſt alter Æ-
neadarum pulchrior, nec induit
Trojana arma; puer ſignans in-
tonſa ora primâ juventâ. Erat
his unus amor, pariterque rue-
bant in bella: tunc quoque tene-
bant portam communi ſtatione.
Niſus ait, Euryale, Dine ad-
dunt hunc ardorem mentibus? an
ſua dira cupido fit Deus cuique?
jamdudum mens agitat mihi in-
vadere aut pugnam, aut aliquid
magnum;*

TRANSLATION.

ing Consternation they strictly watch, and with Bridges join the Bulwarks;
They stand to their Arms. Mnestheus and fierce Sereſtus urge them on: Whom
Father Æneas appointed Directors of the youthful Bands, and Managers of Af-
fairs, if at any time cross Accidents should call them. The whole Legion hav-
ing shared the Danger by Lot keep guard along the Walls, and perform the al-
ternate Duties of the Post which each has assigned him to maintain.

Nisus, the Son of Hyrtacus, in Arms most fierce, stood Sentinel of the Gate;
whom Ida, famed for Hunting, sent the Attendant of Æneas, nimble at the
Javelin and fleet Arrow: And by his Side his Companion Euryalus, than whom
of all the Sons of Æneas none was more comely, and none more graceful wore
the Arms of Troy; a mere Boy, whose Cheeks were streaked with the first
Bloom of Youth. Their Love, their Souls were one, and with equal Eagerness
they rushed to the War: Then too they were posted in common to guard the Gate.
Nisus says, Do the Gods, Euryalus, this Ardour into our Minds infuse? Or is each
one's predominant Inclination his God? Long has my Mind been instigating me

NOTES.

170. *Pontesque et propugnacula jungunt.* i. e.
Jungunt propugnacula pontibus: They laid Bridges
of Communication, whereby to run from one Tor-
er to another.

175. *Exercetque vices, quod cuique tuendum*

est. The Construction is, *exercet vices secundum
id quod, &c.*

185. *Dira.* Here is the same as *magna* or
vehement.

*nec est contenta placidâ quiete.
Cernis, quæ fiducia rerum ha-
beat Rutulos; lumina micant ra-
ra; procubere solati somno vi-
noque; loca silent latè. Porro
percipe quid dubitem, et quæ sen-
sentia nunc surgat: animo. Om-
nes, populi sive patresque, ex-
poscunt Ænean acciri; virosque
mitti, qui reportent certa. Si
promittunt se daturus ea tibi,
quæ posco; (nam fama facti est
sit mihi) videor posse re-
verre viam ad muros et Pallantea mœ-
nia sub illo tumulo. Euryalus
obstupuit, percussus magno amore
laudum; simul affatur ardentem
amicum his verbis: igitur, Ni-
se, fugisne adjungere me solum
tibi in summis rebus? natam te
solum in tanta pericula? non ita
meus genitor Opheltis affectus
bellis erudit me sublatum inter
Argolicum terrorem labore sive
Trojæ: nec gessi talia tecum, se-
cutus magnanimum Ænean et
extrema secuto.*

Mens agitat mihi; nec placidâ contenta quiete
est.

Cernis, quæ Rutulos habeat fiducia rerum:
Lumina rara micant; somno vinoque soluti
Procubere; silent latè loca. Percipe porro 190
Quid dubitem, et quæ nunc animo sententia
surgat.

Ænean acciri omnes, populusque patresque,
Exposcunt; mittique viros qui certa reportent.
Si tibi, quæ posco, promittunt; (nam mihi
facti

Fama fat est) tumulo videor reperire sub illo
Possè viam ad muros et mœnia Pallantea. 196
Obstupuit magno laudum percussus amore
Euryalus; simul his ardentem affatur amicum:
Mene igitur socium summis adjungere rebus,
Nise, fugis? Solum te in tanta pericula mittam?
Non ita me genitor bellis affuetus Ophel-
tes

201

Argolicum terrorem inter Trojæque labores
Sublatum erudit: nec tecum talia gessi,
Magnanimum Ænean, et fata extrema secutus.

TRANSLATION.

either to attempt the Fight, or some great Enterprize; nor is content with peace-
ful Rest and Inaction. You see what Confidence in the State of their Affairs pos-
sesses the Rutulians: Their Lights twinkle here and there; dissolved in Sleep and
Wine they have laid them down; the Places all around are hushed in Silence.
Advert further to what my doubting Thoughts suggest, and to the Purpose which
now rises in my Soul. That Æneas should be invited home, all, both People
and Princes, importunately crave; and that Messengers be dispatched to inform
him of the true State of our Affairs. If to thee they will promise what I de-
mand (for to myself the Glory of the Exploit is Reward enough) methinks I can
find a Way under the Brow of yon Hill to the Walls and Fortifications of Pallan-
tum. Euryalus, stung with violent Desire of Praise, stood astonished; at the
same time he thus addresses his ardent Friend: Do you then, Nisus, decline to
join me your Companion in those high Enterprizes? Shall I send you away alone
on such perilous Adventures? It was not thus my warlike Father Opheltus in-
structed me, bred up amidst the Alarms of Greece and the Disasters of Troy:
Nor have I acted such a cowardly Part in your Company, following the magnani-
mous Æneas and his Fortune in all Extremities. This Soul, this Soul of mine

NOTES.

192. *Populusque patresque.* In Allusion to
the Roman Senate and People.

202. *Inter Trojæque labores.* This shews that
he must have been about the Age of seventeen
Years; Æneas's Wanderings having lasted seven

Years, and the Trojan War ten: So that he
was just arrived at what was the military Age
among the Romans.

203. *Sublatum.* This Word likewise alludes
to the Roman Custom of laying down the Child
naked

Est hic, est animus lucis contemtor, et istum
Qui vitâ bene credat emi, quò tendis, hono-
rem. 206

Nisus ad hæc: Equidem de te nil tale verebar;
Nec fas: non, ita me referat tibi magnus ovan-
tem

Jupiter, aut quicumque oculis hæc aspicit æquis.
Sed si quis (quæ multa vides discrimine tali) 210
Si quis in adversum rapiat casusve Deusve,
Te superesse velim: tua vitâ dignior ætas.
Sit, qui me raptum pugnâ, preciove redemptum,
Mandet humo solitâ: aut, si qua id fortuna
vetabit,

Absenti ferat inferias, decoretque sepulcro; 215
Neu matri miseræ tanti sim causa doloris,
Quæ te sola, puer, multis è matribus ausa
Persequitur, magni nec mœnia curat Acestæ.
Ille autem: Causas nequicquam nectis inanes,
Nec mea jam mutata loco sententia cedit. 220
Acceleremus, ait. Vigiles simul excitat. Illi
Succedunt, servantque vices: statione relicta
Ipse comes Niso graditur, regemque requirunt.

TRANSLATION.

contemns mere Life, and deems that Honour, to which you aspire, well bought, even at the Expence of Life itself. To this Nisus: Believe me I had no such Apprehensions of you, nor have I Reason. No, so may great Jove, or whatever God with an equal Eye regards what we are about, return me to you triumphant. But if any Chance (as many such you see in Enterprizes of this hazardous Nature) or Deity hurry me on to adverse Fate, I could wish that you survived: Your Age has a juster Claim to Life. Let me leave a Friend behind to deposit me in the Earth among the Dead, snatched from the Field, or redeemed by Ransom: Or if any Fortune shall stand in the way of this, who may pay Funeral Obsequies to my absent Corise, and honour me with an empty Tomb; nor let me be the Cause of such deep Anguish to thy wretched Mother, who, favourite Boy, of many Mothers alone adventurous follows thee, nor minds the stately Structures of the great Acestes. But he: In vain you weave these fruitless Remonstrances, nor is my Resolution now staggered in the least. Let us dispatch, he says. At the same time he awakes the Guard. They succeed, and take their Turns of Duty: Then, having resigned his Post, he sets forward in company with Nisus, and they seek the King together.

NOTES.

naked upon the Ground as soon as born, that the Father might take it up in Token of his owning the Child for his.

215. *Decoretque sepulcro.* With a Cenotaphy, such as that mentioned, Æn. III. 304.

218. *Mœnia Acestæ.* In Sicily, where the

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Est hic, est hic animus contemtor lucis, et qui credat istum bonorem, quo tendis, bene emi vitâ. Nisus respondet ad hæc: equidem verebar nil tale de te, nec est fas: non, ita magnus Jupiter, aut quicumque Deus aspicit hæc æquis oculis, referat me o-vantem tibi, ut dico verum. *Sed si quis, si quis casusve Deusve rapiat me in adversum (quæ vides multa tali discrimine) velim te superesse: tua ætas est dignior vitâ.* Sit aliquis qui mandet me solitâ humo, raptum pugnâ, redemptumve precio: aut, si qua fortuna vetabit id, ferat inferias mihi absenti, decoretque sepulcro; neu sim causa tanti doloris miseræ matri, quæ sola, ausa è multis matribus, persequitur te, puer, nec curat mœnia magni Acestæ. Autem ille ait: nequicquam nectis inanes causas, nec jam mea sententia mutata cedit loco. Acceleremus, ait. Simul excitat vigiles. Illi succedunt, servantque vices: statione relicta, ipse graditur comes Niso, requiritque regem.

timorous and infirm of Æneas's Retinue were left behind.

221. *Vigiles excitat.* i. e. Awakes those who were to keep Watch in their Turn, as is obvious from the next Words.

O o

223. *Regem*

Cætera animalia, per omnes
 terras, laxabant curas somni,
 et corda oblita laborum, Primi ducto-
 res Teucrum et delecta juvenus
 habebant consilium de summis re-
 bus regni; quid facerent, quisve
 jam esset nuncius Æneæ. Stant
 adnixi longis hastis, et tenentes
 scuta medio castrorum et campi.
 Tum Nisus, et una cum eo Eury-
 alus, alacres orant admitti cen-
 sestim: rem esse magnam, fore-
 que precium rora. Iulus pri-
 mus accepit eos trepidos, ac jussit
 Nisum docere rem. Tum Hyrtacides
 ait sic: Æneadæ, audite æquis
 mentibus, neve hæc, quæ ferimus,
 spectentur ab nostris annis. Rutuli con-
 ticuere: nos ipsi cernimus locum
 insidiis, qui patet in bivio portæ,
 quæ est proxima ponto. Igres sunt
 interrupti, atque fumus erigitur
 ad sidera. Si permittitis nos uti
 fortuna; cernitis Ænean, quæ situm
 à nobis ad Pallantea moenia,
 mox affore hæc cum spoliis, ingenti
 cæde peractâ: nec via fallit
 nos euntes;

Cætera per terras omnes animalia somno
 Laxabant curas, et corda oblita laborum. 225
 Ductores Teucrum primi et delecta juvenus,
 Consilium summis regni de rebus habebant;
 Quid facerent, quisve Æneæ jam nuncius esset.
 Stant longis adnixi hastis, et scuta tenentes,
 Castrorum et campi medio. Tum Nisus, et
 una 230
 Euryalus, constestim alacres admittier orant:
 Rem magnam, preciumque moræ fore. Primus
 Iulus
 Accepit trepidos, ac Nisum dicere jussit.
 Tunc sic Hyrtacides: Audite o mentibus æquis,
 Æneadæ, neve hæc nostris spectentur ab an-
 nis, 235
 Quæ ferimus. Rutuli somno vinoque sepulti
 Conticuere: locum insidiis conspeximus ipsi,
 Qui patet in bivio portæ, quæ proxima ponto.
 Interrupti ignes, atque ad sidera fumus
 Erigitur. Si fortunâ permittitis uti; 240
 Quæsitum Ænean ad moenia Pallantea,
 Mox hîc cum spoliis, ingenti cæde peractâ,
 Affore cernitis: nec nos via fallit euntes;

TRANSLATION.

All Creatures else over the whole Earth with Sleep relaxed their Cares, and lost their Toils in *favet* Oblivion: While the Trojan Chiefs and select Youth were holding Consultation about the important Concerns of the State; what they ought to do, or who should be the Messenger to Æneas. Leaning on their long Spears they stand, wielding their Targets in the Center of the Camp and Plain. Then Nisus, and with him Euryalus, with prompt Alacrity beg to be admitted: That their Business was important, and would compensate the Delay and Interruption of their Counsels. In this their Hurry and Trepidation Iulus first received them, and ordered Nisus to speak. Then thus Hyrtacides: Ye Sons of Æneas, listen with unbiassed Minds, nor be these *Overtures* we bring judged of by our Years. The Rutulians, buried in Sleep and Wine, have composed themselves to Rest: We ourselves have seen a Place fit for our clandestine Design, that lies obvious in the two forked Way before the Gate, which is next the Sea. Their Fires are dying away, and a pitchy Smoke ascends to Heaven. If you give us leave to embrace the fortunate Occasion, you shall soon see Æneas, in quest of whom we go to the Walls of Pallanteum, here present with Spoils, after vast Havock made: Nor set

NOTES.

223. Regem, i. e. *Africanus*, here called the King, as in Book Sixth *Atride* is styled *Regina*.
Magnum Regine sed enim *miseratus amorem*.

239. Interrupti ignes. Are dying away, or

burn by Fits and Starts; as appears from what follows. *Alter et ad sidera fumus erigitur*; the Flame is now extinguisht, and nothing but black Smoke remains.

244. *Primus*

Vidimus obscuris primam sub vallibus urbem
Venatu assiduo, et totum cognovimus amnem.

vidimus primam urbem sub obscuris vallibus assiduo venatu, et cognovimus totum amnem.

Hic annis gravis, atque animi maturus Alce-
thes: 246

Hic Alcebes, gravis annis, maturus animi, ait: patri Di sub quorum numine Troja est semper, tamen non paratis delere Teucros omnino, cum tulistis tales animos juvenum, et tam certo pectora. Memorans sic, tenebat humeros dextrasque amborum, et rigabat vultum atque ora lacrymis. Viri, quæ, quæ diena præmia rear posse ferri vobis pro talibus ausis? primum Di, vestrique mores dabit pulcherrima: tum pius Æneas atque tum reddet cætera, atque Ascanius integer ævi, non unquam futurus immemor tanti venit.

Dî patrii, quorum semper sub numine Troja est;
Non tamen omnino Teucros delere paratis,
Cum tales animos juvenum, et tam certa tul-
listis

Pectora. Sic memorans, humeros dextrasque
tenebat 250

Amborum, et vultum lacrymis atque ora ri-
gabat.

Quæ vobis, quæ digna, viri, pro talibus ausis,
Præmia posse rear solvi? pulcherrima primum
Dî, moresque dabunt vestri: tum cætera reddet
Aclutum pius Æneas, atque integer ævi 255
Ascanius, meriti tanti non immemor unquam.

Imò ego vos, cui sola salus genitore reducto,
Excipit Ascanius, per magnos, Nise, Penates,
Assaracique Larem, et cænæ penetralia Vestæ,

Ascanius, cui est sola salus genitore reducto, ex ipso, in d e go excipit vos, ô Nise, per magnos Penates, Larumque Assaraci, et penetralia cænæ Vestæ.

TRANSLATION.

we out Strangers to the Way; often in the shady Vales at Hunting have we seen the Skirts of the Town, and have surveyed the whole River.

At this Alcebes, of aged Gravity, and mature in Judgment: Ye Gods of my Country, under whose divine Protection Troy always is, though you have been angry with us for a Time, yet you are not purposed utterly to destroy the Trojans; since you have produced such courageous Souls, such resolute Hearts in our Youth. So saying, he grasped the Shoulders and Hands of both, and with Tears his Face and Cheeks bedewed. What Rewards, brave Youths, what Rewards of Worth proportioned to such Enterprizes can I judge possible to be conferred upon you? The fairest shall the Gods in the first Place and your own Virtues give: Then the rest the pious Æneas shall anon bestow, and Ascanius in his Prime of Life, who never will forget so high an Obligation.

Nay, subjoins Ascanius, I, whose sole Happiness depends on my Father's safe Return, conjure you, Niseus, by our great domestic Gods, by the tutelar Deity of Assaracus, and the Shrines of hoary Vesta (whatever Credit I have now, or

N O T E S.

244. *Primam urbem.* The Front of the Houses, or the Skirts of the City *Pollantia* m, which was situated on a rising Ground, as J. N. VIII. 54.

248. *Non tamen.* The *tamen* shews that some such Expression as this is understood, *ut ad tempus irascimini*, which we have therefore supplied in the Translation.

255. *Integer ævi.* In his Prime of Life, as Æn. II. 659.

And in Terence,

Mulier quædam forma atque ætate integra.
So that the Meaning is either, *Ascanius when he comes to Manhood*, as Dr. Trapp understands it; or who is but just beginning his Days, and has a whole Lifetime before him wherein to reward your Services.

259. *Excipitur Larem.* i. e. The Tutelardelity or Guardian god of Assaracus and his Family.

260. *Cænæ Vestæ.* Vesta is called *cænæ*,
O. 2. h. 279

— *Integer ævi.* — *Integer ævi* at *t*
Sanguis,

(quæcunque fortuna fidesque est mihi, pono eam in vestris gremiis : revoke meum parentem, reddite conspectum ejus : nihil erit triste illo recepto. Dabo bina pocula, perfecta argento, atque aspera signis, quæ genitor cepit devictâ Arisbâ : et geminos tripodas, duo magna talenta auri, antiquum cratera, quem Sidonia Dido dat. Verò si contigerit mihi victori capere Italiam, potirique superis, et ducere sortem prædæ ; vidisti, quo equo, in quibus armis Turnus, aureus, ibat ? Excipiam illum clypeum ipsum, rubentisque cristas sorti, jam nunc tua præmia, Nise. Præterea genitor dubit bis sex lectissima corpora matrum, captivosque, suaque arma omnibus : insuper bis, id campi, quod rex Latinus ipse habet. Verò accipio te, venerande puer, quem mea ætas insequitur propioribus spatiis, jam toto pectore,

Obtestor (quæcunque mihi fortuna fidesque est, 260

In vestris pono gremiis) revoke parentem, Reddite conspectum : nihil illo triste recepto. Bina dabo argento perfecta atque aspera signis Pocula, devictâ genitor quæ cepit Arisbâ : — Et tripodas geminos, auri duo magna talenta, 265 Cratera antiquum, quem dat Sidonia Dido. Si verò capere Italiam, sceptrisque potiri Contigerit victori, et prædæ ducere sortem ; Vidisti quo Turnus equo, quibus ibat in armis Aureus ? ipsum illum clypeum cristasque ru- 270 bentes

Excipiam forti, jam nunc tua præmia, Nise. Præterea bis sex genitor lectissima matrum Corpora, captivosque dabit, suaque omnibus arma ; Insuper his, campi quod rex habet ipse Latinus. Te verò, mea quem spatiis propioribus ætas 275 Insequitur, venerande puer, jam pectore toto

TRANSLATION.

whatever Fortune I shall have hereafter, I pledge in your own Bosoms) recal my dear Parent, give me back his Presence : At his Return all our Sorrows shall disappear. Two Goblets of Silver will I give of finished Work, and high embossed with Figures which my Father won from sacked Arisba : A Pair of Tripods, two great Talents of Gold, with a Bowl of antique Cast, which Sidonian Dido gave me. But if victorious it shall be my Fortune to possess myself of Italy, enjoy the Crown, and to divide the Spoil by Lot ; saw you on what Steed, in what Arms Turnus rode all in Gold ? That very Shield and crimson crested Helmet I will exempt from the Lot ; Prizes, O Nise, which are already your own. Besides, twelve select Matrons my Sire shall give, and as many Captives of the other Sex, and the Arms that to them all belong : Besides all these, that Ground which King Latinus himself possesses. And as for you, idolized Boy, whom my Age follows in the nearer Stages of Life, I now receive you with my whole Soul, and embrace you for my Companion in all Events. Without thee

NOTES.

baary or aged, because she was the most ancient of all the Goddesses, and deemed the Mother of all Living.

260. Obtestor. Not I swear, as in Dr. Trapp, but I beseech you, as Æn. VII. 576. *Constat- que Latinum.*

264. Devictâ genitor quæ cepit Arisbâ. Most Interpreters understand by these Words that Arisba was taken and pillaged by the Trojans : Whereas Cicero, on the contrary, and some of the French Critics, alledge it was one of those

Cities that were taken by the Greeks during the first nine Years of the Trojan War ; and that these two Cups here mentioned were saved by Æneas from the Hands of the Greeks when they plundered that Town. The Reason of their Opinion is, that Arisba, according to Pliny, was a City of Troas, and one of Priam's nine Dynasties.

270. *Cristis que rubentes.* For galeas cristis rubentes.

273. *Capti que.* Some understand by this captivos

Accipio, et comitem casus complector in omnes.
Nulla meis sine te quæretur gloria rebus :
Seu pacem, seu bella geram ; tibi maxima re-
rum,

Verborumque fides. Contra quem talia satur
Euryalus : Me nulla dies tam fortibus ausis 281
Dissimilem arguerit ; tantum fortuna secunda,
Haud adversa cadat. Sed te super omnia dona,
Unum oro : genetrix Priami de gente vetustâ
Est mihi, quam miseram tenuit non Ilia tel-
lus 285

Mecum excedentem, non mœnia regis Acestæ.
Hanc ego nunc ignaram hujus quodcunque pe-
ricli est,

Inque salutatam linquo ; nox, et tua testis
Dextera, quod nequeam lacrymas perferre pa-
rentis :

At tu, oro, solare inopem, et succurre re-
lictæ. 290

Hanc sine me spem ferre tui ; audentior ibo
In casus omnes. Percussâ mente dederunt
Dardanidæ lacrymas : ante omnes pulcher Iu-
lus,

Atque animum patriæ strinxit pietatis imago.
Tum sic effatur : 295

TRANSLATION.

no Glory shall be won by my Exploits, whether I am engaged in Peace or War ; to thee I chiefly will intrust my Acts and Counsels. To whom Euryalus thus replies : No Day shall evince me degenerate from Enterprizes so heroic ; only let Fortune fall out prosperous, not adverse. But one Thing above all Favours I of thee implore : I have a Mother of Priam's ancient Race, whom unhappy nor the Land of Ilium, nor the City of King Acestes could withhold from going along with me. Her now I leave a Stranger to this perilous Adventure, whatever it is, and without taking Farewel ; Night and this Right-hand of thine be Witnesses for me, that it was not for Want of Duty, but that I cannot bear a Mother's Tears : But comfort her forlorn, I beg, and succour her in her Desolation. Let me bear away this Hope from thee : So shall I go with greater Intrepidity on all Adventures.

The Trojans with Minds deeply affected shed Tears : Above all comely Iulus ; and so fair an Image of paternal Duty touched his Soul to the quick. Then thus

NOTES.

captivos matrum, all the Captives of these Mothers before mentioned, i. e. their Sons, Il stands, Servants.

282. Tantum fortuna secunda, haud adversa cadat. This is Heinsius's Reading, instead of

tantum fortuna laetanda aut adversa ; i. e. either I meet with Prosperity or Adversity, which is Servius's Reading. But the tantum and the Authority of the best Manuscripts determine for the former. 303. Ilia

et complector comitem in omnes casus. Nulla gloria quæretur meis rebus sine te : seu geram pacem seu bella ; est tibi maxima fides rerum verborumque. Contra quem Euryalus fatur talia : nulla dies arguerit me dissimilem tam fortibus ausis ; tantum fortuna cadat secunda, haud adversa. Sed ero te unum super omnia dona : Est mihi genetrix de vetustâ gente Priami, quam miseram, excedentem mecum, non Ilia tellus tenuit, non mœnia regis Acestæ. Ego nunc linquo hanc, ignaram hujus periculi quodcunque est, insalutatamque ; nox, et tua dextera est testis, quod nequeam perferre lacrymas parentis : at, oro, tu solare eam inopem, et succurre relictæ. Sine me ferre hanc spem tui ; ibo audentior in omnes casus.

Dardanidæ dederunt lacrymas, mente percussâ : ante omnes pulcher Iulus, atque imago patriæ pietatis strinxit ejus animum. Tum sic effatur :

Spondeo omnia digna tuis ingentibus cæptis. Namque ista erit genetrix mihi, nomenque Creusæ solum defuerit; nec parva gratia manet talem partum, quicunque casus sequetur factum. Juro per hoc caput, per quod pater solebat jurare ante, hæc eadem, quæ pollicor tibi reduci, seundisque rebus gestis, manib' ut tu e matrice generique. Sic ait illacrymans: simul exiit auratum ensẽm humero, quem Gnossius Lycaon fecerat mirã arte, atque apposerat habilem eburnã vaginã. Mnestheus dat pellem Nise, exuviasque horrentes leonis; sed Alethes permutat galeam. Protinus armati incedunt; quos omnis cuntes Primorum manus ad portas, juvenumque senumque, Prosequitur votis: nec non et pulcher Iulus, Ante annos animumque gerens curamque virilem, Multa patri portanda dabat mandata: sed auræ Omnia discerpunt, et nubibus irrita donant. Egressi superant fossas, petunt, ut inimica castra per umbram noctis;

Spondeo digna tuis ingentibus omnia cæptis. Namque erit ista mihi genetrix, nomenque Creusæ

Solum defuerit; nec partum gratia talem Parva manet, casus factum quicunque sequetur. Per caput hoc juro, per quod pater ante solebat, 300

Quæ tibi polliceor reduci, rebusque secundis; Hæc eadem matrice tuæ, generique manebunt. Sic ait illacrymans; humero simul exiit ensẽm Auratum, mirã quem fecerat arte Lycaon Gnossius, atque habilem vaginã aptarat eburnã. 305

Dat Niso Mnestheus pellem horrentisque leonis Exuvias; galeam fidus permutat Alethes. Protinus armati incedunt; quos omnis cuntes Primorum manus ad portas, juvenumque senumque,

Prosequitur votis: nec non et pulcher Iulus, Ante annos animumque gerens curamque virilem, 311

Multa patri portanda dabat mandata: sed auræ Omnia discerpunt, et nubibus irrita donant. Egressi superant fossas, noctisque per umbram

TRANSLATION.

he bespeaks *him*: I promise all that is due to thy glorious Undertakings. For that Mother of yours shall be mine, and only the Name of Creusa shall be wanting; nor small Gratitude awaits *her* for blessing the World with such a Son, whatever Fortune shall attend the *heroic* Deed. I swear by this Head of mine, by which my Father before *me* was wont to swear, whatever I promise to yourself, if you return in Safety, and the Event be prosperous; the same shall be made good to your Mother and Kindred. Thus weeping over him he speaks: At the same time divells his Shoulder of his gilded Sword, which Cretan Lycaon with curious Art had made, and dexterously fitted to the Ivory Sheath. On Nisus Mnestheus bestows the Skin and Spoil of a grim shaggy Lion; trusty Alethes exchanges with him his Helmet. Forthwith they march *thus* armed, whom the whole Body of the Peers, both young and old, with ardent Prayers accompany in their Way to the Gates: And the comely Iulus too, endued with a Soul and manly Concern beyond his Years, gave them many Instructions to carry his Sire: But the Winds disperse them all, and fruitless give them to the Clouds away. Having set out they overpass the Trenches, and amidst the Shades of Night ad-

NOTES.

303. *Humero simul exiit ensẽm.* Because the Sword hung from his Shoulder by the Belt.

304. *Lycaon Gnossius.* An industrious Arti-

fan of the City Gnossus in Crete, where Arms were forged with exquisite Art.

Castra inimica petunt; multis tamen antè fu-
turi

315

Exitio. Passim vino somnoque per herbam
Corpora fusa vident; arrectos litore currus,
Inter lora rotasque viros; simul arma jacere,
Vina simul. Prior Hyrtacides sic ore locutus:
Euryale, audendum dextrâ; nunc ipsa vocat
res.

320

Hæc iter est: tu, ne qua manus se attollere no-
bis

A tergo possit, custodi, et consule longè.
Hæc ego vasta dabo, et lato te limite ducam.
Sic memorat, vocemque premit; simul ense su-
perbuna

324

Rhamnetem aggreditur: qui forte tapetibus altis
Exstructus, toto proslabat pectore somnum;
Rex idem, et regi Turno gratissimus augur:
Sed non augurio potuit depellere pestem.

Tres juxta famulos temere inter tela jacentes,
Armigerumque Remi premit, aurigamque sub
ipsis

330

Nactus equis; ferroque secat pendentia colla.
Tum caput ipsi aufert domino, truncumque re-
linquit

TRANSLATION.

vance to the Camp of their Perdition; but *destined* first to be the Death of many. In loose Disorder they behold Bodies, *overpowered* with Wine and Sleep, stretched along the Grass, Chariots *with their Poles* erect along the Banks, Men between the Traces and the Wheels; Arms together lying, together Wine. First the Son of Hyrtacus thus spoke: The Right-hand, Euryalus, must be boldly exerted; now the *fair* Occasion itself invites us. Here lies our Way: Watch you, and explore that no Hand be able to lift itself against us from behind. These *Fields* will I render waste, and lead thee through a spacious Tract of *Desolation*. This said, he suppresses his Speech, at the same time with the Sword invades Rhamnes *lying in proud State*: Who, as it chanced, on lofty Carpets raised high, was snoring forth Sleep from his whole Breast; at once a Kill'd himself, and an Augur in highest Favour with King Turnus; but not by his Augur's Art could he ward off the Stroke of Death. Three Servants by his Side lying at random among the Arms, and the Armour-bearer of Remus, and, whom he found beneath the very Horses Feet, the Charioteer he slabs, and with his Sword cuts off their reclining Necks. Then from the Master himself takes off the Head, and leaves the Trunk

NOTES.

315. *Antè*. Not before they reached the Camp; for it was in the Camp they made such Slaughter of the *Rutulians*, Verse 366.

— *Exultant castris, et tuta capeſſi nti*.
but before themselves were slain.

tamen futuri exitio multis an-
tè. *Vident corpora fusa pas-
sim vino somnoque per herbam,
currus arrectos litore, viros in-
ter lora rotasque; simul arma
jacere, simul vina.* Hyrtaci-
des prior est locutus sic ore: Eu-
ryale, est audendum. liquid dex-
trâ; nunc res ipsa vocat. Iter
est hæc: tu custodi et consule lon-
gè, ne qua manus possit attollere
se nobis à tergo. Ego dabo hæc
loca vasta, et dum te lato li-
mite. Sic Nisus memorat, pre-
mitque vocem; simul aggreditur
superbum Rhamnetem ense: qui,
sacro exstructus altis tapetibus,
proslabat somnum toto pectore; i-
dem rex, et augur gratissimus regi
Turno: sed non potuit depellere
pestem augurio. Juxta eum pre-
mit tres famulos jacentes temere
inter tela, armigerumque Remi,
nactusque est aurigam sub equis
ipsis, secatque ejus pendentia col-
la ferro. Tum a fero caput do-
mino ipsi, relinquitque truncum
ejus.

315. *Inimici*. Non tantum hostilia, says Ser-
vius, *sed peccati*, because they were destined
never to return thence.

317. *Arrectos litore currus*, i. e. Their Beams
or

*singultantem sanguine : terra te-
pescata torique madent atro
sanguine. Nec non apprimat La-
myrumque, Lamumque, et juve-
nem Serranum, qui, insignis fa-
cie, luserat plurima illâ nocte,
jacebatque quævis quoad membra
multo Deo. Felix, si protinus æ-
quavisset illum ludum nocti, tu-
lissetque eum in lucem. Ceu leo,
impastus, turbans per plena ovilia
(enim vesana fames suadet)
manditque trahitque molle pecus,
mutumque metu; fremit cruento
ore. Nec cædes Euryali erat
minor: et ipse incensus perfurit,
ac subit multam plebem sine no-
mine in medio, Fadumque. He-
besumque, Rhætumque, Aburim-
que ignaros; Rhætum vigilan-
tem et videntem cuncta; sed me-
tuens tegebat se post magnum cra-
tera: cui assurgenti condidit to-
tum ensen cominus in adverso
pectore, et recepit eum multâ
morte.*

Sanguine singultantem: atro tepescata cruore
Terra torique madent. Nec non Lamyrumque
Lamumque,
Et juvenem Serranum, illâ qui plurima nocte
Luserat, insignis facie, multoque jacebat 336
Membra Deo victus. Felix si protinus æ-
quavisset nocti ludum, in lucemque tulisset.
Impastus ceu plena leo per ovilia turbans
(Saudet enim vesana fames) manditque trahit-
que 340
Molle pecus, mutumque metu; fremit ore cru-
ento.
Nec minor Euryali cædes: incensus et ipse
Perfurit, ac multam in medio sine nomine ple-
bem,
Fadumque Hebesumque subit, Rhætumque Abarim-
que
Ignaros; Rhætum vigilantem, et cuncta viden-
tem; 345
Sed magnum, metuens, se post cratera tegebat:
Pectore in adverso totum cui cominus ensen
Condidit assurgenti, et multâ morte recepit.

T R A N S I A T I O N.

gulping with Blood: In purple Gore the reeling Earth and Beds are drenched. Add to these Lamyros. Lamus, and young Serranus, who, of distinguished Beauty, had been much engaged that Night in Play, and now was lying in every Limb overpowered with the Fulness of the God. Happy if that Play without Intermission he had equalled with the Night, and lengthened out till Day. As a famished lion making wild Havock amidst a full Sheep fold (for ravenous Hunger prompts him on) grinds and tears the Flock feeble and dumb with Fear, he gnashes his bloody Jaws. Nor less was the Carnage made by Euryalus: He too all on Fire rages throughout, and in the Middle falls upon a vulgar nameless Throng, Fadus, and Hebesus, Rhætus and Abaris, not dreaming of their Fate, Rhætus broad awake, and viewing all; but for Fear was hiding himself behind a capacious Jar: In whose opposed Breast, now close at hand, he plunges the whole Blade just as he rises on its Point, and receives him with copious Death.

N O T E S.

or Poles were standing an End, as when laid aside from Use.

333. *Sanguine singultantem.* Dr. Trapp renders it *weltering in Blood*; but this is not the Idea of *singulto*, which expresses the Sound which a Liquid makes when poured out of a Bottle or some narrow-necked Vessel.

337. *Deo.* Bæchus, as Æn. I. 636.
Munera lætæque Dei.
And *Hæc* 1 Od. XVIII. 3.

Sicis omnia tam dura Deus proposuit.

337. *Protinus.* Without Intermission, as above, Æn. VIII. 199.

348. *Multâ morte recepit.* Receives him with copious or abundant Death. Thus I understand the Passage with Dr. Trapp, not *retraxit ensen multâ morte*, i. e. multo cruore, as in *Servius*. It is a poetical Expression, denoting the full Stroke he had at his Breast.

Purpuream vomit ille animam, et cum sanguine
mista

Vina refert moriens. Hic furto fervidus inflat.

Jamque ad Messapi socios tendebat, ubi ignem

Deficere extremum, et religatos rite videbat

Carpere gramen equos: breviter cum talia Nisus,

(Sensit enim nimiam cæde atque cupidine ferri)

Abstistamus, ait: nam lux inimica propinquat.

Pœnarum exhaustum satis est: via facta per
hostes.

Multa virum solido argento perfecta relinquunt

Armaque, craterasque simul, pulchrosque tapetas.

Euryalus phaleras Rhamnetis, et aurea bullis

Cingula, Tiburti Remulo ditissimus olim

Quæ mittit dona, hospitio cum jungeret absens,

Cædicus; ille suo moriens dat habere nepoti;

Post mortem bello Rutuli, prædæque potiti:

Ille vomit purpuream animam, et moriens refert vina mista cum sanguine. Hic Euryalus fervidus inflat furto. Jamque tendebat ad socios Messapi, ubi videbat extremum ignem deficere, et equos religatos rite carpere gramen: cum Nisus breviter (enim sensit se et socium ferri nimiam cæde atque cupidine) ait talia, Abstistamus: nam inimica lux propinquat. Satis pœnarum est exhaustum: via est facta per hostes. Relinquunt multa armaque virum, perfecta solido argento, simulque crateras, pulchrosque tapetas. Euryalus rapit phaleras Rhamnetis, et cingula aurea bullis, quæ dona ditissimus Cædicus olim mittit Tiburti Remulo, cum absens jungeret hospitio: ille moriens dat suo nepoti habere ea; post ejus mortem Rutuli sunt potiti bello prædæque:

TRANSLATION.

He vomits up the purple *Stream of Life*, and in Death renders back his Wine mingled with Blood. The other with Ardour pursues his clandestine Revenge. And now he was advancing towards the social Bands of Messapus, where he saw the Fire just in its Extremity dying away, and the Horses in Order tied cropping the Grass; when Nisus thus in brief (for he perceived that they were hurried on by excessive Slaughter and Lust of Revenge) Let us desist, he says: For the unfriendly Light approaches. We have glutted ourselves with Vengeance to the full: A Passage through our Foes is made. *This said, they pursue their Way.* Many Arms of the Heroes slain of solid Silver elaborately wrought they leave behind, and together with them Goblets and beautiful Carpets. But the rich Trappings of Rhamnes, and the Belts with golden Bosses, Presents which opulent Cædicus of old had sent to Tiburtine Remulus, when in Absence he joined with him a League of Hospitality; he at Death bequeaths them into the Possession of his Grandson; after his Death the Rutulians, Masters of the Field and Booty, won

NOTES.

354. *Nimiam cæde atque cupidine.* The same as *nimiam cæde cupidinis*; by a Hendyad, a Figure common among the Poets.

359. *Phaleras et aurea bullis cingula.* The Phalæx were Ornaments worn by Persons of Distinction among the Romans, as in Livy, *Ut plebsque nobilium aureos annulos et phaleras deponebant.* And we see here Euryalus decks himself with them, Verse 364.

—*bumeris nequicquam fortibus aptat.*
To which *La Rue*, Dr. Trapp and others, had
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not adverted, when they explained this of the Furniture of Rhamnes's Horle; and *La Cerda* especially is mistaken in asserting that the Phalæx signifies only Caparisons.

363. *Post mortem bello, &c.* Instead of *pugnæque potiti*, as in all the common Editions, we read *prædæque*, according to the Roman Manuscript. The Meaning of this Passage, which Servius reckons among the thirteen in *Virgil* that are inexplicable, seems to be that in a War between the Tiburtines and Rutulians, where in

*rapit hæc, atque nequicquam
aptat ea fortibus humeris. Tum
induit galeam Messapii habilem,
decoramque cristis. Excedunt castris,
et caessunt tuta loca.*

*Interea equites præmissi ex
Latinâ urbe, dum cætera legio
moratur instructa campis, ibant,
et ferebant responsa regi Turno,
tercentum numero, omnes scutati,
Volscente magistro. Jamque propin-
quabant castris, subibantque
muro, cum cernunt hos duos ju-
venes procul flectentes lævo li-
mite : et galea Messapii prodidit
Euryal in immemorem in sublus-
tri umbrâ noctis, adversaque
radiis lunæ refulsit. Haud te-
mere est visum, cum Volscenti
conclamat ab agmine, viri, sta-
te ; quæ est causa viæ ? quive
estis in armis ? quid tenetis
iter ? illi voluerunt tendere ni-
hil contra ; sed cœperunt cele-
rare fugam in silvas, et fidere nocti.
Equites obijciunt sese ad
divortia*

*Hæc rapit, atque humeris nequicquam fortibus
aptat.*

*Tum galeam Messapii habilem cristisque deco-
ram* 365

Induit. Excedunt castris, et tuta caessunt.

*Interea præmissi equites ex urbe Latinâ,
Cætera dum legio campis instructa moratur,
Ibant, et Turno regi responsa ferebant ;
Tercentum, scutati omnes, Volscente magis-
tro.* 370

*Jamque propinquabant castris, muroque subi-
bant,*

*Cum procul hos lævo flectentes limite cernunt :
Et galea Euryalum sublustri noctis in umbrâ
Prodidit immemorem, radiisque adversa refulsit.
Haud temere est visum, conclamat ab agmine
Volscenti,* 375

*State, viri ; quæ causa viæ ? quive estis in ar-
mis ?*

*Quòve tenetis iter ? nihil illi tendere contra ;
Sed celerare fugam in silvas, et fidere nocti.
Obijciunt equites sese ad divortia nota*

TRANSLATION.

Æneid: These Euryalus snatches up, and adjusts them to his valiant Shoulders, *but* in vain. Then he puts on the Helmet of Messapus, of ingenious Work, and with Plumes adorned. And now they quit the Camp, and take Possession of safe Ground.

Mean while three hundred Horse, all shielded, with Volscent on their Head, dispatched before from the City of Latinus (while the rest of the Legion in Battle Array flow on the Plains advance) were marching up, and bore to King Turnus Answers to his Message. And now they were approaching to the Camp, and just entering the Rampart, when at a Distance they spy them turning away on the Left-hand Path : And in the glimmering Shade of Night the Helmet betrayed the unwary Euryalus, and opposed to the Beams of the Moon shot a glimmering Light. Scarcely was the Object seen, when Volscent from the Troop cried aloud: Stand, Fellows ; what Motive brings you hither ? Or who are you ? What Armour ? Or whither are ye bound ? They aimed not at making a stand, but speeded their Flight into the Woods, and trusted to the Night. On the other side

N O T E S.

wherein the Grandson of Remulus who headed the former was slain, the Rutulians won from him those Spoils with the rest of the Booty.

368. *Cætera legio.* The Foot ; for a Legion had but three hundred Horse, which are mentioned before, and the rest, which were commonly four thousand, consisted of Infantry.

374. *Adversæque.* Radii lunæ, ubi

says Servius. For we find Nisus afterwards making his Address to the Moon, *Verie* 403.

S. spiciens altam L. nam, sic voce precatur.

375. *Haud temere est visum.* Others make this a Part of Volscent's Exclamation. It is not a rash, a delusive Object, that strikes our Sight.

Hinc atque hinc, omnemque aditum custode coronant. 380

Silva fuit, latè dumis atque ilice nigrâ
Horrida, quam densi complêrant undique sentes ;
Rara per occultos ducebat semita calles.

Euryalum tenebræ ramorum onerosaque præda
Impediunt, fallitque timor regione viarum. 385
Nisus abît ; jamque imprudens evaserat hostes,
Atque lacus, qui post, Albæ de nomine, dicti
Albani : tum rex stabula alta Latinus habebat.
Ut stetit, et frustra absentem respexit amicum :
Euryale infelix, quâ te regione reliqui ? 390

Quâve sequar ? rursus perplexum iter omne revolvens

Fallacis silvæ, simul et vestigia retro
Observata legit, dumisque silentibus errat :
Audit equos, audit strepitus, et signa sequentum.

Nec longum in medio tempus ; cum clamor ad aures 395

Pervenit, ac videt Euryalum : quem jam manus omnis

Fraude loci et noctis, subito turbante tumultu,

TRANSLATION.

the Horsemen oppose themselves to their Escape at the known Passes, and every Avenue incircle with a Guard. There was a Wood wide overgrown with horrid Bushes and gloomy Holms, which thick Brambles had choaked up on every Side ; only here and there a Path led through hidden Tracts. The thick Shade of Boughs and cumbersome Booty embarrassed Euryalus, and Fear misleads him from the straight Way. Nisus makes off ; and now, heedless of his Friend, had from the Foe escaped, and from the Lakes which in Aftertimes were called Albanian from Alba's Name : Then King Latinus had there his lofty Stables. Soon as he stopped, and for his absent Friend looked back in vain : Unfortunate Euryalus, in what Quarter have I left thee ? Or where shall I seek thee ? Again measuring back the whole perplexed Path of the mazy Wood, he at once with accurate Survey retraces all his Steps, and ranges over the silent Thickets : He hears the Steeds, he hears the bustling Noise, and Signals of the Pursuers. Nor long Time intervened, when a general Shout assailed his Ears, and he sees Euryalus : Whom the whole Band is now dragging along with sudden tumultuous Up-roar, betrayed and intercepted by the Treachery of the Place and Night, and struggling hard in vain. What shall he do ? By what Power, by what Arms shall

NOTES.

386. *Nisus abît.* Agreeably to that Nimbleness and Agility which is ascribed to him in the fifth Book :

Primus abît, longeque ante omnia corpora Nisus

binc atque hinc, coronantque omnem aditum custode. Fuit silva horrida latè dumis atque nigrâ ilice, quam densi sentes compleverant undique ; rara semita ducebat ad eam per occultos calles. Tenebræ ramorum onerosaque præda impediunt Euryalum, timorque fallit eum regione viarum. Nisus abît ; jamque imprudens evaserat hostes, atque lacus, qui sunt dicti Albani de nomine Albi : tum rex Latinus habebat alta stabula illic. Ut stetit, et frustra respexit absentem amicum : ait, infelix Euryale, quâ regione reliqui te ? quâve sequar te ? rursus revolvens omne perplexum iter fallacis silvæ, simul et legit vestigia observata retro, erratque silentibus dumis : audit equos, audit strepitus, et signa sequentium. Nec est longum tempus in medio, cum clamor pervenit ad aures, ac videt Euryalum : quem jam omnis manus rapit oppressum fraude loci et noctis, subito tumultu turbante,

Emicat.

397. *Fraude loci et noctis.* This Expression poetically represents the Place and Night as two Traitors, to whom he had intrusted his Safety, and

et conantem plurima pro salute frustra. Quid faciat? quâ vi, quibus armis audeat eripere juvenem? an ille moriturus inferat sese in medios hostes, et properet pulchram mortem per vulnera? ac deus torquens hastile lacerto adducto, suspiciens altam Lunam, sic precatur voce: tu, Dea, tu præsens succurre nostro labori, Latonia, deus astrorum, et custos nemorum; si unquam pater Hyrtacus tui qua dona tuis aris pro me; si ipse auxi qua meis venatibus, suspendive qua è tholo, aut fixi aliqua ad tua sacra fastigia; sine me turbare hunc globum, et rege mea tela per auras. Dixerat, et connixus toto corpore conjicit ferrum. Hasta volans diverberat umbras noctis, et venit in tergum Sulmonis adversi, ibique frangitur, ac transit ejus præcordia fisso ligno. Ille voluitur, vomens calidum flumen cruoris de pectore,

Oppressum rapit, et conantem plurima frustra. Quid faciat? quâ vi juvenem, quibus audeat armis

Eripere? an sese medios moriturus in hostes 400 Inferat, et pulchram properet per vulnera mortem?

Ocius adducto torquens hastile lacerto, Suspiciens altam Lunam, sic voce precatur: Tu, Dea, tu præsens nostro succurre labori, Astrorum decus, et nemorum Latonia custos; Si qua tuis unquam pro me pater Hyrtacus a-

aris 406 Dona tulit, si qua ipse meis venatibus auxi, Suspendive tholo, aut sacra ad fastigia fixi; Hunc sine me turbare globum, et rege tela per auras.

Dixerat, et toto connixus corpore ferrum 410 Conjicit. Hasta volans noctis diverberat umbras,

Et venit adversi in tergum Sulmonis, ibique Frangitur, ac fisso transit præcordia ligno. Volvitur ille, vomens calidum de pectore flumen

TRANSLATION.

he attempt the Youth to rescue? Shall he, resolute on Death, fling himself into the Midst of his Foes, and through Wounds open a quick Passage to glorious Death? Smitt with the full Force of his contracted Arm brandishing a Javelin, thus to the exalted Moon with Eyes turned up he addresses his Prayer: Do thou, O Goddess, thou propitious aid my Enterprize, Ornament of the Stars, and fair Daughter of Latona, Guardian of the Groves; if ever my Father Hyrtacus for me brought Offerings to thy Altars, if ever I added to the Number by my silvan Spoils, or suspended any in the Ceiling of thy Temple, or affixed to thy sacred Roof; suffer me to confound this congregated Rout, and guide my Weapons through the Air. He said, and, straining at once with the whole Force of his Body, hurls the missile Steel. The flying Spear cuts the Shades of Night, and lights on the Back of Sulmo, who was right against him, and there is thivered, and with the splintered Wood pierces through his Vitals. Down he tumbles in the cold Arms of Death, discharging from his Breast the warm Stream of Life, and

NOTES.

and they fatally betrayed him.

408. *Tholo*. The Tholus was the middle and highest Part of the arched Roof of the Temple, from which the Spoils of War used to be suspended.

412. *Adversi*. Is no more than *à regione*, right against him, without regarding whether

his Face or his Back was turned; in which Sense the attentive Reader will often find the Word in other Places of *Virgil*. This Explication one would think is no very hard Matter: yet *Servius* reckons this among the last insubilities.

Frigidus, et longis singultibus ilia pulsat. 415
 Diversi circumspiciunt. Hoc acrior idem
 Ecce aliud summâ telum librabat ab aure,
 Dum trepidant. Iit hasta Tago per tempus utrumque

Stridens, trajectoque hæsit tepefacta cerebro.
 Sævit atrox Volsens, nec teli conspicit usquam 420

Auctorem, nec quò se ardens immittere possit.
 Tu tamen interea calido mihi sanguine pœnas
 Persolves amborum, inquit : simul ense recluso
 Ibat in Euryalum. Tunc verò exterritus, a mens

Conclamat Nisus : nec se celare tenebris 425
 Amplius, aut tantum potuit perferre dolorem :
 Me, me, adsum qui feci, in me convertite ferrum,

O Rutuli : mea fraus omnis ; nihil iste, nec ausus,

Nec potuit : cœlum hoc, et conscia sidera testor :
 Tantum infelicem nimium dilexit amicum. 430
 Talia dicta dabat : sed viribus ensis adactus
 Transadigit costas, et pectora candida rumpit.
 Volvitur Euryalus letho, pulchrosque per artus
 It cruor, inque humeros cervix collapsa recumbit.

frigidis, et pulsat ilia longis singultibus. Diversi circumspiciunt. Ecce idem, acrior hoc successu, librât aliud telum ab summâ aure, dum trepidant. Stridens hasta iit per utrumque tempus Tago, tepefactaque hæsit trajecto cerebro. Atrox Volsens sævît, nec conspicit auctorem teli usquam, nec quò ardens possit immittere se. Tumen, inquit, tu Euryale, interea persolves pœnas amborum mihi calido sanguine : simul ibat in Euryalum recluso ense. Tunc verò Nisus exterritus, amens conclamat : nec potuit celare se tenebris amplius, aut perferre tantum dolorem : in me, in me, adsum qui feci, ô Rutuli, convertite ferrum in me : omnis fraus est mea ; iste fecit nihil, nec est ausus ; nec potuit sacre : testor hoc cœlum, et conscia sidera : tantum nimium dilexit infelicem amicum. Dabat talia dicta : sed ensis adactus summis viribus transadigit costas, et rumpit candida pectora. Euryalus volvitur letho, cruorque it per pulchros artus, cervixque collapsa recumbit in humeros.

TRANSLATION.

with long *heaving* Sobs beats his Flanks. They throw their Eyes around different Ways. Lo he, animated the more with this *Success*, poised from the Tip of his Ear another Weapon, while they are bustling about. The whizzing Spear through Tagus's either Temple pierced, and warmed in his transfix'd Brain stuck fast. Volsens furious stornus, nor any where spies out the Owner of the Weapon, nor on whom *in his burning Rage* he may wreck his Vengeance. But you meanwhile, he says, with your warm Blood shall pay the Forfeit of both : At the same Time with Sword unsheathed he rushed on Euryalus. Then indeed in terrible Agony Nisus frantic screams aloud : Nor longer was able to conceal himself in Darkness, or to support such deep Distress : On me, on me, here am I who did *the Mischief*, O turn your Swords on me, Rutulians ; mine is all the Offence : Nought he nor durst nor could : These Heavens and conscious Stars I call to witnesses : Only he loved his unhappy Friend too much. Thus he spoke : But the Sword with Force driven home pierces through his Sides, and bursts a *Passage* in his snow-white Breast. Euryalus welters in Death, the Blood flows down his beauteous Limbs, and on his Shoulder the drooping Neck reclines. As when a

NOTES.

427. *Me, me, &c.* This abrupt Exclamation admirably marks his Disorder and Perturbation of Mind.

448. *Im-*

*Veluti cum purpureus flos, succi-
fus aratro, languescit moriens;
papaverave demisere caput lasso
collo, cum forte gravantur plu-
viâ. At Nisus ruit in medios,
petisque Volscentem solum per om-
nes, moratur in Volscente solo.
Circum quem Nisum hostes glo-
merati hinc atque hinc cominus
proturbant eum. Nisus instat
non secius, ac rotat fulmineum
ensem; donec condidit eum in ad-
verso ore Rutuli clamantis, et
ipse moriens abstulit animam hos-
ti. Tum confossus projecit sese
super exanimum amicum, ibique
demum quievit placidâ morte.
Ambo fortunati! si mea carmina
possunt quid, nulla dies unquam
eximet vos memori ævo; dum
domus Æneæ accolet immobile
saxum Capitolî, Romanusque pa-
ter habebit imperium.*

*Rutuli victores, potiti prædâ
spoliisque, flentes ferebant exa-
nimum Volscentem in castra. Nec
erat minor luctus in castris,
Rhamnate reperto exsangui, et
tot primis peremtis unâ cæde, Ser-
ranoque Numâque. Est ingens
concurfus ad corpora ipsu,*

Purpureus veluti cum flos succifus aratro 435
Languescit moriens; lassove papavera collo
Demisere caput, pluvîâ cum forte gravantur.
At Nisus ruit in medios, solumque per omnes
Volscentem petit: in solo Volscente moratur.
Quem circum glomerati hostes, hinc cominus
atque hinc 340

Proturbant. Instat non secius, ac rotat ensen
Fulmineum; donec Rutuli clamantis in ore
Condidit adverso, et moriens animam abstulit
hosti.

Tum super exanimum sese projecit amicum
Confossus, placidâque ibi demum morte quie-
vit. 445

Fortunati ambo! si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo;
Dum domus Æneæ Capitolî immobile saxum
Accolet, imperiumque pater Romanus habebit.

Victores prædâ Rutuli spoliisque potiti, 450
Volscentem exanimum flentes in castra ferebant.
Nec minor in castris luctus, Rhamnate reperto
Exsangui, et primis unâ tot cæde peremtis,
Serranoque, Numâque. Ingens concurfus ad
ipsa

TRANSLATION.

purple Flower cut down by the Plough pines away in Death, or the Poppies on their weary Necks drop down their Heads, when with Rain they chance to be overcharged. But Nisus rushes into the Midst of them, and Volscens alone seeks through all: On Volscens alone he fastens his Attention. Whom round the Foes incircling close, this Way and that Way drive off. He not less keenly presses on, and whirls his flashing Sword; till he plunged it in the Mouth, full opposite, of the bawling Rutulian, and dying bereft his Foe of Life. Then covered with Wounds he flung himself on his breathless Friend, and there at length in peaceful Death reposed. Happy Pair! if my Verses can aught avail, no Day shall ever erase you from the Records of Time; while the Race of Æneas shall inhabit the immoveable Capitoline Rock, and a Roman Monarch hold the Empire of the World.

The victorious Rutulians, Masters of the Prey and Spoils, in mournful Procession bore lifeless Volscens to the Camp. Nor in the Camp was the Mourning less, when they found Rhamnes pale in Death, and so many Chiefs slain by one common Massacre, and Serranus, and Numa. A vast Confluence gather about

NOTES.

448. *Immobile saxum.* Signifies that the Foundations of the Roman Empire were to be as fixed and lasting as the Capitoline Mount, whereon Rome was built.

449. *Pater Romanus.* Pater: here I take to signify *Prince*, as in other Places. What *Rutulus* means by explaining *pater Romanus* of *Romulus*,

Corpora, seminecesque viros, tepidumque re-
centi 455
Cæde locum, et plenos spumanti sanguine ri-
vos.

Agnoscent spolia inter se, galeamque nitentem
Messapi, et multo phalaras sudore receptas.

Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile; 460
Jam Sole infuso, jam rebus luce reiectis;
Turnus in arma viros, armis circumdatus ipse,
Suscitat, ærataque acies in prælia cogit,
Quisque suos; variisque acunt rumoribus i-
ras.

Quin ipsa arrectis, visu miserabile, in hastis 465
Præfugunt capita, et multo clamore sequuntur,
Euryali et Nisi.

Æneadæ duri murorum in parte sinistrâ
Opposuerunt aciem (nam dextera cingitur amni)
Ingentesque tenent fossas, et turribus altis 470
Stant mœsti, simul ora virum præfixa videbant,
Notâ nimis miseris, atroque fluentia tabo.

Interea pavidam volitans pennata per urbem,
Nuncia Fama ruit, matrisque allabitur aures

TRANSLATION.

the Corpses, about the expiring Warriors, the Ground recent with warm Slaughter, and Rivulets full of foaming Blood. By comparing Circumstances together they find out the Spoils, and among the rest Messapus's shining Helmet, and the Trappings with much Sweat and Toil regained.

And now in her early Hour Aurora, leaving Tithonus's saffron-coloured Bed, sprinkled the Earth with new-born Light; the Sun having now shined on the World his Beams, and Objects by his Light again revealed; Turnus rouses his Men to Arms, himself with Arms begirt around, and each Leader rallies to the Battle his Troops arrayed in Brags; and by various Rumours they stimulate their martial Rage. Nay, the very Heads of Nisus and Euryalus, a pitious Spectacle, on Spears erect they in the Front affix, and with vast Acclamation follow. On the left Side of the Walls the hardy Trojans opposed to them their Host, for the Right is bounded by the River, and they maintain their ample Trenches, and on their lofty Turrets mournful stand, as soon as they beheld the Heads of the Youths fixed up to View before the Host, to the unhappy Spectators but too well known, distilling as they were with black Gore.

Meanwhile the winged Messenger Fame flying through the frighted City pours along, and glides to the Ears of the Mother of Euryalus; then sudden with Mi-

NOTES.

mulus, I don't so well understand.

455. *Tepidumque recenti corde locum*. This is the Reading of the Roman Manuscript, others have *tepidaque recentem cæde locum*; But the

seminecesque viros, lucumque tepidum recenti corde, et rivus plenos spumanti sanguine. Agnoscent inter se spolia, nitentemque galeam Messapi, et phalaras receptas multo sudore.

Et jam prima Aurora, linquens croceum cubile Tithoni, spargebat terras nova lumine; sole jam infuso, jam rebus reiectis luce; Turnus suscitavit viros in arma, ipse circumdatus armis, que quisque cogit suas æratas acies in prælia; acuntque iras variis rumoribus. Quin præfugunt capita ipsa Euryali et Nisi in hastis arrectis, miserabile visu, et sequuntur multo clamore. Duri Æneadæ opposuerunt aciem in sinistra parte murorum, nam dextera pars cingitur amni; tenentque ingentes fossas, et mœsti fiant in altis turribus, simul videbant ora virum præfixa hastis, nimis nota miseris, fluentiaque atro tabo.

Interea pennata Fama, volitans per pavidam urbem, ruit nuncia, allabiturque aures matris

Sense is the same.

468. *Sinistrâ*. The East Side, which looked towards Laurentum.

1

476. Re-

Euryali; ac subitus calor reliquit ossa miseræ. Radii sunt excussi manibus, pensaque est revoluta. Infelix evolat, et femineo ululatu, scissu quoad comam, amens petit muros atque prima agmina cursu. Illa non erat memor virum, illa non memor pericli telorumque: dehinc implet cælum questibus: Euryale, egone aspicio te hunc? tune es ille futurus sera requies meæ senectæ? crudelis, potuisti linquere me solam? nec est copia data miseræ matri affari te extremum, missum sub tanta pericula? Heu! jaces ignotâ terrâ, data præda Latinis canibus alizibusque! nec ego mater produxi te ad tua funera, pressive oculos, aut lavi vulnera, tegens cadaver veste; quam ego festina urgebam noctes diesque tibi, et solabar aniles curas telâ. Quod sequar? aut quæ nunc artus avulsaque membra, et lacerum funus? nate, an refers hoc caput mihi de te? propter hoc sum secuta te terrâque marique?

Euryali; ac subitus miseræ calor ossa reliquit. Excussi manibus radii, revolutaque pensa. 476
Evolat infelix, et femineo ululatu, Scissa comam, muros amens atque agmina cursu
Prima petit. Non illa virum, non illa pericli, Telorumque memor: cælum dehinc questibus implet:
Hunc ego te, Euryale, aspicio? tune ille senectæ 481
Sera meæ requies? potuisti linquere solam
Crudelis? nec te, sub tanta pericula missum, Affari extremum miseræ data copia matri?
Heu, terrâ ignotâ, canibus data præda Latinis, 485
Alitibusque, jaces! nec te tua funera mater
Produxi, pressive oculos, aut vulnera lavi, Veste tegens; tibi quam noctes festina diesque
Urgebam, et telâ curas solabar aniles.
Quod sequar? aut quæ nunc artus avulsaque membra, 490
Et funus lacerum tellus habet? hoc mihi de te, Nate, refers? hoc sum terrâque marique secuta?

TRANSLATION.

fery overwhelmed the vital Warmth forsook her Bones. The weaving Instruments dropped from her trembling Hands, and her Labours are unravelled. In extreme Agony she flies out, and, with female Shrieks tearing her Hair, distracted takes her Way with Speed to the Walls and nearest Bands. Nor of Men, nor Darts, nor Danger heedful: Then with these Complaints she fills the Sky: Is this you I see, my own Euryalus? Art thou that late Solace I promised myself in my Old-age? Ah cruel! couldst thou leave me all alone? And to thy wretched Mother didst thou not allow Access to address thee her last Farewel, when on such perilous Adventures sent? Ah! in a strange Land, given a Prey to Latian Dogs and Fowls, thou liest! Nor I, thy own Mother, laid thee out for thy Funeral Obsequies, nor closed thy Eyes, nor bathed thy Wounds, covering this Body with the Robe, which for thee in haste I forwarded both Night and Day, and with the Loom solaced my aged Cares. Whither shall I go in pursuit of thee? Or what Land now holds thy tender Limbs, thy mangled Members, and lacerated Corpse? Is this all of thee, my Son, thou bringest me back? Is this what I have

NOTES.

476. *Revoluta*. Properly signifies wound off, which leads one to think the *radii* before mentioned were the Spindles on which those Women who spin on the Distaff wound up their Yarn.

486. *Tua funera*. Servius takes *funera* here

in the Nominative Case, for one of the near Relations of the Dead, called *funera* or *funeræ*, who had the Care of the Funeral. But, as he produces no Authority for this Sense, I choose rather, with others, to make *ad* understood, whereof other Examples occur in *Virgil*.

Figite me, si qua est pietas, in me omnia tela
Conjicite, ô Rutuli, me primam absumite ferro:
Aut tu, magne pater Divûm, miserere, tuo-
que

495

Invifum hoc detrude caput fub Tartara telo;
Quando aliter nequeo crudelem abrumperè vi-
tam.

Hoc fletu concuffi animi, mœftufque per omnes
It gemitus; torpent infractæ ad prælia vires.

Illam incendentem luëtus Idæus et Actor, 500
Ilionei monitu et multum lacrymantis Iuli,
Corripiunt, interque manus fub tefta reponunt.

At tuba terribilem fonitum procul ære canoro
Increpuit. Sequitur clamor, cœlumque re-
mugit.

Accelerant actâ pariter teftudine Volſci, 505
Et foſſas implere parant, ac vellere vallum.
Quærunt pars aditum, et ſcalis aſcendere mu-
ros,

Quà rara eſt acies, interlucetque corona

TRANSLATION.

followed both by Land and Sea? Transfix me, O Rutulians, if you have any Tenderneſs of Affection, at me hurl all your Darts, let me be the firſt you with the Sword cut off: Or thou, great Father of the Gods, compaſſionate my Miſery, and with thy Bolts thruſt down to Tartarus this deteſted Head; ſince I can by no other Means get rid of this cruel Lite. By theſe doleful Lamentations our Minds are deeply ſtruck, and a pitying Groan is heaved from every Breaſt; quite broken and benumbed are all our Powers for Battle. On her thus inflaming our Grief Idæus and Actor, by the Direction of Ilioncus and deeply afflicted Iulus, lay hold, and in their Arms bear back to her Apartments.

Meanwhile the Trumpet from afar with its ſhrill ſounding Braſs rattled the dreadful Din of War. Follows loud Acclaim, and Heaven echoes back the Sound. The Volſcians with Uniformity advancing the Target fence, ſpeed their March, and prepare to fill up the Trenches, and demolish the Rampart. Some explore Accèſs, and by Scaling-ladders to mount the Walls, where the Troops are but thin, and, not ſo thick of Men, the circling Bands are ſeen through. On

NOTES.

494. *Me primam.* We are to conſider that ſhe is ſpeaking from the Rampart, where none had been killed hitherto.

497. *Aſter abrumperè.* This Phraſe, notwithſtanding *La Cerdà* and Dr. *Trapp's* Criticiſm, ſeems to me to ſignify no more than *are you to rid me of my Life, or rather, to break it, or cut the End of my Life.* See *Ann.* IV. 611. and *Vil.* 579. where the ſame Expreſſion occurs. As for *aſter*, I don't ſee why it may not be taken literally; for, tho

figite me, ſi qua pietas eſt vobis, à Rutul; conjicite omnia veſtra tela in me, abſumite me primam ferro: aut tu, magne pater Divûm, miſerere mei, detrude hoc meum caput inſuſ. m tibi, ſub Tartara tuo telo; quan- do nequeo abrumperè crudeli- tatem aliter. Animi Trojano- rum ſunt concuſſi hâ fletu, mœ- ſuſque gemitus it per omnes; vires infractæ torpent ad præ- lia. Idæus et Actor, monitu Ilionei et Iuli lacrymantis mul- tum, corripiunt illam incenden- tem luëtus, interque manus re- ponunt illam ſ. b teſta.

At tuba increpuit terribilem ſ. nitum procul canoro ære. Cla- mor ſequitur, cœl. m. q. e. remugit. Viſci pariter accelerant, teſtu- dine actâ, et parant impere ſeſſis, ac vellere vallum. Pars quærunt aditum, et aſcendere muros ſcalis, qua parte acies Trojanorum eſt rara, coronag. e

Amata could have ended her Life by other Means, ſuch as Stabbing, Poisoning, &c. all that can be inferred from thence is, that ſhe took ſome what incoſiſtency, which is only Acting in Character, and no more than what her diſtemper'd Situation of Mind will juſtify. But it is not improbable ſhe had offered to lay down her Head, on heſitation, and was hindered by ſome other thing.

498. *Aſter aſter dire.* For the 1. ſ. do ſee the Note on *Ann.* II. 441

non tam spissa viris interlucet.
 Contra Teucris cæperunt effundere omne genus telorum, ac detrudere hostes duris contis, affucti defendere muros longo bello. Volvebant quoque saxa infesto pondere, si quâ viâ possent perumpere aciem trætum clypeis: cum tamen libet Italici ferre omnes casus subter densâ testudine. Nec jam suffiunt sustinere: nam quâ ingens globus hostium imminet, Teucris volvuntque ruuntque immanem molem, quæ stravit Rutulos latè, resolvitque tegmina armorum. Ne audaces Rutuli curant contendere amplius cæco Marte; sed certant pellere Trojanos à nullo missilibus. Al à parte Messapus, horrendus visus, quassabat Etruscâ pinum, et insert fumiferos ignes. At Messapus, domitor equorum, Neptunia proles, rescindit vallum, et posuit scalas in moenia scandendi.

Vos Muses, præcipuè ô Calliope, præor, aspirate mihi canenti; quas strages, quæ funera Turnus Turni tum ediderit tibi ferro, quem virum quisque virum demiserit Orco:

Non tam spissa viris. Telorum effundere contra

Omne genus Teucris, ac duris detrudere contis, 510

Affueti longo muros defendere bello.

Saxa quoque infestoolvebant pondere, si quâ

Possent testam aciem perumpere: cum tamen omnes

Ferre libet subter densâ testudine casus.

Nec jam sufficiunt: nam, quâ globus imminet ingens, 515

Immanem Teucris molem volvuntque ruuntque;

Quæ stravit Rutulos latè, armorumque resolvit

Tegmina. Nec curant cæco contendere Marte

Amplius audaces Rutuli; sed pellere vallo

Missilibus certant. 520

Parte aliâ, horrendus visu quassabat Etruscâ

Pinum, et fumiferos insert Mezentius ignes.

At Messapus equum domitor, Neptunia proles,

Rescindit vallum, et scalas in moenia poscit.

Vos, ô Calliope, precor aspirate canenti; 525

Quas ibi tum ferro strages, quæ funera Turnus

Ediderit; quem quisque virum demiserit Orco:

TRANSLATION.

the other Hand the Trojans, practised by long War to defend their Walls, poured on them every kind of missive Weapons, and pushed them down with sturdy Poles. Rocks too of ruinous Weight they tumbled down, if possibly they might break thro' their senced Battalion: While the Rutulians notwithstanding, under the close Fence of their serried Shields, are willing all Dangers to sustain. Yet not long, nor now are they able to stand the Shock: For, where thick embodied Ranks press on the Attack, the Trojans roll and hurl down an enormous Pile, which made wide Havock among the Rutulians, and broke the Fence works of their Shields. Nor care the bold Rutulians longer to contend in covered Fight, but by missive Weapons strive to beat them from the Rampart. In another Quarter Mezentius of horrid Aspect brandished a Tuscan Pine, and flings smoky Firebrands. Again in another Quarter Messapus, a Horseman brave, the Progeny of Neptune, makes a Breach in the Rampart, and calls for Ladders to scale the Walls.

Ye, sacred Nine, and thou Calliope in chief, aid me while I sing; what Deaths, what Desolations there Turnus then with the Sword effected; what Hero each

NOTES.

515. Suffiunt. — *non inest.* These Verbs being in the present Tense point out the Action as in our View.

528. *Oras exuvie belli.* This Expression is

borrowed from a Verse of Ennius:

221 p. t. s. ingentis oras exuvie belli.

Oras here signifies the Limits, Extent, and Command of the War.

Et mecum ingentes oras evolvite belli:

Et meministis enim, Divæ, et memorare potestis.

Turris erat vasto suspectu, et pontibus altis;

Opportuna loco: summis quam viribus omnes

Expugnare Itali, summâque evertere opum vi

Certabant: Troes contra defendere faxis,

Perque cavas densi tela intorquere fenestras.

Princeps ardentem conjecit lampada Turnus

Et flammam affixit lateri; quæ plurima vento

Corripuit tabulas, et postibus hæsit adefis.

Turbati trepidare intus, frustra que malorum

Velle fugam. Dum se glomerant, retroque redidunt

In partem quæ peste caret; tum pondere turris

Procubuit subito, et cælum tonat omne fragore:

Semineces ad terram, immani mole secutâ,

Confixique suis telis, et pectora duro

Transfossi ligno, veniunt. Vix unus Helenor,

Et Lycus, elapsi: quorum primævus Helenor,

et evolvite ingentes oras mecum belli: enim, Divæ, et meministis, et potestis memorare.

Erat turris vasto spectu, et altis pontibus, opportuna loco: quam omnes Itali certabant expugnare summis viribus, evertereque summâ vi opum: contra Troes conabantur defendere faxis, densique intorquere tela per cavas fenestras. Turnus princeps conjecit ardentem lampada, et affixit flammam lateri; quæ flamma plurima vento corripuit tabulas, et hæsit postibus adefis. Trojani turbati ceperunt trepidare intus, frustra que velle fugam malorum. Dum glomerant se, residuntque retro in eam partem, quæ caret peste; tum turris procubuit subito pondere, et omne cælum tonat fragore: Troes semineces veniunt ad terram, immani mole turris secutâ, confixique suis telis, et transfossi per pectora duro ligno. Vix unus Helenor et Lycus sunt elapsi: quorum Helenor erat primævus,

TRANSLATION.

sent down to Pluto: And trace with me the comprehensive Limits of this War: For you, ye Goddesses, both remember, and can rehearse the same.

Of Height prodigious, and Stages above Stages raised aloft there stood a Tower commodious in its Situation: Which with their utmost Efforts all the Latins strove to storm, and with the full Energy of their Might to overthrow: The Trojans on the other Hand defended it with Stones, and Darts in thick Volleys through the hollow Loop-holes flung. Turnus in the Van tossed a blazing Brand, and to the Sides of the Tower fixed the flaming Mischief; which, by the Wind diffusely spread, seized the Boards, and to the Pillars clung till they were consumed. The Trojans all aghast raise fearful Battle within, and Shelter from the Disaster sought in vain. While they croud together, and backward retreat into that Part which is free from the contagious Ruin: then sudden the Tower with the Weight overburdened tumbled down, and with the mighty Crash all Heaven thunders: Down to the Ground half-dead they come, an immense Pile of Ruins following, pierced with their own Weapons, and their Breasts transfix'd with the Iron-pointed Wood. Helenor alone and Lycus with much ado escaped: Where-

NOTES.

530. Pontibus. Planks on which they ascended from one Story of those Towers to another.

536. Lampada. This Ewine was a kind of flaming Brand made up of Hemp, Pitch, Resin, and such like combustible Materials; which,

being stuck round with sharp Points and Hooks of Iron, was thrown against wooden Walls or Munitions, where it stuck fast and the Flames seized on the Boards.

537. Postibus adefis. i. e. Quos exedit ad-hærendo.

Q. 3 Z

547. Pe-

quem serva Licymnia furtim
 sustulerat Mænio regi, miserat-
 que ad Trojam vetitis armis; erat
 levis n. do ense, ingloriusque al-
 bā parmā. Ubique is cecidit se
 inter mediū millia Turni; Latini-
 que acies astare hinc, atque acies
 hinc; ut fera, quæ seipsum den-
 sâ coronâ enantiam, fuit con-
 tra tela bā. d. que nescia injicit
 sese morti, et fertur saltū supra
 venabula; hinc aliter juvenis
 Helenor, mortuus, irruit in
 medius hostes, et tendit, q. d. par-
 te vidit tela densissima. At Ly-
 cus longè melior pedibus, et inter
 hostes, et inter arma tenet muros
 fugā, certatque prendere alta
 tecta manu, attingitque dexteras
 sociorum. Quem Turnus se utat
 pariter cursu, teloque secutus,
 increpat his verbis: tu ne de-
 mens speravisti te posse e. aciere
 nostras manus? simul arripit pen-
 dentem, et revellit eum e. m.
 magnâ parte muri. Talis qualis
 ubi Aquila arripit Jovis, pe-
 tens alta, sustulit aut leporem,
 aut cyenum candenti corpore un-
 cis pedibus;

Mæonio regi quem serva Licymnia furtim
 Sustulerat, vetitisque ad Trojam miserat armis;
 Ense levis nudo, parmâque inglorius albâ.
 Isque ubi se Turni media inter millia vidit;
 Hinc acies, atque hinc acies adstare Latinas;
 Ut fera, quæ densâ venantum septa coronâ
 Contra tela surit, seseque haud nescia morti
 Injicit, et saltu supra venabula fertur:
 Haud aliter juvenis medios morituros in hostes
 Irruit, et, quâ tela videt densissima, tendit.
 At pedibus longè melior Lyeus, inter et hostes,
 Inter et arma fugâ muros tenet, altaque certat
 Prendere tecta manu, sociumque attingere dex-
 tras.

Quem Turnus, pariter cursu teloque secutus,
 Inrepat his victor: Nostrasne evadere, de-
 mens, 560
 Sperâsti te posse manus? simul arripit ipsum
 Pendentem, et magnâ muri cum parte revellit.
 Qualis ubi aut leporem, aut candenti corpore
 cycnum,

Sustulit alta petens pedibus Jovis armiger uncis:

TRANSLATION.

of the elder Helenor (whom the Slave Licymnia by a stolen Embrace had bore to the Lydian King, and sent to Troy in prohibited Arms) was light armed with a naked Sword, and inglorious with his Scutcheon blank. And soon as he amidst Turnus's Thousands saw himself inclosed, and on either Hand around him ranged the Latin Troops: as a Beast of Chace which, by a thick Band of Huntsmen hemmed in, ranges against their Darts, wilfully flings herself on Death, and with a Bound springs on the Hunters Spears; just so the Youth, in Despair, rushes on his Foes, and, where he sees the thickest Showers of Darts, advances. But Lycus, far more swift of Foot, through the Midst of Foes, through the Midst of Arms, by Flight reaches the Walls, and strives with his Hand to grasp their high Summits, and get hold of the helping Arm of his Friends. Whom victorious Turnus at once with swift Career and a winged Dart pursuing, thus upbraids: Fool, didst thou hope thou wouldst be able to escape our Hands? At the same time he gripes him hanging, and with a great Fragment of the Walls pulls him down. As when Jove's Armour bearer, soar-

N O T E S.

547. *Vetitis armis.* Slaves by the Roman Law were not allowed to bear Arms till they were enfranchised, except in Cases of the greatest Extremity, as in the Time of Hannibal, when the Romans were bin to break through that Rule, and employ all Hands in the common Cause.

548. *Parmâ albâ.* Had no heroic Device

upon his Scutcheon, never having distinguished himself by any valorous Action.

559. *Pariter cursu teloque secutus.* He pursued him so fast as to keep Pace with the Flight of the Dart which he flung after him.

564. *Aranger.* The Eagle. See the Note on Æn. V. 530.

572. *Longè*

Quæsitum aut matri multis balatibus agnum 565
Martius à stabulis rapuit lupus. Undique clamor

Tollitur. Invadunt, et fossas aggere complent.
Ardentes tædas alii ad fastigia jactant.

Ilioneus saxo atque ingenti fragmine montis
Lucetium portæ subeuntem, ignesque feren-
tem; 570

Emathiona Liger, Chorinæum sternit Asylas;
Hic jaculo bonus, hic longè fallente sagittâ:
Ortygium Cæneus, victorem Cænea Turnus:
Turnus Ityn, Cloniumque, Dioxippum, Pro-
mulumque,

Et Sagarim, et summis stantem pro turribus I-
dam: 575

Privernum Capys. Hunc primò levis hasta The-
millæ

Strinxerat; ille manum, projecto tegmine, de-
mens

Ad vulnus tulit: ergo alis allapfa sagitta,
Et lævo infixâ est lateri manus, abditaque intus
Spiramenta animæ lethali vulnere rupit. 580

Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem, et ferrugine clârus I-
berâ;

TRANSLATION.

ing on high, hath in his crooked Talons raised aloft either a Hare, or Snow-white Swan; or, sacred to Murs, the Wolf hath snatched from the Folds a Lambkin, by the Dam with many a *mournful* Bleating sought. The Shout from every Quarter rises. They fall on, and with Heaps of Earth fill up the Trenches; *while* others to the Battlements toss the blazing Brands With a Rock, and vast Fragment of a Mountain, Ilioneus overthrows Lucetius, approaching to the Gate, and armed with Flames; *so does* Liger Emathion, Asylas Corynæus, the one skilled in the Javelin, the other in the far deceiving Arrow; Cæneus *overthrows* Ortygius, and Turnus the victorious Cæneus. With Itys, Clonius, Dioxippus, Promulus, Sagaris, and Idas standing in Defence of the lofty Turrets: Capys Privernus *slays*: Him the Spear of Themilla at first had slightly wounded, *on which* he, insatiate, throwing away his Shield, applied his Hand to the Wound: Up to him then the winged Arrow swiftly glides, and to the Left side his Hand was nailed; and, deep lodged within, with a deadly Wound, it burst the breathing Engines of the Soul. In Arms illustrious the Son of Arcens stood, *clad in an embroidered Caslock, and shining in Iberian Purple, of distinguished Form:*

NOTES.

572. *Longè fallente sagittâ.* This is a most beautiful Epithet of an Arrow, which steals on its Object unawares, and surprises him with unseen Death.

580. *Spiramenta animæ.* The Lungs.

582. *Ferrugine.* The Colour of polished Iron, which approaches nearly to purple.

585. *Pla.*

et insignis facie: quem genitor
Arcens miserat Æneæ, eductum
luco Martis, circum Symæthia
flumina, ubi pinguis et placabilis
ara Palici est. Mezentius
ipse, armis positis, egit stridentem
fundam, habenâ adductâ
ter circum caput, et diffidit me-
dia tempora juvenis ad essi li-
quescunt plumbo, ac extendit e-
um porrectum multâ arenâ. Tum
primùm Ascanius dicitur inten-
disse celerem sagittam bello, soli-
tus terere fugaces feras his an-
tè, manūque fuisse fortem Nu-
manum, cui Remulo erat cognom-
en; habebat, ne minorem Ger-
manam Turni uxorem, nuper
sociatus illi thalamo. Is, ante
primam aciem, vociferans dig-
na atque indigna relatu, tumi-
dusque quoad præcordia novo reg-
no, ibat, et ferebat sese ingenti
clamore: ait, non pudet vos, ô
Phryges, his capti, iterum teneri
obsidione valloque, et prætere-
muris morti?

Insignis facie: genitor quem miserat Arcens,
Eductum Martis luco, Symæthia circum
Flumina, pinguis ubi et placabilis ara Palici. 585
Stridentem fundam, positis Mezentius armis,
Ipse ter adductâ circum caput egit habenâ,
Et media adversi liquefacto tempora plumbo
Diffidit, ac multâ porrectum extendit arenâ.
Tum primum bello celerem intendisse sagit-
tam 590

Dicitur, antè feras solitus terere fugaces,
Ascanius, fortemque manu fuisse Numanum,
Cui Remulo cognomen erat; Turnique mi-
norem

Germanam, nuper thalamo sociatus, habebat.
Is primam ante aciem digna atque indigna re-
latu 595

Vociferans, tumidusque novo præcordia regno
Ibat, et ingenti sese clamore ferebat:
Non pudet obsidione iterum, valloque teneri,
Bis capti Phryges, et morti prætere-
muros?

TRANSLATION.

Whom his Father Arcens sent, in Mars's Grove bred up about the Streams of Simethus, where, sat *with Offerings* and placable, the Altar of Palicus stands. Mezentius himself, having laid aside his Arms, thrice whirling around his Head the Thong, discharged a hissing Sling, and with the half-melted Lead clove his Temples asunder as he stood full opposite to him, and stretched him at his full Length on a large Space of the sandy Plain. Then for the first Time in War Ascanius is said to have directed the fleet Arrow, *wherewith* he was wont before only to fright the timorous fugitive Beasts of Chace, and by his Hand to have overthrown robust Numanus, whose Surname was Remulus; and had to Wife the younger Sister of Turnus, *with her* in Wedlock lately joined. Before the Van, hailing aloud *what ever first occurred, whether* decent or indecent to hear, and in Heart elated with his new regal Honour, he stalked, and thus with vast Clamour made his Vaunt: Ye Phrygians, twice enslaved, are you not ashamed to

NOTES.

585. *Placabilis ara Palici.* The Palci were Gods worshiped in Sicily near the River Simethus. It is not easy to assign the Reason why their Altar is called *Placabilis*; the most probable Account is, that they were at first atoned only by human Victims, but afterwards that barbarous Superstition was abolished, and they were appeased by common Offerings. For the Rise, Worship, and Nature of these Gods, see *Barter's Mythology*, Vol. II. of the *English*. Perhaps their Altar is called *Placabilis*, merely because it was an Altar of

Atonement, in Contradistinction to other Altars, which were for Thanksgiving or Divination.

588. *Liquescent plumbo.* This is only a poetical Exaggeration to express the great Velocity with which this Ball of Lead was carried through the Air. The Thought is borrowed from *Lucretius*, Lib. VI. 177.

Plumbea vero Glaciam longo cursu solvenda liquefit.

591. *Fugaces.* Timorous, and that cannot fight but fly. 604. *Securo*

En qui nostra sibi bello connubia poscunt ! 600
 Quis Deus Italiam, quæ vos dementia adegit ?
 Non hinc Atridæ, nec fandi fictor Ulysses :
 Durum à stirpe genus ; natus ad flumina pri-
 mùm

Deferimus, sævoque gelu duramus et undis.
 Venatu invigilant pueri, silvasque fatigant ; 605
 Flectere ludus equos, et spicula tendere cornu.
 At patiens operum, parvoque afflueta juvenus,
 Aut rastris terram domat, aut quatit oppida bello.
 Omne ævum ferro teritur, versâque juvencùm
 Terga fatigamus hastâ : nec tarda senectus 610
 Debilitat vires animi, mutatque vigorem.
 Canitiem galeâ premimus ; semperque recentes
 Convecrare juvat prædas, et vivere raptis.
 Vobis picta croco et fulgenti murice vestis ;
 Desidiæ cordi ; juvat indulgere choreis : 615
 Et tunicæ manicas, et habent redimicula mi-
 træ.
 O verè Phrygiæ, neque enim Phryges ! ite per
 alta

En illos, qui poscunt nostra con-
 nubia sibi bello ! quis Deus, quæ
 dementia adegit vos in Italiam ?
 Atridae non sunt hic, nec Ulyssus
 fîctor fandi : durum genus à stir-
 pe ; deferimus natos ad flumina
 primùm, duramusque eos sævo ge-
 lu et undis. Pueri invigilant
 venatu, fatigantque silvas ; lu-
 dus eorum est flectere equos, et
 tendere spicula cornu. At juven-
 tas, patiens operum, affluetaque
 parvo, aut domat terram rastris,
 aut quatit oppida bello. Omne
 ævum teritur ferro, fatigamur-
 que terga juvencùm versâ bastâ.
 Nec tarda senectus debilitat vi-
 res animi, mutatque vigorem.
 Premimus canitiem galeâ ; ju-
 vatque nos semper convecrare
 recentes prædas, et vivere raptis.
 Est vobis vestis picta croco et ful-
 genti murice ; desidiæ sunt vobis
 cordi ; juvat vos indulgere cho-
 reis : et vestræ tunicæ habent
 manicas et redimicula mitræ. O
 verè Phrygiæ mulieres, neque
 enim estis Phryges ! ite per alta

TRANSLATION.

be thus a second time by Blockade and Intrenchments shut up, and to screen yourselves from Death within your Walls? Lo these are they, who by Force of Arms claim to themselves our Brides! What God, what Madness rather drove you to Italy? They are not the Sons of Atreus you have here to do with, nor the crafty-tongued Ulysses ; but a Race hardy from their Original. Our Infants soon as born to the Rivers we first convey, and in the rigid icy Streams we harden. In the Chase our Boys are keen, and vex the Woods ; their Pastime is to manage the fierce Steed, and dart the Arrow from the horned Bow. Our Youth again of Labour patient, and to Frugality inured, or by the Harrow subdue the Ground, or batter Towns in War. Our whole Lifetime is worn out in Arms, and with the inverted Spear we goad the Backs of our labouring Steers : Nor slow unweildy Age impairs our Strength of Mind, or alters our Vigour. Our grey Hairs we with the helmet press, and still take Delight to sweep together fresh Booty, and to live on Plunder. Your very Drefs embroidered with Saffron-colours and gaudy Purple speaks you Cowards : Indolence is your Hearts Delight ; to indulge in Balls you love : To your Vests you wear effeminate Sleeves, and to your Mitres soft unmanly Ribbands. O Phrygian Women sure, for Men

NOTES.

God. Sævo gelu et undis. For undis gel dis, by a Hendryad.

God. Juvenecum terga fatigamus hastâ. As is said above, Æl. VII. Armati exierunt ter-
 ram.

616. Manicas, &c. Other Nations, particularly the Romans, had their Arms and Necks naked and exposed, and looked upon the Covering of their Parts as a Mark of Effeminacy.

*Dindyma, ubi tibia dat biforem
cantum vobis assuetis huic sono.
Tympana, Berecynthique bux-
us Idææ matris vocat vos: si-
nite arma viris, et cedite ferro.
Ascanius non tulit eum jactan-
tem talia dictis, ac canentem
dira; obversusque contendit te-
lum equino nervo, dicensque bra-
chia diversa, constitit, supplex
precatur Jovem per vota antè:
omnipotens Jupiter, annue meis
audacibus cœptis. Ipse feram
solenia dona tibi ad tua templa,
et ante aram statuam candentem
juvencum auratâ fronte, feren-
temque caput pariter cum matre,
qui jam petat cornu, et qui spar-
gat arenam pedibus. Genitor
Deorum audit, et de serena
parte cœli intonuit lævum. Fa-
tifer arcus sonat unâ; et sagitta
elapsa figit fridens horrendum,
venitque per caput Remu-
li, et trajicit ejus cava tem-
pora ferro. Illud virtutem
superbis verbis.*

*Dindyma, ubi assuetis biforem dat tibia cantum.
Tympana vos buxusque vocat Berecynthia ma-
tris*

*Idææ: finite arma viris, et cedite ferro. 620
Talia jactantem dictis, ac dira canentem
Non tulit Ascanius; nervoque obversus equino
Contendit telum, diversaſque brachia ducens
Constitit, ante Jovem supplex per vota pre-
catus:*

*Jupiter omnipotens audacibus annue cœptis. 625
Ipse tibi ad tua templa feram solennia dona,
Et statuam ante aras auratâ fronte juvencum
Candentem, pariterque caput cum matre feren-
tem,*

*Jam cornu petat, et pedibus qui spargat are-
nam.*

*Audiit, et cœli genitor de parte ferenâ 630
Intonuit lævum. Sonat unâ fatifer arcus;
Et fugit horrendum fridens elapsa sagitta,
Perque caput Remuli venit, et cava tempora
ferro*

Trajicit. I, verbis virtutem illude superbis.

TRANSLATION.

you cannot be! go range along the lofty Tops of Dindymus, where the Pipe sounds the discordant Note to your accustomed Ears. The Timbrels and Berecynthian Flute of the Idæan Mother Cybele invite you: Leave Arms to Men, and from the Sword refrain. Him blustering thus in haughty Stile, and proclaiming horrid Indignities, Ascanius could not bear; and, fronting him full, on the Horse-hair String extended his Arrow, and, drawing both his Arms to a wide Distance, paused, first addressing Jove by Vows in suppliant Strain: Almighty Jove, assist my daring Enterprize. So to thy Temples shall I bring thee solemn Offerings, and before thy Altars present a Bullock with a gilded Forehead of snowy Whiteness, and bearing his Head of equal Stature with his Dam, who already butts with his Horn, and spurns the Sand with his Feet. The Father of Gods and Men gave Ear, and from a serene Quarter of the Sky thundered on the Left. At the same Time twangs the deadly Bow; and whizzing dreadful flies the dis-charged Arrow, and through the Head of the Rutulian finds its Way, and with the Steel-point transfixes his hollow Temples. Go, insult Valour in haughty

N O T E S.

613. *Biforem cantum.* Some understand by *biforem* a Pipe with only two Stops; others two Pipes with different Stops; which being play'd on together, in those Times when Music was in its Simplicity, made very indifferent Har-mony.

623. *Diversaque brachia ducens.* These

Words express the Posture of a Man drawing the Bow to its full Stretch.

631. *Intonuit lævum.* That is, in the East, which was reckoned the lucky Quarter of the Sky. For the Romans, in taking the Omens, turned their Faces towards the North, and con-sistently had the East on their Left.

Bis capti Phryges hæc Rutulîs responsa remittunt. 635

Hæc tantùm Ascanius. Teucri clamore sequuntur,

Lætitiâque fremunt, animosque ad sidera tollunt.

Ætheriâ tum forte plagâ crinitus Apollo
Desuper Ausonias acies urbemque videbat;
Nube sedens, atque his victorem affatur Iulium: 640

Macte novâ virtute, puer; sic itur ad astra,
Dis genite, et geniture Deos. Jure omnia bella
Gente sub Aslaraci fato ventura resident:

Nec te Troja capit. Simul hæc effatus, ab alto

Æthere se mittit, spirantes dimovet auras, 645

Ascaniumque petit: formam tum vertitur oris

Antiquum in Buten: hic Dardanio Anchisæ

Armiger antè fuit, fidusque ad limina custos.

Tum comitem Ascanio pater addidit. Ibat Apollo

Omnia longævo similis, vocemque coloremque, 650

Et crines albos, et sæva sonoribus arma:

Atque his ardentem dictis affatur Iulium:

Sit satis, Æneide, telis impune Numanum

TRANSLATION.

Terms. To the Rutulians *your* twice captivated Phrygians remit this Answer. Ascanius said no more. The Trojans second him with *loud* Acclamation, ring with joyful Applauses, and extol his Valour to the Stars.

In the ætherial Region Apollo, *the God* with *golden* Locks, was then by Chance surveying from above the Ausonian Troops and City, seated on a Cloud, and thus he bespeaks victorious Iulus: Go on, hopeful Boy, improve in Virtue early begun, thus Mortals to the Stars ascend; Descendant of the Gods, and from whom Gods are to descend. Under the Line of Aslaracus all Wars by Fate ordained in Justice shall subside: Nor is Troy capable of containing thee. At the same Time, having pronounced these Words, he flings himself from the lofty Sky, divides the whispering Gales, and to Ascanius repairs: Then in the Features of his Face is transformed into old Butes: To Dardanian Anchises he formerly had been Armour bearer, and faithful Guardian at the Gate. Then Father Æneas assigned him the Companion of Ascanius. Thus marched Apollo in every Thing resembling the aged Sire, both in Voice and Complexion, in Silver Locks, and Arms fierce with rattling Din: And in these Words he addresses Iulus ardent for the Fight: Great Offspring of Æneas, let it suffice that by thy Shafts

NOTES.

645. *Spirantes auras.* The soft-breathing or whispering Gales.

oppetiisse tuis telis impune :
 magnus Apollo concedit hanc
 primam laudem tibi, et non in-
 videt tuis armis paribus. Cæ-
 tera parce bello, puer. Apollo,
 sic orsus, reliquit mortales as-
 pectus medio sermone, et evanuit
 præcul ex oculis in tenuem au-
 ram. Proceres Dardanidæ ag-
 novere Deum, divinaque tela,
 sensereque sonantem phœtretram
 fugâ. Ergo prohibent Ascani-
 um avidum pugnae, dictis ac
 numine Phœbi : ipsi rursus suc-
 cedunt in certamina, mittuntque
 animas in aperta pericula. Cla-
 mor it per propugnacula totis
 muris ; intendunt acres arcus,
 torquentque amenta. Omne so-
 lum sternitur telis ; tum scuta
 castrisque galeæ dant sonitum
 flictu, et aspera pugna surgit.
 Quantus imber veniens flellis
 pluvialibus hædis ob occusu solis
 verberat humum : quàm multâ
 grandine nimbis præcipitant se
 in vada, cum Jupiter horridus
 Astris

Oppetiisse tuis : primam hanc tibi magnus A-
 pollo

Concedit laudem, et paribus non invidet ar-
 mis. 655

Cætera parce, puer, bello. Sic orsus Apollo,
 Mortales medio aspectus sermone reliquit,
 Et procul in tenuem ex oculis evanuit auram.
 Agnovere Deum proceres divinaque tela
 Dardanidæ, phætretramque fugâ sensere sonan-
 tem. 660

Ergo avidum pugnae, dictis ac numine Phœbi,
 Ascanium prohibent : ipsi in certamina rursus
 Succedunt, animasque in aperta pericula mit-
 tunt.

It clamor totis per propugnacula muris ;
 Intendunt acres arcus, amentaque torquent. 665
 Sternitur omne solum telis ; tum scuta, ca-
 væque

Dant sonitum flictu galææ : pugna aspera surgit.
 Quantus ab occasu veniens pluvialibus Hædis
 Verberat imber humum : quàm multâ grandine
 nimbis

In vada præcipitant, cum Jupiter horridus Au-
 stris 670

TRANSLATION.

Numanus is fallen, *thyself* unhurt : To thee this first Honour great Apollo vouch-
 safes, and envies not thy, similar *Feats of Arms*. For what remains, *illustrious*
 Boy, from Fight abstain. This said, Apollo dropped his human Appearance, in
 the Midst of the Interview, and into thin Air far vanished out of Sight. The
 Dardanian Chiefs knew the God and his divine Shafts, and in his Flight per-
 ceived his rattling Quiver. Therefore by the Mandate and divine Authority of
 Phebus they restrain Ascanius panting for the Fight : Themselves once more to
 the Combate advance, and on apparent Dangers throw their Lives. Along the
 Battlements round the whole Compass of the Walls their Acclamations run ; they
 bend the valiant Bows, and whirl the Slings. All the Ground is strewed with
 Darts ; then Shields and hollow Helmets in the Conflict ring : A fierce Engage-
 ment ensues. With such Fury as a Shower by the Influence of the rainy Kids
 arising from the West lashes the Ground : As thick as Storms of Hail come rat-
 tling down precipitantly into the Floods, when Jupiter, in the Southwind riding

N O T E S.

654. *Oppetiisse*. This Verb. according to the
 Opinion of some judicious Critics, properly
 signifies to desire a Hero in the Field of Bie-
 tle, *oppetere quasi ex petere terram*, as we say
 in English, to hit the Ground.

655. *Paribus armis*. Apollo, who is a Boy,

slew the Serpent *Python* with his Arrows, in
 Defence of his Mother, as *Ascanius* does here
Numanus in Revenge of his Country.

656. *Orsus*. Signifies here having thus said,
 as also *Æn. XII. 606. Sic Jupiter orsus*.

660. *Ascanium* *prohibent*. The ancients were
 properly

Torquet aquosam hyemem, et cœlo cava nubila
rumpit.

Pandarus et Bitias, Idæo Alcanore creti,
Quos Jovis eduxit luco silvestris Hiera,
Abietibus juvenes patriis et montibus æquos,
Portam, quæ ducis imperio commissa, reclu-
dunt,

Freti armis; ultroque invitant mœnibus hostem.
Ipsi intus, dextrâ ac lævâ, pro turribus adsunt,
Armati ferro, et cristis capita alta corusci.

Quales æriæ liquentia flumina circum,
Sive Padi ripis, Athesini seu propter amœnum,
Confurgunt geminæ quercus, intonsaque cœ-
lo

Attollunt capita, et sublimi vertice nutant.
Irrumpunt, aditus Rutuli ut videre patentes.
Continuò Quercens, et pulcher Equiculus armis,
Et præceps animi Tmarus, et Mavortius Hæ-
mon,

Agminibus totis aut versî terga dedere,
Aut ipso portæ posuere in limine vitam.
Tum magis increscunt animis discordibus iræ;
Et jam collecti Troes glomerantur eodem,
Et conferre manum, et procurrere longiùs au-
dent.

torquet aquosam hyemem, et
rumpit cava nubila cœlo.

Pandarus et Bitias, creti I-
dæo Alcanore, quos silvestris
Hiera eduxit in luco Jovis, ju-
venes æquos patriis abietibus et
montibus, recludunt portam, quæ
erat commissa ipsi imperio ducis,
freti armis, ultroque invitant
hostem mœnibus. Ipsi intus ad-
stant pro turribus dextrâ ac læ-
vâ, armati ferro, et coruscis
quoad alta capita cristis.

Tales quales geminæ æriæ
quercus confurgunt circum li-
quentia flumina, sive ripis Pa-
di, seu propter amœnum Arbe-
sin, attolluntque intonsa capita
cœlo, et nutant sublimi vertice.
Rutuli irrumpunt, ut videre a-
ditus patentes. Continuò Quer-
cens, et Equiculus pulcher ar-
mis, et Tmarus præceps animi,
et Mavortius Hæmon, aut ver-
si dedere terga totis agminibus
hostium, aut posuere vitam in
limine ipso portæ. Tum iræ
magis increscunt discordibus ani-
mis; et jam Troes collecti glo-
merantur eodem, et audent con-
ferre manum, et procurrere lon-
gius.

T R A N S L A T I O N.

tremendous, hurls a watery Tempest, and bursts the hollow Clouds in the Sky.

Pandarus and Bitias, sprung from Alcanor of Mount Ida, whom silvan Hiera trained up in Jupiter's sacred Grove, Youths tall as their native Firs and Moun-
tains, on their Arms relying, throw open the Gate which by their General's
Command was committed to their Charge, and from the Ramparts forwardly
challenge the Foe. Themselves within on right and left before the Towers stand,
armed with Steel, and their Heads with waving Plumes adorned.

As about the crystal Streams, whether on the Banks of Po, or by the pleasant
Adige, two aerial Oaks together rise, and shoot up to Heaven their unshorn Heads,
and wave their towering Tops. The Rutulians, soon as they saw a Passage
opened, rush in. Fortwith Quercens, Equiculus graceful in Arms, and Tmarus
in Mind precipitant, and martial Hæmon, with all their Troops, or routed turned
their Backs, or in the very Threshold of the Gate laid down their Lives. Then
the hostile Minds *within* grow more fierce with Rage; and thither now the Tro-
jans flock in thick embodied Troops, and dare to encounter Hand to Hand, and

N O T E S.

properly Thongs tied to a Sort of Javelins, by
which they were darted out of their Hands,

677. *Pro turribus*. Some explain it like this

err, in viam turri m.

638. *Animis discordibus*. In the hostile Minds,
namely, of the Trojans.

R : 2

693. *Fer. ere*

*Nuncius perfertur Turno ductori
furor in diversâ parte, tur-
bantque viros : hostem fervere
nonâ cæde, et præbere portas
patentes. Ille deserit inceptum,
atque concitus immani irâ ruit
ad Dardaniam portam, sper-
bique fratres : et præterit, jaculo
conjectis, sternit Antiphaten, no-
thum alii Sarpedonis de The-
banâ matre, enim is primus a-
gebat se obvium. Itala cor-
nui volat per tenuem ærâ, in-
fixaque phalarica, ab it sub al-
tum peritus : speus atri vul-
neris reddit spumantem undam
sanguinis, et ferrum tepefecit in
fixo pulmone. Tum sternit Me-
ropem atque Erymanthæ manu,
tum sternit Aphidnum, tum Bi-
tiam ardentem oculis, fremen-
temque animis : non jaculo, ne-
que enim ille dedisset vitam
jaculo ; sed phalarica contorta
fridens magnum venit,*

Ductori Turno, diversâ in parte furenti,
Turbantque viros, perfertur nuncius : hostem
Fervere cæde novâ, et portas præbere patentés.
Deferit inceptum, atque immani concitus irâ,
Dardaniam ruit ad portam, fratresque super-
bos :

Et primùm Antiphaten, is enim se primus a-
gebat,

Thebanâ de matre, nothum Sarpedonis alti,
Conjecto sternit jaculo. Volat Itala cornus
Ærâ per tenuem, stomachoque infixâ sub al-
tum

Pectus ab it : reddit specus atri vulneris undam
Spumantem, et fixo ferrum in pulmone tepe-
scit.

Tum Meropem atque Erymantha manu, tum
sternit Aphidnum,

Tum Bitian ardentem oculis, animisque fremen-
tem :

Non jaculo, neque enim jaculo vitam ille de-
disset ;

Sed magnum fridens contorta phalarica ve-
nit,

TRANSLATION.

make Excursions on the Foe. To Turnus the Leader, in a different Quarter spend-
ing his Fury, and throwing the Troops into Disorder, the News are brought,
that the Enemy was raging with uncommon Slaughter, and had set their Gates
wide open. He quits his *present* Enterprize, and, agitated with hideous Rage,
rushes forward to the Trojan Gate, and the two haughty Brothers : And first
Antiphates (for he presented himself the first) the spurious Issue of noble Sarpedon
by a Theban Mother, with a Javelin hurled he overthrows. The Italian Shaft
flies through the thin Air, and, piercing the Stomach, sinks deep into his Breast :
The grisly Wound emits a foamy Tide of Blood, and in his transfixed Lungs the
Steel is warmed. Then Merops, Erymas, and Aphidnus, with his Hand he
stretches on the Plain ; next Bitias, flashing Fire from his Eyes, and in Soul out-
rageous ; not by a common Javelin, for to the Javelin he had not resigned his
Life ; but a brandished fiery Dart loud hissing flew, like a Bolt of Thunder shot,

NOTES.

693. *Fervere.* Signifies to be hot at Work, to be as busy as possible, as is plain from the Use of this Word in Numbers of other Places. Ruæus renders it *animari*, which is one Instance, of many, where his Translation, tho' generally good, serves to mislead his Reader by substituting one Idea for another.

697. *Sarpedonis alti.* Sarpedon was supposed to be the Son of Jupiter, and on that Ac-

count has the Epithet *altus*, high, or nobly born.

700. *Atri vulneris.* Tho' this be the Reading in most Manuscripts, yet there are some of good Authority that read *sanguinis*.

705. *Phalarica.* Was an oblong kind of Javelin, bound about with Wild-fire, which they shot out of an Engine, especially against wooden Towers.

Fulminis acta modo : quam nec duo taurea terga,
Nec duplici squamâ lorica fidelis et auro
Sustinuit : collapsa ruunt immania membra.
Dat tellus gemitum, et clypeum super intonat
ingens.

Qualis in Euboico Baiarum litore quondam 710
Saxea pila cadit ; magnis quam molibus antè
Constructam jaciunt ponto : sic illa ruinam
Prona trahit, penitusque vadis illisa recumbit.
Miscet se maria, et nigræ attolluntur arenæ.
Tum sonitu Prochyta alta tremit, durumque
cubile 715

Inarime, Jovis imperiis imposita Typhæo.
Hic Mars armipotens animum viresque Latinis
Addidit, et stimulos acres sub pectore vertit ;
Immisitque fugam Teucris, atrumque timo-
rem.

Undique conveniunt ; quoniam data copia pug-
næ, 720
Bellatorque animo Deus incidit.

acta modo fulminis, quam nec
duo taurea terga, nec fidelis
lorica, defensa duplici squa-
mâ et auro, sustinuit : immania
membra ruunt collapsa. Tel-
lus dat gemitum, et clypeum
super eum intonat ingens. Qua-
lis, in Euboico litore Baia-
rum, quondam saxea pila cadit,
quam, constructam antè magnis
molibus, jaciunt ponto : sic illa
cadens pronam trahit ruinam,
penitusque recumbit illisa vadis.
Maria miscet se, et nigræ
arenæ attolluntur. Tum alta
insula Prochyta tremit sonitu,
Inarimeque insula imposita Ty-
phæo quasi durum cubile imperi-
is Jovis. Hic Mars armi-
potens addidit animum viresque
Latinis, et vertit acres stimu-
los sub pectore eorum ; immisit-
que fugam, atrumque timorem
Teucris. Latini conveniunt. n-
dique, quoniam opia pugna est
data ipsis, Deusque Bellator in-
cidit animo.

TRANSLATION.

which nor his Shield of two Bulls Hides, nor his trusty Corset with double Plates and Scales of Gold were able to sustain : His enormous Limbs full of force, to on the Ground. Earth gives a Groan, and over him his Buckler thunders loud. As on Baia's Eubœan Shore falls at Times a rocky Pile, which before built of enormous Bulk they in the Ocean place. Thus tumbling headlong draws Ruin with it, and dashed against the Shallows sinks to its Rest quite down. The Seas are all embroiled, and the black Seas are heaved on high. Then at the roaring Noise high Prochyta trembles, and Inarime's hard adamantine Bed thrown on Typhæus by Jove's Command. Here Mars armipotent inspired the Latins with additional Courage and Frowess, and deep in their Breasts infixes his sharp Stings ; and on the Trojans he threw Flight and grim Terror. The Latins from every Quarter gather ; now that Opportunity of a Battle is offered, and the Warrior-

NOTES.

707. *Duplici squamâ.* The Nails or small Plates in a Coat of Mail, from their Resemblance to Scales, were called *squamæ*. *Squamæ et auro* a Hendyad for *squamæ aureæ*.

709. *Clypeum super intonat ingens.* Servius takes *clypeum* for the Nominative ; so does *Nonius Marcellus*, who asserts that *Virgil* uses both *clypeus* and *clypeum* for a Shield, and for the one quotes *ardentes clypeos*, and for the other this Passage. Besides, it seems a plain Imitation of *Homer's* ἀσπίδος δὲ πύργον ἢ αὐτὸν ; which *Virgil* elsewhere expresses by *Sonitum super arma dedere*.

716. *Inarime.* Inarime was a high Island

between the Promontory of *Misenum* and *Prochyta* ; which last, according to *Pliny*, being torn from it by an Earthquake, was from thence called *Prochyta* ἀπὸ τοῦ προχύου, *profundere*. It stands in the Bay of *Puteoli*. This Passage is borrowed from *Homer*, Il. II. 785, where we may observe that *Virgil* has compounded *Homer's* ἢ Ἀπὸ τοῦ ἀνιμῶν, in *Armis*, into one Word, *Inarime*.

718. *Stimulos sub pectore vertit.* A Metaphor taken from the Application of the Spur to a Horse, and turning the Rowels in his Side, to produce his Speed and Mettle.

Pandarus, ut cernit germanum corpore fuso, et in quo loco fortuna sit, qui casus agat res, torquet portam multâ vi cardine converso, obnixus latis humeris; linguatque multos suorum exclusos mœnibus, in duro certamine: ast includit alios secum, recipitque eos ruentes. Demens! qui non viderit Rutulum regem, in medio agmine, irrumpentem, ultroque incluserit cum urbi; clausi immanem tigrim inter inertia pecora. Continuo nova lux effulsit oculis Turni, et ejus ardua sonuere horrendum; sanguinea cristæ tremunt in vertice, mittitque micantia fulgura clypeo. Æneade turbati subito agnoscunt invisam faciem atque immania membra. Tum ingens Pandarus emicat, et fervidus irâ fraternæ mortis effatur: hæc non est dotalis regia Amata, nec media Ardea exhibet Turnum patriis muris. Vides inimica castra; est nulla potestas exire hinc. Turnus subridens illi ait sedate pectore:

Pandarus, ut fuso germanum corpore cernit, Et quo sit fortuna loco, qui casus agat res, Portam vi multâ converso cardine torquet, Obnixus latis humeris; multosque suorum 725 Mœnibus exclusos duro in certamine linquit: Ast alios secum includit, recipitque ruentes. Demens! qui Rutulum in medio non agmine regem

Viderit irrumpentem, ultroque incluserit urbi; Immanem veluti pecora inter inertia tigrim. 730 Continuo nova lux oculis effulsit, et arma Horrendum sonuere; tremunt in vertice cristæ Sanguineæ, clypeoque micantia fulgura mittit. Agnoscunt faciem invisam, atque immania membra

Turbati subito Æneadæ. Tum Pandarus ingens 735 Emicat, et, mortis fraternæ fervidus irâ, Effatur: Non hæc dotalis regia Amata, Nec muris cohibet patriis media Ardea Turnum.

Castra inimica vides; nulla hinc exire potestas. Olli subridens sedato pectore Turnus: 740

TRANSLATION.

god hath illapsed on their Minds. Pandarus, soon as he perceives his Brother stretched at his Length, in what Situation *their* Fortune stands, and what an unexpected Turn was given to their Affairs, the Gate with vast Force he hurls on the turned Hinge, shoving it along with his broad Shoulders, and leaves many of his Friends shut out from the City in the rigid Combate: But others with himself he incloses, and admits them as they pour forward. Infatuate! who marked not the Rutulian Prince amidst the Troops rushing upon him, and of his own Accord inclosed him within the City; as a hideous Tyger among the feeble Flocks. Instant an unusual Light flashed on their Eyes, and his Arms sounded dreadful; his flaming Crests tremble on his Head, and from his Shield he gleamy Lightning darts. The Trojans all of a sudden aghast discover his detested Face and hideous Limbs. Then mighty Pandarus springs out, and, inflamed with Rage for his Brother's Death, *thus* addresses him aloud: Not Amata's Palace thy promised Dowry this, nor is it the Heart of Ardea that *now* contains Turnus within his native Walls. A hostile Camp you see; there is no Possibility of thy escaping hence. Turnus with Mind sedate *thus* smiling on him says: Begin

NOTES.

731. Continuo nova lux oculis effulsit. Turnus shines so much above the rest, both in Comeliness of Person, and the Brightness of his Arms, that it was easy for any one to di-

tinguish him. Oculis effulsit I refer to the Trojans, not to Turnus, as above, Verse 110. *Hic primum nova lux oculis effulsit.*

Incipe, si qua animo virtus, et confere dextram:
 Hic etiam inventum Priamo narrabis Achillem.
 Dixerat. Ille rudem nodis et cortice crudo
 Intorquet, summis adnexus viribus, hastam.
 Excepere auræ vulnus; Saturnia Juno 745
 Detorsit veniens; portæque infigitur hasta.
 At non hoc telum, mea quod vi dextera versat,
 Effugies; neque enim is teli, nec vulneris auc-
 tor.

Sic ait; et sublato altè confurgit in ensē,
 Et mediam ferro gemina inter tempora fron-
 tem 750

Dividit, impubesque immani vulnere malas.
 Fit sonus; ingenti concussa est pondere tellus.
 Collapsos artus atque arma cruenta cerebro
 Sternit humi moriens; atque illi partibus æquis
 Huc caput atque illuc humero ex utroque pe-
 pendit. 755

Diffugiunt versi trepidā formidine Troes.
 Et, si continuò victorem ea cura subisset,
 Rumpere claustra manu, sociosque immittere
 portis;
 Ultimus ille dies bello gentique fuisset:
 Sed furor ardentem cædisque infana cupido 760
 Egit in adversos.

*incipe, si qua virtus est animo,
 et confere dextram: i narrabis
 Priamo Achillem esse inventum
 hic etiam. Dixerat. Ille in-
 torquet hastam rudem nodis et
 crudo cortice, adnexus summis
 viribus. Auræ excepere vulnus;
 Saturnia Juno veniens detorsit
 eam, hastæque infigitur portæ.
 At non effugies hoc telum, quod
 mea dextera versat: ut; neque
 enim est is auctor teli nec vul-
 neris. Sic Turnus ait, et con-
 surgit altè in ensē sublato, et
 ferro dividit mediam frontem:
 Pandari inter gemina tempora,
 impubesque malas immani vul-
 nere. Sonitus fit, et tellus est
 concussa ingenti pondere. Mo-
 riens sternit humi collapsos artus,
 atque arma cruenta cerebro;
 atque caput pendit illi æquis
 partibus huc: atque illuc ex utro-
 que humero. Troes versi trepi-
 dā formidine diffugiunt. Et,
 si continuò ea cura subisset vic-
 torem Turnum rumpere claustra
 manu, immittere ut socios por-
 tis; ille dies fuisset ultimus bel-
 licæ gentique Trojanorum: sed fu-
 ror infanæque cupido cæcis egit
 eum ardentem in adversos ho-
 stes.*

TRANSLATION.

then, if any Courage be in thy Soul, and Hand to Hand with me engage: To Priam you shall report that here too you found an Achilles. He said. The other exerting his utmost Force hurls at him a Spear rough with Knots, and the green Rind just as it grew. The Air received the Wound; Saturnian Juno interposing turned it aside, and the Spear fixes in the Gate. But not so this Weapon, which my Right-hand wields with Might, shall you escape; for not so feeble he who owns the Weapon, nor who inflicts the Wound. He said; and rises to his Sword lifted high, and in the Middle, just between the two Temples, his Forehead with the Blade asunder cleaves, and his beardless Cheeks with a hideous Wound. A Sound ensues; with his ponderous Weight Earth receives a Shock. In Death he stretches on the Ground his stiffening Limbs and Arms bespattered with Blood and Brains; and on this Side and that Side his Head in equal Parts from either Shoulder hung. In tumultuous Consternation the Trojans turning their Backs fly hither and thither. And had the Conqueror straight bethought him, with his Hand to tear away the Bolts, and by the Gates admit his Friends, that Day both to the War and Trojan Race had been the last: But Fury and exorbitant Desire of Slaughter drove him on the Foes now full in his View. First

NOTES.

761. *Egit in adversos.* He could not resist the Temptation of pursuing his Revenge on his Foes, when he had them full in his View.

Principio excipit Phalarim, et Gygen poplite succiso: hinc ingerit hastas raptas ab occisus in tergum fugientibus: Sumo ministrat vires animumque. Addit Halyn comitem his, et Phegea, parma ejus confixa: deinde ignaros sui ingressus in muris, cientesque Martem, Alcandrumque Haliumque Noemonaque Prytanique. Connixus dexter ab aggere occupat Lyncea tendentem contra, vocantemque socios, vibranti gladio: caput baur, cominus dejectum uno ictu, jacuit longè cum galea: inde interficit Amycum vastatorem ferarum, quo non erat alter Ungere tela manu, ferrumque armare veneno: Et Clytium Æoliden, et Cretea amicam Musis; Cretea comitem Musarum, cui carmina semper et citharæ fuerunt cordi, intendereque numeros nervis: semper canebat equos, atque arma viro- rum, pugnasque.

Tandem Teucriductores, Mnestheus, acerque Serefeus, cæde suorum auditâ, concentant;

Principio Phalarim, et succiso poplite Gygen Excipit: hinc raptas fugientibus ingerit hastas In tergum: Juno vires animumque ministrat. Addit Halyn comitem, et confixâ Phegea par- mâ: 765

Ignaros deinde in muris, Martemque cientes, Alcandrumque Haliumque Noemonaque Prytanique.

Lyncea tendentem contra, sociosque vocantem, Vibranti gladio connixus ab aggere dexter Occupat: huic uno dejectum cominus ictu 770 Cum galea longè jacuit caput: inde ferarum Vastatorem Amycum, quo non felicior alter Ungere tela manu, ferrumque armare veneno: Et Clytium Æoliden, et amicam Cretea Musis, Cretea Musarum comitem, cui carmina semper, 775

Et citharæ cordi, numerosque intendere nervis: Semper equos, atque arma virum, pugnasque canchat.

Tandem ductores, auditâ cæde suorum, Conveniunt Teucri, Mnestheus, acerque Se- reffus;

TRANSLATION.

Phalaris and Gyges, having smote off his Ham, he receives *with Death*: Then snatching up *their* Spears darts them into the Backs of the Fugitives: Juno with Force and Courage *him* supplies. He joins Halys their Companion in *Death*, and Phegeus, *through* the transfix'd Shield *having reached his Heart*: Next Alcander, and Halius, Noemon and Prytanis, *as on the Walls they stood unapprized of his Admission*, and rousing the martial Spirit of *their Friends*. Lynceus advancing against him, and calling on his Friends, he from the Rampart full dexterously with his glittering Sword assails, straining every Nerve: His Head, *to- gether* with the Helmet, at one close Blow struck off, far from *its Trunk* was laid: Next Amycus, that Destroyer of the savage Kind, than whom none more skilful to anoint the Dart, and arm its *pointed* Steel with Poison: And Clytius, a Son Æolus, and Creteus, a Friend to the Muses; Creteus, the Muses Companion, who in the Song and Lyre still took Delight, and in *melodious* Lays to stretch the Strings: Of Steeds and Arms, and Combates of Heroes, he for ever sung.

At length the Trojan Leaders, Mnestheus, and fierce Serefeus, apprized of the

NOTES.

763. *Excipit.* He salutes or meets them with Death.

766. *Ignaros.* While they were not mindful of their Danger. little dreaming that Turns and Death were so nigh them.

774. *Æoliden.* i. e. He was skilful in play.

ing on Wind Instruments, and is therefore me- taphorically called a Son of Æolus; which shews a Propriety in joining him with *Creteus* who was also a fine Musician.

776. *Numerosque intendere nervis.* i. e. Rhythmos or *numeros* facere intentione nervorum.

Palantefque vident socios, hoſtemque recep-
tum. 780

Et Mneſtheus : quò deinde fugam ? quò tenditis ?
inquit :

Quos alios muros, quæ jam ultra mœnia ha-
betis ?

Unus homo, et veſtris, ô cives, undique ſeptus
Aggeribus, tantas ſtrages impunè per urbem
Ediderit ? juvenum primos tot miſerit Orco ?

Non infeliciſ patriæ, veterumque Deorum, 786
Et magni Æneæ ſegnes miſereturque, pudetque ?

Talibus accenſi firmantur, et agmine denſo
Conſiſtunt. Turnus paulatim excedere pug-
nâ,
Et fluvium petere, ac partem quæ cingitur am-
ni. 790

Acriùs hoc Teucri clamore incumbere magno,
Et glomerare manum : ceu ſævum turba leonem
Cum telis premit infenſis ; at terrius ille

Aſper, acerbâ tuens, retro redit ; et neque ter-
ga

Ira dare, aut virtus patitur, nec tendere con-
tra, 795

Ille, quidem hoc cupiens, potiſ eſt per tela vi-
roſque.

Haud aliter retro dubius veſtigia Turnus

TRANSLATION.

Slaughter of their Troops, aſſemble, and ſee their Friends in Flight diſperſed, and the Enemy within the City. And *firſt* Mneſtheus calls : Whither, whither next bend ye your Flight ? What other Walls, what other Fortifications have you now beyond *this* ! Shall one Man, O Citizens, by Ramparts every Way hemmed in, ſpread ſuch vaſt Havock through the City with Impunity ? Shall he diſpatch to Pluto ſo many the moſt illuſtrious of our Youths ? Does neither Shame nor Pity towards your unhappy Country, your ancient Gods, and great Æneas, touch your recreant Breſts ? Fired by theſe Words they are fortified with Courage, and in a cloſe Body ſtand firm. Turnus now begins by ſlow Degrees to retreat from the Fight, and make towards the River, and that Part of the Walls which is bounded by the Stream. So much the more keenly the Trojans preſs upon him with loud Acclaim, and form a cluſtering Band around him : As with annoying Darts a Troop of Hunters perſecute a fierce Lion ; while the appalled Savage, ſurly, lowering ſtern, ſhinces back ; nor Rage nor Courage ſuffer him to fly ; nor can he for Darts and Men (tho' ſain indeed he would) make head againſt them. Juſt ſo Turnus hovering in Suſpenſe backward

NOTES.

781. *Quò deinde fugam ?* This, ſays *Servius*, is a bitter Sarcaſm, as if they had already fled into their Camp, and ſhut themſelves up for Fear within their Intrenchments.

et ejus mens exæstuat irâ. *Quin etiam tum bis invaserat medios hostes: bis vertit agmina confusa fugâ per muros. Sed omnis manus coit propere è castris in eum unum; nec Saturnia Juno audet sufficere vires Turno contra Teucros: nam Jupiter demisit æriam Irim cælo, ferentem haud mollia jussa germanæ; ni Turnus cedat altis mœnibus Teucrorum. Ergo juvenis cælet subsistere tantum impetum nec clypeo nec dextrâ: sic obruitur telis injectis undique. Galea, circum cava tempora, strepit assiduo tinnitu, et solida æra fatiscunt saxis; jubæque sunt diffusse capiti; nec umbo sufficit ictibus: et Troes, et fulmine s Minstheus ipse, ingeminant hastis. Tum fador liquitur toto corpore, et agit piceum flumen, nec est potestas respirare, æger anhelitus prout soss artus. Tum demum præceps dedit sese cum omnibus armis saltu in fluvi-*

Improperata refert, et mens exæstuat irâ.

Quin etiam bis tum medios invaserat hostes:

Bis confusa fugâ per muros agmina vertit. 800

Sed manus è castris propere coit omnis in unum;

Nec contra vires audet Saturnia Juno

Sufficere: æriam cælo nam Jupiter Irim

Demisit, germanæ haud mollia jussa ferentem;

Ni Turnus cedat Teucrorum mœnibus altis.

Ergo nec clypeo juvenis subsistere tantum, 806

Nec dextrâ valet: injectis sic undique telis

Obruitur. Strepit assiduo cava tempora circum

Tinnitu galea, et faxis solida æra fatiscunt;

Discussæque jubæ capiti; nec sufficit umbo 810

Ictibus: ingeminant hastis et Troes, et ipse

Fulmineus Minstheus. Tum toto corpore fudor

Liquitur, et piceum (nec respirare potestas)

Flumen agit; sessos quatit æger anhelitus artus.

Tum demum præceps saltu sese omnibus armis 815

TRANSLATION.

withdraws his lingering Steps, and *just so* his Soul with Rage tumultuous boils. Nay even then twice had he attacked the Enemy in their Center: Twice along the Walls he chased the Troops in Confusion routed. But *issuing* from the Camp in haste the whole Host against him alone combines; nor dares Saturnian Juno supply him with Strength against them: For Jove from Heaven sent down Iris, the aerial Goddess, bearing Mandates to his Sister of Import not mild; unless Turnus quit the lofty Walls of the Trojans. Therefore neither with his *mighty* Shield nor *valiant* Arm is the Youth *now* able to withstand so great a Shock: He is so overwhelmed on all Hands with Showers of Darts. With incessant Clang the Helmet round his hollow Temples rings, and the solid *Arms of* Brass are riven with *battering* Stones; from his Head the Plumes are struck off; nor is his *Buckler's* Bos sufficient to support the Blows: The Trojans, and thundering Minstheus himself at their Head, with Spears redouble Thrust on Thrust. Then all over his Body the Sweat came trickling down, and pours a black clammy Tide; nor has he Power to breathe; languid Pantings heave his weary Limbs. Then at length in all his Arms with a Bound he flung himself head-

N O T E S.

800. *Confusa*. Others read *conversa*.

814. *Æger*. Such Difficulty of breath-

ing as they have who are sickly and asthmatic.

815. *Ille*

In fluvium dedit : ille suo cum gurgite flavo
 Accepit venientem, ac mollibus extulit undis ;
 Et lætum sociis ablutâ cæde remisit.

ille fluvius accepit eum venientem cum suo flavo gurgite, ac extulit eum mollibus undis ; et remisit eum lætum sociis, cæde ablutâ.

TRANSLATION.

long into the River : He expanding his yellow Bosom received him at Coming up, upbore him on his peaceful Streams ; and, having washed away his Stains of Blood, returned him joyous to his Friends.

NOTES.

816. *Ille suo cum gurgite.* Servius has a very childish Criticism upon this Passage. *Hystero-logia est*, says he, *non enim procedit cum suo gurgite, quasi posset fieri ut eum Tyberis sine suis flueretis exciperet.* The whole Stress of which shrewd Remark lies upon the *cum* ; but there are not wanting Examples where this Particle is the same Way used. Thus Ennius says,

Quod te cum precibus pater orat. And Catullus ; *Bona cum bono nobis alite virgo.* We may observe here how Poetry heightens Circumstances in themselves most minute. Instead of saying, Turnus divided the Flood, and swam over it, it represents the River-god expanding his gulphy Bosom to receive him, and bearing him over upon his Waves.

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER DECIMUS.

PANDITUR interea domus omnipotentis Olympi ;
 Conciliumque vocat Divûm pater atque
 hominum rex

ORDO.

Interea domus omnipotentis Olympi panditur ; paterque Divûm atque rex hominum vocat concilium

TRANSLATION.

Meanwhile the Palace of all-surrounding Heaven is expanded, and the Parent and Sovereign of Gods and Men summons a Council into the starry Mansion :

NOTES.

Jupiter calls a Council of the Gods, and forbids them to engage in either Party. At the Return of Æneas there is a bloody Battle. Turnus kills Pallas ; Æneas, Lausus, and Mezentius. Mezentius is described as an Atheist ; Lausus as a pious and virtuous Youth. The different Actions and Death of these two are the Subject of a noble Episode.

1. *Omnipotentis.* I take *omnipotens* here in the Sense of *omnia complectens*, or *omnibus po-*

tiens, according to the Etymology of the Word in Cicero 2. *de leg.* Nam ut reor, inde dicitur *omnipotens*, non tantum quod omnia possit, sed etiam quod omnibus potitur. Others make it a Metonymy for *omnipotens rex Olympi* ; which Way of accounting for Difficulties ought to be avoided as much as possible. This Verse is borrowed from Nævius, only changing the Epithet :

Panditur interea domus altitonantis Olympi.

S f 2

5. T. 115

*in fideream sedem: unde arduus
aspectat omnes terras, castraque
Dardanidum, Latinoſque popu-
los. Superi confidunt teſtis bi-
patientibus: Jupiter ipſe incipit
ſic: magni cœlicolæ, quoniam
eſt ſententia verſa retro vobis?
certatiſſque tantum iniquis ani-
mis? Ego abnueram Italiam
concurrere Teucris bello: quæ
eſt hæc diſcordia contra meum
vetitum? quis metus ſuaſit,
aut hos Italos, a t hos Teucros
ſequi arma, laceſſereque ferrum?
Juſtum tempus pugnæ adveniet,
ne acceſſite, cum olim ſera Car-
thago immittet magnum exitum,
atque apertas Alpes Romanis
arcibus: tum licebit certare odiis,
tum licebit rapiſſe res.
Nunc finite, et læti componite
placitum ſœdus. Juppiter, dixit
hæc paucis verbis: at aurea
Pecus reſert non pauca contra.*

Sideream in ſedem: terras unde arduus omnes,
Caſtraque Dardanidum aſpectat, populosque La-
tinos.

Confidunt teſtis bipatientibus: incipit ipſe: 5
Cœlicolæ magni, quoniam ſententia vobis
Verſa retro? tantumque animis certatis ini-
quis?

Abnueram bello Italiam concurrere Teucris:
Quæ contra vetitum diſcordia? quis metus aut
hos,

Aut hos arma ſequi, ferrumque laceſſere ſua-
ſit? 10

Adveniet juſtum pugnæ, ne acceſſite, tempus,
Cum ſera Carthago Romanis arcibus olim
Exitum magnum, atque Alpes immittet a-
pertas:

Tum certare odiis, tum res rapiſſe licebit.
Nunc finite, et placitum læti componite ſœ-
dus. 15

Jupiter hæc paucis: at non Venus aurea contra

TRANSLATION.

Whence, high enthroned, he views all Lands, the Trojan Camp, and Latin Na-
tions. In the magnificent Domes they take their Seats: *Then* Jove himſelf
begins: Ye high Celeſtials, whence is your Purpoſe backward turned? And
why ſo fierce do ye with hostile Minds contend? It was my Will that with the
Trojans Italy ſhould not engage in War: Whence *all* this Diſſention againſt my
Prohibition? What Jealouſy or theſe or thoſe hath prompted to purſue Hoſtilities,
and rouse the Sword of War? The juſt, the determined Time for Fight will
come, foreſtal it not, when hereafter fierce Carthage ſhall on the Roman Towers
pour down mighty Ruin, and the opened Alps: Then ſhall Leave be given you
to fight with mutual Animofities, then to plunder and harraſs. At preſent for-
bear, and cheerfully ratify the deſtined League. Thus Jupiter in brief: But
bright Venus on the other Hand not brief replies: O Sire, O Sovereign eternal

N O T E S.

9. *Teſtis bipatientibus.* Whoſe Gates open
with two Folds, as was uſual in Apartments of
State.

13. *Alpes immittet apertas.* An Expreſſion
highly figurative and poetical, which repreſents
Hannibal's Troops pouring through the Paſſages
of the Alps, as if the Mountains themſelves
had been moving againſt Rome.

14. *Res rapiſſe.* To plunder, and offer Aſſi-
ſtance. Seneca exclaims it by *clarigationem*
exerceri, to take Reprisals.

14. *Res rapiſſe licebit.* As the Gods are
here repreſented to be divided into Parties, and
diſputed to Fights and Animofities; Jove tells

them there would be a Time for them to gratify
that Diſpoſition:

Adveniet juſtum pugnæ, ne acceſſite, tempus,
Tum certare odiis, tum res rapiſſe licebit.
and therefore *licebit res rapiſſe* plainly refers
to the Gods; tho' Dr. Trapp, to ſave their
Honour, applies it to the Trojans and Latins,
on whoſe Account they were ſplit into Factions.
But it is no new Thing for Writers, both
ſacred and profane, to aſcribe the evil Actions
of Men to the ſuperior Powers, under whoſe
Influence and Patronage they are ſuppoſed to
act.

Pauca refert.

O pater, O hominum Divûmque æterna potestas,

Namque aliud quid sit, quod jam implorare queamus?

Cernis ut insultent Rutuli? Turnusque seratur

Per medios insignis equis, tumidusque secundo Marte ruat: non clausa tegunt jam mœnia Teucros:

Quin intra portas, atque ipsis prælia miscent Aggeribus murorum, et inundant sanguine fossæ.

Æneas ignarus abest. Nunquamne levare

Obsidione fines? muris iterum imminet hostis

Nascentis Trojæ, nec non exercitus alter;

Atque iterum in Teucros Ætolis surgit ab Arpis

Tydidēs. Equidem, credo, mea vulnera restant;

Et tua progenies mortalia demoror arma.

Si sine pace tuâ, atque invito numine Troes

Italiam petiere, luant peccata; neque illos

Juveris auxilio: sin tot responsa secuti,

Quæ Superi Manesque dabant, cur nunc tua quisquam

Vertere jussa potest? aut cur nova condere fata?

TRANSLATION.

of Gods and Men (for what other Power subsists whom now we can implore) seest thou how the Rutulians insult? And how Turnus on his Steed conspicuous is rapt through the Ranks, and swoln with successful War pours along? Now not even their fenced Bulwarks protect the Trojans: Nay, within the Gates, and on the very Turrets of the Walls they join Battle, and the Trenches are deluged with Blood. Æneas unapprized of all is absent. Will you never suffer us from Blockade to be relieved? Once more the Enemy, another Army too, is hovering over the Walls of Troy just rising from its Askes; and once more Tydides from Ætolian Arpi takes Arms against the Trojans. I truly believe new Wounds are reserved for me, and I, your own Progeny, am in Pain for a Mortal's Arms. If, without thy Permission, and in Defiance of thy divine Authority, the Trojans have come to Italy, let them atone for their Offence; nor support them with thy Aid: But if they came in Pursuance of so many oracular Responses, which Powers celestial and infernal both delivered, why now have any one the Power to pervert thy Commands? Or why to found new Schemes of

NOTES.

23. *Prælia miscent.* They join Battle. *Miscent* gives a lively Idea of Men engaged in the Tumult and Confusion of Battle.

28. *Ætolis Arpis.* Diomedes came from Æ-

Ait, ô pater, ô æterna potestas hominum Divûmque, namque quid aliud numen sit, quod jam queamus implorare? cernis, ut Rutuli insultent? ut, quæ Turnus insignis equis seratur per medios, ruatque tumidus secundo Marte? jam clausa mœnia non tegunt Teucros: quin miscent prælia intra portas atque in aggeribus ipsis murorum, et fossæ inundant sanguine. Æneas ignarus illarum rerum abest illinc. Nunquamne fines eos levare obsidione? iterum hostis imminet muris nascentis Trojæ, necnon alter exercitus; atque iterum Tydides surgit ab Ætolis Arpis in Teucros. Equidem, credo, mea vulnera restant; et ego tua progenies demoror mortalia arma. Si Troes petiere Italiam sine tuâ pace, atque tuo numine invito, luant peccata; neque tu juveris illos auxilio: sin fecerunt id secuti tot responsa oraculorum, quæ Superi Manesque dabant, cur nunc quisquam potest hæc tua jussa? aut cur potest condere nova fata?

tolia, and built Arpi in Apulia.

34. *Manesque.* This refers to the Predictions and Intimations he had received from the Ghosts of Hector, Anchises, Creusa, &c.

quid repetam classis exustas in Erycinis litore? quid memorem regem tempestatum, furentesque ventos exortos Æoliâ, aut Irim actam nubibus? Nunc etiam Juno movet Manes (hæc fors rerum manebat intentata) et Ad. l. 22. repenti immisso speris auris, est bacchata per medias urbes Italorum. Moveor nil super imperio, speravimus ista dum fortuna fuit propitia; illi vincant, quos tu mavis vincere. Si est nulla regio, quam tua dura conj. x. det Teucris; genitor, obtestor te per fumantia excidia everse Trojæ; liceat mihi dimittere Ascanium incolumem ab armis; liceat nepotem speres mihi. Æneas jactetur sanè in ignotis undis; et, quamcumque viam fortuna dederit illi, sequatur eam: valeam tegere hunc, et subducere hunc dire pugnæ. Est mihi Amathus, est mihi celsa Paphos, atque Cythera, Idaliæque domus: Ascanius inglorias exigit ævum hic, armis festis. Subito ut Carthago premat Ausoniam magna ditione;

Quid repetam exustas Erycino in litore classes? 36

Quid tempestatum regem, ventosque furentes Æoliâ excitos? aut actam nubibus Irim?

Nunc etiam Manes (hæc intentata manebat Sors rerum) movet: et superis immissa repente 40

Alecto, medias Italûm bacchata per urbes.

Nil super imperio moveor, speravimus ista

Dum fortuna fuit; vincant, quos vincere mavis.

Si nulla est regio, Teucris quam det tua conjux

Dura; per everse, genitor, fumantia Trojæ 45

Excidia obtestor, liceat dimittere ab armis

Incolumem Ascanium; liceat supereffe nepotem.

Æneas sanè ignotis jactetur in undis;

Et, quamcumque viam dederit fortuna, sequatur: 51

Hunc tegere, et diræ valeam subducere pugnæ.

Est Amathus, est celsa mihi Paphos, atque Cythera,

Idaliæque domus: positis inglorius armis

Exigat hic ævum. Magnâ ditione jubeto

Carthago premat Ausoniam; nihil urbibus inde

TRANSLATION.

Fate? What need I recal to Mind the Firing of their Fleet in the Sicilian Shore? Or why the King of Storms and his furious Winds raised from Æolia? Or Iris sent down from the Clouds? Now even to the Powers of Hell (that Quarter of the Universe alone unsolicited remained) she has Recourse: And Alecto, all of a sudden let loose upon the upper World, infuriate hath roamed through the Midst of the Italian Cities. For Empire I am no farther solicitous, these Hopes we entertained while Fortune was kind: But now let those prevail whom thou wilt rather have prevail. If there be no Spot on Earth which thy rigid Spouse will vouchsafe to the Trojans; thee I conjure, O Father, by the smoking Ruins of demolished Troy, permit me to dismiss Ascanius safe from Arms; permit my Grandchild to survive. For Æneas truly let him on Seas unknown be tossed; and pursue whatever Course Fortune shall give him: Let me but have Power to protect the darling Boy, and rescue him from the horrid Fray. Amathus is mine, mine is lofty Paphos, and Cythera, and the Mansion of Idalia: Here, laying Arms aside, let him inglorious spend his Days. Command Carthage, if you will, to rule Ausonia with powerful Sway; from him no Opposition shall to

N O T E S.

40. *Immissa.* Sent to rage without Control; such is the Force of the Word, as is obvious from the Way it is used in other Places.

42. *Sanè.* I suppose it not, since it must be so.

It is somewhat ironical, and implies involuntary Submission, and a false Appearance of Complaisance.

54. *Inde.* i. e. From Ascanius.

Obstabit Tyriis. Quid pestem evadere belli 55
Juvit, et Argolicos medium fugisse per ignes?
Totque maris, vastæque exhausta pericula
terræ,

Dum Latium Teucris, recidivæque Pergama quæ-
runt?

Non satiis cineres patriæ infedisse supremos,
Atque solum, quo Troja fuit? Xanthum et Si-
moenta 60

Redde, oro, miseris; iterumque revolvere casus
Da, pater, Iliacos Teucris. Tum regia Juno
Acta furore gravi: Quid me alta silentia cogis
Rumpere, et obductum verbis vulgare dolorem?
Ænean hominum quisquam Divûmque sube-
git 65

Bella sequi, aut hostem regi se inferre Latino?

“Italiâ petiit Fatis auctoribus:” esto;

Cassandræ impulsus Furiis. Num linqwere
castra

Hortati fumus, aut vitam committere ventis?

Num puero summam belli, num credere muros?

nihil otium inde obstabit Tyriis
urbibus. Quid juvit Ænean
evadere pestem belli, et eum me-
dium fugisse per Argolicos ignes?
Totque pericula maris vastæque
terræ fuisse exhausta, dum Teucris
querunt Latium recidivæque Pergama?
Nonne fuit satis infedisse supremos
cineres patriæ, atque solum, quo Troja
fuit? oro, redde Xanthum et
Simoenta miseris; daque Teu-
cris, pater, iterum revolvere
Iliacos casus. Tum regia Ju-
no, acta gravi furore, ait:
quid cogis me rumpere alta si-
lentia, et vulgare obductum do-
lorem verbis? Quisquam homi-
num Divûmque subegit Ænean
sequi bella, aut inferre se hostem
regi Latino? Petiit Italiâ
fatis auctoribus: esto; impulsus
furiis Cassandræ. Num nos su-
mus hortati eum linqwere castra,
aut committere vitam ventis?
Num summam ei credere sum-
mam belli, num credere muros
puero?

TRANSLATION.

the Tyrian Cities arise. What hath it availed Æneas to escape the Ravages of War, and to have fled through the Midst of Grecian Flames? And to have exhausted so many Dangers both by Sea and Land immense, while the Trojans are in quest of *this unhappy Settlement in Latium*, and of *another Pergamus* again tottering to its Fall? Had it not been better for them to have settled on the last Remains of their Country, and the Soil where Troy *once* stood? Give back, I pray, the wretched *Exiles* their Xanthus and Simois; and, Father, permit the Trojans, *rather than continue in this deplorable State*, to struggle once more with the Disasters of Troy. Then *thus* imperial Juno stung with fierce Rage: Why do you compel me to break my profound Silence, and by Words proclaim my smothered Grief! Did any of the Gods or human Race constrain Æneas to pursue War, and oppose himself a Foe to King Latinus? He set out for Italy, *you say*, by the Authority of Fate: I grant it was, by the Impulse of Cassandra's mad Predictions. Did we advise him to abandon his Camp, or to commit his Life to the Mercy of the Winds? Or to trust a Boy with the chief Administration of the

NOTES.

58. *Recidiva Pergama*. Pergamus again tottering to its Fall. Commentators are not agreed about the Meaning of the Word *recidivus*; but as the Etymology of it is from *recido*, to fall again into Ruin, since the *i* in the second Syllable is short, this determines the Sense to be what we have given, and agrees best to the Design of this Speech. I am there-

fore inclined to think the Word ought to have been so translated all along.

72. *Dura dura potentia*. Refers to the harsh Epithet *dura* which Venus uses in relation to Juno, Verse 44.

Si nulla est ratio, Teucris puero det tæcurn conjunctura
Dura.

Num suavis agitare Tyrrhenamve fidem, aut gentes quietas? Quis Deus, quæ nostra dura potentia egit eum in fraudem? Ubi est Juno hic, Iris? demissa nubibus? Nempæ est indignum, Italos circumdare nascentem Trojam flammis, et Turnum consistere patriâ terrâ, Turnum, cui Pilumnus erat avus, cui diwa Venilia erat mater. Quid est illud, Trojanos ferre vim Latinis atrâ face? premere aliena arva jugo, atque avertere prædas? quid est illud, legere fœderos, et abducere sponsas pactas gremiis sponсорum? orare pacem manu, et præfigere arma puppibus? Tu potes subducere Ænean manibus Graiûm, obtendereque nebulam et inanes ventos pro illo viro; et potes convertere ejus classem in solidam nymphas:

Tyrrhenamve fidem, aut gentes quietas?

Quis Deus in fraudem, quæ dura potentia nostra Egit? ubi hic Juno, demissa nubibus Iris?

Indignum est, Italos Trojam circumdare flammis

Nascentem, et patriâ Turnum consistere terrâ,

Cui Pilumnus avus, cui Diva Venilia mater.

Quid, face Trojanos atrâ vim ferre Latinis?

Arva aliena jugo premere, atque avertere prædas?

Quid fœderos legere, et gremiis abducere pactas? Pacem orare manu, præfigere puppibus arma?

Tu potes Ænean manibus subducere Graiûm, Proque viro nebulam et ventos obtendere inanes; Et potes in totidem classem convertere Nymphas:

TRANSLATION.

War, or with the Government of the City? Or to solicit the Protection of the Tuscan Monarch, and embroil Nations that were at Peace? What God, or what rigid Power of mine urged him on to these guileful Measures? Where was Juno on this Occasion, or Iris, who, you tell us, has been dispatched from above? A high Indignity, no doubt, it is, that the Latins should beleaguer your infant Troy with Flames, and for Turnus to settle in his native Land; he whose Grandfire is the God Pilumnus, whose Mother the Goddess Venilia. What think you then of the Trojans assailing the Latins with foul Hostilities? What think you of their enthralling Kingdoms not their own, and bearing away the Plunder? What think you of their suborning Fathers-in-law, and carrying off betrothed Spouses from the Bosoms of their plighted Lords? What think you of their suing for Peace like Suppliants, while on their Ships they displayed the Ensigns of War? You can privily convey Æneas from the Hands of the Greeks, and in his Stead spread before their Eyes a misty Cloud and empty Air; you too can transform his Ships into so many Nymphs: But for us to have aided the Rutulians against

N O T E S.

77. *Quid face.* Literally, *What is it for* the Trojans to offer Violence to the Latins with black or hostile Brands? *Atrâ face* Servius explains *sævo bello*: *fax* signifies the first Motives or Incentives that kindled the War; in which Sense Cicero uses the Word. And as *fax belli* signifies the Commencement of War, so *Virgil* uses *incendia belli* to express a War when it is come to its Height, and lays all waste before it like a devouring Conflagration.

79. *Legere.* Servius renders it *furari*; whence those are called *sacrilegi*, qui *sacra legunt*, i. e. *surantur*. So Horace, l. Ser. III. 117.

Et qui nocturnis sacra Divûm legerit.

80. *Pacem orare.* Literally, *Implore Peace with the Hand, and at the same Time fix up Arms on their Sterns.* *Pacem orare manu* refers to the Olive-boughs in their Hands, which they held forth in Sign of Peace.

85. *Æneas*

Nos aliquid Rutulos contra juvisse, nefandum est.

“Æneas ignarus abest :” ignarus et absit. 85

“Est Paphos Idaliumque tibi, sunt alta Cythera :”

Quid gravidam bellis urbem et corda aspera tentas ?

Nosne tibi fluxas Phrygiæ res vertere fundo

Conamur ? nos ? an miseros qui Troas Achivis

Objecit ? quæ causa fuit confurgere in arma 90

Europamque Asiamque, et sædera solvere furto ?

Me duce Dardanius Spartam expugnavit adulter ?

Aut ego tela dedi, fovee Cupidine bella ?

Tunc decuit metuisse tuis : nunc sera querelis

Haud justis assurgis, et irrita jurgia jactas. 95

Talibus orabat Juno : cunctique fremebant

Cœlicolæ assensu vario : ceu flamina prima,

Cum deprensa fremunt silvis, et cæca volutant

Murmura, venturos nautis prodentia ventos.

Tum pater omnipotens, rerum cui summa potestas,

100

Infat. Eo dicente, Deum domus alta fiescit,

TRANSLATION.

him ever so little, is a heinous Crime. Æneas, you say, in Ignorance of all is absent. And absent let him remain in Ignorance. Yours is Paphos, yours Idalium, and lofty Cythera : Why then do you solicit a City big with War, and Hearts of so rough a Mould ? Is it we who attempt to overturn from its Foundation thy frail Phrygian State ? Is it we or rather he ? who to the Greeks exposed the wretched Trojans ? Who was the Cause that Europe and Asia rose together in Arms, and by a perfidious Crime violated the ancient League that was between them ? Was it under my Conduct the Trojan Adulterer stormed Sparta ? Or did I supply him with Arms, or somented the War by Lust ? Then it became you to be in fear for your Minions : Now too late against us you rise with unjust Complaints, and throw out Reproaches of no Avail. Thus Juno pleaded her Cause : And all the Celestials rung with various Assent : As when the rising Gales, pent in the Woods, begin to mutter, and roll along soft whispering Murmurs, that to Mariners betoken an approaching Storm of Wind.

Then the Almighty Sire, whose is the supreme Command of the Universe, begins. While he speaks, the sublime Mansion of the Gods is hushed, Earth

N O T E S.

85. *Æneas ignarus, &c.* Here Dr. Trapp is at a loss to find out the Wit. But, whether there be Wit in it or not, it implies a severe sarcasm ; as much as to say, If Æneas, the General of an Army, chooses to be absent in so critical a Conjunction, and is not careful to inform himself of their State, let him, for

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me, remain in Ignorance, and never return.

97. *Vario assensu.* Some for Juno, some for Venus.

98. *Cæca murmura.* Murmurs scarcely heard.

100. *Solo.* That which supports any thing is called its *flum.* So *flum terræ* here is the Foundation

T r

et tellus est tremefacta solo, et
ardens æther flet. Tum Ze-
phyri posuere flatum, pontus pre-
mit placida æquora. Ergo ac-
cipite, atque figite hæc mea
dicta animis: quandoquidem haud
est licitum Ausonios conjungi Teu-
cris fœdere, nec vestra discordia
capit finem; quæ fortuna est cui-
que hodie, quam spem quisque
secat, suat Tros Rutulæque, ha-
bebo eos nullo discrimine; seu
castra Teucrorum tenentur ob-
sidione satis Italum, siue malo
errore Trojæ, sinistrisque moni-
tis. Nec solum Rutulos satis.
Sua exorsa ferent laborem sur-
tunamque curque. Rex Jupiter
erit idem omnibus. Fata inveni-
ent viam. Annuis per flumina
Stygii fratris, per ripas tor-
rentes pice, atrâque voragine,
et tremefecit totum Olympum nu-
tu. Hic erat finis fandi: tum
Jupiter surgit aureo solio, quem
Deum medium cœlicolæ ducunt
ad limina.

Interea Rutuli, in omnibus
portis, instant

Et tremefacta solo tellus; flet arduus æther;
Tum Zephyri posuere; premit placida æquora
pontus.

Accipite ergo animis atque hæc mea figite dicta:
Quandoquidem Ausonios conjungi fœdere Teu-
cris

Haud licitum est, nec vestra capit discordia fi-
nem;

Quæ cuique est fortuna hodie, quam quisque
secat spem,

Tros Rutulæque suat, nullo discrimine habebō;
Seu satis Italum castra obsidione tenentur,
Sive errore malo Trojæ, monitisque sinistris.
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent. Rex Jupiter omnibus
idem.

Fata viam invenient. Stygii per flumina fratris,
Per pice torrentes, atrâque voragine ripas
Annuis, et totum nutu tremefecit Olympum.
Hic finis fandi. Solio tum Jupiter aureo
Surgit, Cœlicolæ medium quem ad limina du-
cunt.

Interea Rutuli portis circum omnibus instant
TRANSLATION.

from its Foundation trembles; the lofty Sky is silent; then the Zephyrs are still, the Sea levels its peaceful Surface. Listen therefore, and these my Words fix in your Minds: Since it is not permitted that with the Trojans the Ausonians be joined in League, and your Dissensions receive no End; whatever Fortune To-day is for each reserved, in whatever Channel the Hopes of each do run, be he Trojan or Rutulian, I will regard *them* both without Distinction; whether the Trojan Camp be now besieged with Fates unkind to Latium, or in Consequence of Troy's fatal Error and inauspicious Presages *given them*. Nor do I exempt the Rutulians *from Destiny*. To each his own Enterprizes shall procure Disaster or Success. Sovereign Jove shall be to all the same. The Fates shall take their Course. *Then*, nodding his Head, he confirmed *the Promise* by the Rivers of his Stygian Brother, by those Banks that roll with Torrents of Pitch and black Whirlpools, and by his Nod made Heaven's whole Frame to tremble. Here the Consultation ended. Then Jupiter rises from his golden Throne, whom in their Center the celestial Powers conduct to his Palace.

Mean while the Rutulians at all the Gates are keenly employed in slaughtering

NOTES.

Foundation of the Earth.

109. *Fatis.* The evil Fates of the Italians; supplying *males* from the former Line.

110. *Errore malo.* i. e. If all the Prophecies of their Settlement in Latium, on which they de-

pendent were ever Impossures.

117. *Cœlicolæ medium ad limina ducunt.* Alludes to the Roman Custom of conducting the Consul from the Senate-house to his own Apartments.

Sternere cæde viros, et mœnia cingere flammis.
 Ast legio Æneadum vallis obsessâ tenetur; 120
 Nec spes ulla fugæ. Miseri stant turribus altis
 Nequicquam, et rarâ muros cinxere coronâ.
 Afius Imbrasides, Hicetaoniusque Thymœtes,
 Affiracique duo, et senior cum Castore Tybris,
 Prima acies: hos, germani Sarpedonis am-
 bo, 125

Et Clarus, et Hæmon, Lyciâ comitantur ab
 altâ.

Fert ingens toto connixus corpore saxum,
 Haud partem exiguan montis, Lynceus Ac-
 mon,
 Nec Clytio genitore minor, nec fratre Menes-
 theo.

Hi jaculis, illi certant defendere saxis, 130
 Molirique ignem, nervoque aptare sagittas.
 Ipse inter medios, Veneris iustissima cura,
 Dardanius caput ecce puer detectus honestum:
 Qualis gemma micat, fulvum quæ dividit aurum,
 Aut collo decus, aut capiti; vel quale per ar-
 tem 135

Inclusum buxo, aut Oriciâ terebintho,
 Lucet ebur: fufos cervix cui lactea crines
 Accipit, et molli subnectit circulus auro.

TRANSLATION.

the Troops and beleaguering the Walls with flames. On the other hand the Host of the Trojans within their Ramparts is close shut up; nor have they any Hope of Escape. *Forlorn and distressed* they stand on the lofty Turrets, in vain aiming at Defence, and with thin Bands beset the Walls. Afius, the Son of Imbracus, and Thymœtes, the Son of Hicetaon, the two Affiraci, and aged Tybris, with Castor, lead the Van: Those both the Brothers of Sarpedon, and Clarus, and Hæmon, from lofty Lycia accompany. Acmon of Lynceus, nor to his Father Clytius nor his Brother Mnestheus inferior, straining with his whole Body, bears a huge Rock, no inconsiderable Portion of a Mountain. Some with Darts, some with Rocks strive to defend the Town: Others hurl Fire-brands, and fit their Arrows to the String. Lo, in the Midst, Venus's most worthy Care, the young Prince of Troy, with his comely Head uncovered, sparkles like the Diamond which divides the yellow Gold, an Ornament or for the Neck, or for the Head; or as shines the Ivory by Art enchas'd in Boxwood, or Orician Ebony: whose spreading Locks his Milk-white Neck sustains, and a Circle of pliant ductile Gold up binds. Thee too, O Hæmarus, the magnanimous Nations

NOTES.

136. *Oriciâ terebintho*. Terebinthus, the Turpentine Tree, whose Wood bears a near Resemblance to Ebony. *Pliny* calls it *eximii ac-*

nigri splendoris, Lib. XIII. 6. *Oricum* was a Town in Macedonia, on the Confines of Epirus, which abounded with those Trees.

Ismare, magnanimæ gentes viderunt te quoque dirigere vulnere, et a mare calamos veneno, Ismare, generose juvenis à Mœoniâ domo; ubi viriq' e.e. cent pingua culta iura, Paetolusque irrigat ea auro. Et Mnestheus, quem pulsisti pristina Turni, qui pulsisti agere murorum tollit sublimem; et Capys: hinc nomen ducitur Campanæ urbi. Illi contulerant certamina duri belli inter sese: Æneas se adat freta mediâ nocte. Namque ut ab Evandro adit regem Tarcontem ingressus Etrusci castris, et memorat regi nomenque genusque; edocet quidve petat, et id ipse ferat; sua arma Mezentius conciliet sibi, violentaque pectora Turni; tum Iudia gens, libera fatis, confendit classem, commissa externo duci jussu Divum. Æneia puppis

Te quoque magnanimæ viderunt, Ismare, gentes

Vulnere dirigere, et calamos armare veneno, 140

Mœoniâ generose domo; ubi pingua culta Exercentque viri, Paetolusque irrigat auro. Adfuit et Mnestheus, quem pulsisti pristina Turni Aggere murorum sublimem gloria tollit; Et Capys: hinc nomen Campanæ ducitur urbi. 145

Illi inter sese duri certamina belli Contulerant: mediâ Æneas freta nocte secabat. Namque ut ab Evandro castris ingressus Etruscis

Regem adit, et Regi memorat nomenque genusque;

Quidve petat, quidve ipse ferat; Mezentius arma 150

Quæ sibi conciliet, violentaque pectora Turni Edocet; humanis quæ sit fiducia rebus Admonet, immiscetque preces: haud fit mora, Tarchon

Jungit opes, foedusque ferit. Tum libera fatis Classem confendit jussis gens Lydia Divum, 155 Externo commissa duci. Æneia puppis

TRANSLATION.

saw aiming Wounds, and arming thy Shafts with Poison; *Ismarus*, of a Lydian Family, nobly born, where the Swains manure, and Paetolus waters with his golden Streams rich fertile Lands. Mnestheus too lent his Aid, whom his former Glory of having beat Turnus from the Bastion exalts on high; and Capys: From him the Name of the City is derived. Thus they in the Combates of rugged War were mutually engaged: While Æneas at Midnight was ploughing the Waves. For soon as by Commission from Evander, entering the Tuscan Camp, he repairs to the King, and lays before him his Name and Nation; what is his Demand, what Proposals he brings; what Troops Mezentius is procuring for himself, and informs him of Turnus's outrageous Temper; reminds him how little Confidence is to be reposed in human Affairs, and intermixes Prayers: No Delay ensues, Tarchon joins his Forces, and strikes up a League. Then the Lydian Nation, disengaged from the Restraint of Fate, goes on board the Fleet, by Order of the Gods put under the Conduct of a foreign Leader. Æneas's

NOTES.

154. *Libera fatis*, Disengaged from the Restraint of Fate; because it was destined that their Expedition would have no Success, unless it was conducted by a Foreigner, An.

VIII. 501.

N. illi fas Italo tantam subungere gentem: Externos optate duces.

157. *Pbrygiæ*

Prima tenet, rostro Phrygios subjuncta leones :
Imminet Ida super, profugis gratissima Teucris.
Hic magnus sedet Æneas, secumque volutat
Eventus belli varios : Pallasque sinistro 160
Affixus lateri, jam quærit sidera, opacæ
Noctis iter ; jam quæ passus terræque marique.

Pandite nunc Helicon, Dææ, cantusque move-
vete ;

Quæ manus interea Tuscis comitetur ab oris
Ænean, armetque rates, pelagoque vehatur. 165

Massicus æratâ princeps secat æquora Tigris :
Sub quo mille manus juvenum, qui mœnia
Clusi,

Quique urbem liquere Cosas : queis tela, sa-
gittæ,

Corytique leves humeris, et lethifer arcus.

Unâ torvus Abas : huic totum insignibus ar-
mis 170

Agmen, et aurato fulgebat Apolline puppis.

Sexcentos illi dederat Populonia mater

Expertos belli juvenes : ast Ilva trecentos

Insula, inexhaustis Chalybum generosa metallis.

Tertius, ille hominum Divûmque interpres
Asylas, 175

tenet prima loca, subjuncta quo
ad Phrygios leones rostro : Mou
Ida imminet super, gratissima
profugis Teucris. Hic magnus
Æneas sedet, volutatque va-
rios eventus belli secum : Pallas-
que affixus sinistro lateri, jam
quærit sidera, quomodo dirigeat
iter opacæ noctis ; jam quæ Æ-
neas est passus terræque marique.

Dei Musæ, nunc pandite
Helicon, move teque meos can-
tus ; quæ manus comitetur Æ-
nean interea ab Tuscis oris, ar-
metque rates, vehaturque pelago.

Massicus princeps secat æquo-
ra æratâ Tigris. Sub quo erat
manus mille juvenum, qui li-
quere mœnia Clusi, quique li-
quere Cosas : queis tela
erant, sagittæ, lethiferae coryti
humeris, et lethifer arcus. Tor-
vus Abas erat unâ cum illo :
huic totum agmen fulgebat in-
signibus armis, et puppis fulge-
bat aurato Apolline. Populonia
mater dederat illi sexcentos ju-
venes expertos belli : ast insula
Ilva, generosa inexhaustis me-
tallis Chalybum, dederat tre-
centos. Tertius erat, ille chly-
las interpres hominum Divûm-
que,

TRANSLATION.

Galley leads the Way, under whose Beak are Phrygian Lions yoked : Ida towers above, a Mountain most grateful to the Trojan Exiles. Here great Æneas sits, and revolves with himself the various Events of War : Pallas fast by his Left-side, now questions him of the Stars *that point* their Way in the darksome Night ; now of the Sufferings he sustained both by Land and Sea.

Now open Helicon, ye Goddesses, and me inspire to sing ; what Troops mean while accompany Æneas from the Tuscan Coasts, man his Ships, and are bornè on the Main.

First Massicus in the brazen beaked Tigris ploughs the Waves : Under whom is a Band of a thousand Youths, who the Walls of Clusium, and who the City Cosæ left : Whose Weapons are Arrows and light Quivers on their Shoulders, and the deadly Bow. With them stern Abas : His whole Squadron with bur-nished Arms, and his Stern with a gilded Apollo shone. To him Populonia his Mother-city had given six hundred Youths expert in War : But Ilva three hun-dred, an Island ennobled by unexhausted Mines of Steel. The third Asylas, the

NOTES.

157. *Phrygios leones*. It bore Lions for its
Emblem, those Animals being sacred to *Cybele*,
who presided over *Phrygia*, and especially over
Mount *Ida*, of whose Pines Æneas's Fleet was

built.

169. *Corytix* *c.* *Corytus* is a Word originally
Greek, of the same import with *phœtreia*. *O-*
vid and *Statius* have likewise adopted it.

cui fibræ pecudum, cui sidera
 cæli, et linguæ volucrum, et ignes
 præfagi fulminis parent,
 ille rapit mille viros densos acie,
 atque horrentibus hastis.
 Pifæ, urbi Etrufca solo, ab
 Alphææ origine, jubent hos pa-
 rere Afylæ. Pulcherrimus Af-
 tur fequitur, Afur fidens equo
 et verficoloribus armis. Qui
 funt ex domo Cærete, qui funt
 in arvis Minionis, et veteres
 Pyrgi, intempeftæque Graviſcæ
 adjiciunt tercentum (erat
 omnibus una mens ſequendi.)
 Ego non tranſierim te, Cyne,
 ductor Ligurum fortiffime bello,
 et te, Cupavo comitate paucis,
 de vertice cujus olorinæ pennæ
 furgunt. Amor eſt veſtrum eri-
 men, infigneque paternæ for-
 mæ. Namque ferunt Cycnum,
 luſtu Phaetontis amati, dum
 canit inter populeas frondes,
 umbramque ſorum, et ſilatur
 mœſtum amorem muſa, canen-
 tem molli plumâ duxiſſe ſenec-
 tam, linquentem terras, et ſe-
 quentem ſidera voce.

Cui pecudum fibræ, cœli cui ſidera parent,
 Et linguæ volucrum, et præfagi fulminis ignes,
 Mille rapit denſos acie, atque horrentibus haf-
 tis.

Hos parere jubent Alphææ ab origine Piſæ ;
 Urbs Etrufca ſolo. Sequitur pulcherrimus Af-
 tur, 180

Aſtur equo fidens, et verficoloribus armis.
 Tercentum adjiciunt (mens omnibus una ſe-
 quendi)

Qui Cærete domo, qui ſunt Minionis in arvis,
 Et Pyrgi veteres, intempeſtæque Graviſcæ.
 Non ego te, Ligurum ductor fortiffime bello,
 Tranſierim, Cyne, et paucis comitate Cu-
 pavo, 186

Cujus olorinæ furgunt de vertice pennæ :
 Crimen amor veſtrum, formæque inſigne pa-
 ternæ.

Namque ferunt, luſtu Cycnum Phaetontis a-
 mati,

Populeas inter frondes, umbramque ſorum 190
 Dum canit, et mœſtum Muſa ſolatur amorem,
 Canentem molli plumâ duxiſſe ſenectam ;
 Linquentem terras, et ſidera voce ſequentem.

TRANSLATION.

famed Interpreter of Gods and Men, to whom the Fibres of Victims, to whom the Stars of Heaven are in Subjection, and the Languages of Birds, and the Flaſhes of preſaging Thunder, he pours along his Thouſand cloſe ranged in Battle-array, and with horrent Spears. Theſe Piſa, a Tuſcan City in its Foundation, a Colony from Alphean Piſa, to him put in Subjection. Follows Aſtur, a moſt comely Perſonage, Aſtur conſiding in his Steed and particoloured Arms. Thoſe who in Cære, who in the Plains of Minio dwell, and ancient Pyrgi, and unwholſom Graviſcæ, join with him three-hundred, theſe all are animated with one Reſolution to follow their valiant Leader. Thee, Cycnus, Chief of the Ligurians, moſt valorous in War, I cannot paſs in Silence ; nor thee, Cupavo, by few Troops accompanied, on whoſe Creſt a Swan's ſnowy Plumes ariſe : Your Crime was too much Love, and hence you bear the Enſign of your Father's Transformation. For they tell us that Cycnus, while for Grief of his beloved Phaeton he ſings among the Poplar-boughs, his Silter's Shade, and with Muſic ſooths his diſconſolate Love, by Transformation clothed with the downy Plumes of a Swan, thus ſpent his hoary Age, leaving the Earth, and ſoaring to the Stars with

NOTES.

183. *Minionis*. Minio, the Name of a Town in Etruria, on the Sea-coaſt, unwholſome on account of the Fens in the Neighbourhood ; hence they derive the Name *Graviſcæ*, à gravitate aeris.

184. *Intempeſtæque Graviſcæ*. Graviſcæ, à gravitate aeris.

185. *Centaurum*.

Filius, æquales comitatus classe catervas,
 Ingentem remis Centaurum promovet: ille 195
 Instat aquæ, saxumque undis immane minatur
 Arduus, et longâ sulcat maria alta carinâ.
 Ille etiam patriis agmen ciet Ocnus ab oris,
 Fatidicæ Mantus et Tusci filius amnis,
 Qui muros, matrisque dedit tibi, Mantua, no-
 men; 200
 Mantua dives avis: sed non genus omnibus
 unum.

Gens illi triplex; populi sub gente quaterni;
 Ipsa caput populis: Tusco de sanguine vires.
 Hinc quoque quingentos in se Mezentius armat,
 Quos patre Benaco velatus arundine glaucâ 205
 Mincius insectâ ducebat in æquora pinu.
 It gravis Auletes, centenâque arbore fluctum
 Verberat assurgens: spumant vada marmore
 verfo.

*Filius, comitatus æquales clas-
 ses classe, promovet ingentem
 navem Centaurum remis: ille
 Centaurus instat aquæ, arduusque
 minatur immane saxum undis,
 et sulcat alta maria longâ
 carinâ. Etiam ille Ocnus
 ciet agmen ab patriis oris, filius
 fatidicæ Mantus et Tusci am-
 nis, qui dedit muros nomenque
 matris tibi, Mantua; Mantua
 dives avis: sed non est unum
 genus omnibus. Est illi triplex
 gens; sunt quaterni populi sub
 unaquaque gente; Mantua ipsa
 est caput populis: sunt illi vi-
 res de Tusco sanguine. Mezen-
 tius quoque armat quingentos
 hinc in se, quos Mincius ex
 patre Benaco, velatus glaucâ
 arundine, ducebat in æquora
 pinu insectâ Mezentio. Gravis
 Auletes it, assurgensque verbe-
 rat fluctum centenâ arbore;
 vada spumant marmore verfo.*

TRANSLATION.

a melodious Voice. The Son, in the Fleet accompanying his comval Troops, with Oars impels the bulky Centaur: The Monster stands louting on the Flood, and reared high threatens the Waves with an enormous Rack, and with his long Keel ploughs the deep Seas. The famed Ocnus too leads on a Squadron from his native Coasts, Son of the prophetic Manto and the Tuscan River Tyber, who gave thee Walls, O Mantua, and his Mother's Name; Mantua rich and illustrious in Ancestors: But they are not all of one Lineage. Three Clans to her belong; under each Clan are four Communities; of those Communities she herself is the capital City: The Strength and Prime of her Inhabitants are of Tuscan Blood. Hence too Mezentius arms five hundred against himself, whom Mincius, sprung from the Parent-lake Benacus, crowned with azure Reed, to the Sea along his Stream in hostile Ships of Pine conveyed. Auletes, their Leader, advances, stern, and, rising to the Stroke, lashes the Wave with an hundred sturdy

NOTES.

195. *Centaurum.* The Name of the Ship was the Centaur, so called from having a Centaur painted or carved on the Stern, wielding a huge Stone in his Hand, which he seemed to be dashing against the Waves.

201. *Non genus omnibus unum.* They came partly from Tuscany, partly from Venetia, and partly from Gaul, which explains what follows.

202. *Gens triplex populi sub gente quaterni.* The gens triplex marks their Original from those three Nations; and the populi quaterni likewise signify that there were three Cities within Mantua in the Mantuan Territory, which were all subject to so many Lucanians or

petty Kings, of which four Cities Mantua was the Chief; and those four Cities made a Part of the Domination of Etruria, which in all was divided into twelve of those Lucanians or Regatians.

204. *In se armat.* That is, he furnished them with a just Cause of rising in Arms against him.

205. *Patre Benaco Mincius.* Benacus is a Lake in the Territory of Verona, now called *Lago di Garda*; the River Mincius, now *Menza*, rises out of it, therefore the Epithet *patre* is added to Benacus.

207. *Auletes.* The Oars, so called to denote their Bulk.

*Triton immanis, et exterrens cœ-
rula fieta conchâ, nubit hanc;
cui Tritoni nanti hispida frons
præfert hominem tenus laterum,
aivus desinit in Pristin; spu-
mea unda murmurat sub semi-
feto pectore. Tot læti pro-
ceres ibant ter denis navibus
subsidio Trojæ, et seabant cam-
pus salis ære.*

*Jamque dies concesserat cœlo,
almaque Phœbe pulsabat medi-
um Olympum noctivago curru.
Æneas ipse sedens regitque cla-
vum, ministratque velis (neque
enim cura dat quietem ejus mem-
bris.) Atque ecce chorus sua-
rum comitum occurrit illi in me-
dio spatio, scilicet Nymphæ,
quas alma Cybele jussit habere
numen maris, estque Nym-
phas è navibus: tot innabant
pariter, secabantque si quis;
quot æratæ proræ steterant prorsus
ad litora. Illæ agnoscunt re-
gem Æneam longè, lustrantque
eum choreis. Quarum Cymodo-
cea, quæ est doctissima sancti,
sequens pone, tenet puppim dex-
trâ; ipsaque eminet dorso, ac
subremigat lævâ tacitis undis.*

Hunc vehit immanis Triton, et cœrula conchâ
Exterrens freta; cui laterum tenus hispida
nanti
Frons hominem præfert, in Pristin desinit al-
vus;

Spumea semifero sub pectore murmurat unda.

Tot læti proceres ter denis navibus ibant

Subsidio Trojæ, et campos salis ære secabant.

Jamque dies cœlo concesserat; almaque cur-
ru

Noctivago Phœbe medium pulsabat Olympum.

Æneas (neque enim membris dat cura quietem)

Ipse sedens clavumque regit, velisque ministrat.

Atque illi medio in spatio chorus ecce suarum

Occurrit comitum, Nymphæ, quas alma Cy-
bele

Numen habere maris, Nymphasque è navibus
esse

Jusserat: innabant pariter, fluctusque secabant;

Quot prius æratæ steterant ad litora proræ.

Agnoscunt longè Regem, lustrantque choreis.

Quarum quæ sancti doctissima, Cymodocea, 225

Pone sequens, dextrâ puppim tenet; ipsaque
dorso

Eminet, ac lævâ tacitis subremigat undis.

TRANSLATION.

Cars: The Surface overturned the Billows foam. Him bears the Triton enorm-
ous, and with his Shell trumpet affrighting the azure Floods; whose hairy Front,
as he swims along, displays a human Form down to the Waist, his Belly termi-
nates in a Pristis; under his half-savage Breat the foamy Surges murmur. So
many chosen Chiefs in thirty Vessels rode to the Aid of Troy, and ploughed with
Prows of Brass the briny Plains.

And now Day had from the Heavens withdrawn, and auspicious Phebe in her
Night wandering Car shook the Mid region of the Sky. Æneas (for his princely
Care gives not Sleep to his Limbs) himself seated at the Helm both steers and
manages the Sails. And lo in his Mid course there comes up to him a Choir of
those who were his Attendants in another Shape before, Nymphs, whom propitious
Cybele had appointed to enjoy Divinity in the Sea, and from Ships to become
Nymphs: With equable Motion they swam along, and cut the Waves; as many
as before had been drawn up on the Shore brazen beaked Vessels. Their King
at Distance they descry, and in circling Dances him surround. Of whom Cy-
modocœa, the most accomplished Speaker, following behind, with her Right
hand grasps the Stern: while with her Back she rises above the Flood, and with
her Left hand gently bows her Way along the silent Waves. Then him unknown.

Tum sic ignarum alloquitur: Vigilasne, Deum
gens,
Ænea? vigila, et velis immitte rudentes.
Nos fumus Idææ sacro de vertice pinus, 230
Nunc pelagi Nymphæ, classis tua. Perfidus ut
nos

Præcipites ferro Rutulus flammâque premebat;
Rupinus invitæ tua vincula, teque per æquor
Quærimus. Hanc genetrix faciem miserata re-
fecit,

Et dedit esse Deas, ævumque agitare sub un-
dis. 235

At puer Aescanius muro fossisque tenetur,
Tela inter media atque horrentes Marte La-
tinos.

Jam loca jussa tenent forti permixtus Etrusco
Arcas eques: medias illis opponere turmas,
Ne castris jungant, certa est sententia Tur-
no. 240

Surge, age, et Aurorâ socios veniente vocari
Primus in arma jube; et clypeum cape, quem
dedit ipse

Inviatum Ignipotens, atque oras ambiit auro.
Crastina lux, mea si non irrita dicta putâris,
Ingentes Rutulæ spectabit credis acervos. 245

TRANSLATION.

ing she thus addresses: Wakest thou, Æneas, Offspring of the Gods? Awake, and give your Ship full Sails. We are the Pines of Ida, from that Mountain's fiered Top once thy Fleet, now Nymphs of the Sea. When the perfidious Rutulian pressed us with Fire and Sword till we were on the Brink of Ruin; constrained we burst thy Cables, and go in quest of thee through the Ocean. Mother Cybele in Pity new-fashioned us into this Form, and gave us to become Goddesses, and to live under the Waves. But know the Boy Aescanius is blocked up in the Wall and Trenches, amidst Showers of Darts, and the Latins arrayed in all the Terrors of Mars. Now the Arcadian Horse united with the valiant Tuscans have reached the Place appointed: Turnus is determined with his Troops to intercept their March, that they may not join the Camp. Come then, arise, and at the Approach of Morn first command thy Troops to be summoned to Arms; and take thy Shield impenetrable, which the Power of Fire thee gave, and encircled its Borders with Gold. To-morrow's Sun (if you deem not my Words vain) shall behold vast Heaps of Rutulian Slaughter. She

NOTES.

229. *Velis immitte rudentes.* i. e. Spread out your Sails at the utmost Length of the Haul-
fers. See the Note on Æn. VIII. 708.

Tum alloquitur eum ignarum sic: Ænea, gens Deum, vigilasne? vigila, et immitte rudentes velis. Nos fumus Idææ pinus de sacro vertice illius montis, olim tua classis, nunc Nymphæ pelagi. Ut perfidus Rutulus premebat nos præcipites ferro flammâque; invitat supinus traiecit, quærimusque te per æquor. Genetrix Deorum Cybele miserata refecit hanc faciem, et dedit esse Deas, agitareque ævum sub undis. At puer Aescanius tenetur muro fossisque inter media tela, atque Latinos horrentes Marte. Jam Arcas eques, permixtus forti litrisque, tenet loca jussa: est certa sententia Turno opponere medias turmas illis, ne jungant se castris. Age, surge, et Aurorâ veniente, primus jube socios vocari in arma: et cape clypeum, quem Vulcanus Ignipotens ipse dedit inviatum, atque ambiit oras illius auro. Crastina lux spectabit ingentes acervos Rutulæ cadis (si non putâris mea dicta irrita.)

Dixerat, et discedens impulit
altam puppim dextrâ manu,
haud ignara modi: illa navis
fugit per undas, cetera et jaculo,
et sagittâ æquante ventos. Inde
aliæ naves celerant cursus. Tros
Anchisiades ipse injutus stupet;
tamen tollit animos omine. Tum
aspectans supera convexa cæli
procurat brevis: Idæa Cy-
bele, alma parens Deum, cui
Dindyma sunt cordi, turrigeræ-
que urbes, bijugique leones do-
ciles ad fræna, tu nunc sis prin-
ceps pugnae mihi, tu, Diva,
propinques augurium rite, adfif-
que Phrygiis secundo pede.

Est effatus hæc tantum; et
interea dies revoluta jam rubeat
maturâ luce, fugâratque noctem.
Principio edicit fociis, ut se-
quantur signa, atque aptent o-
mnes armis, parentisque se pug-
næ. Jamque habet Teucris et
sua castra in conspectu, stans in
celsâ puppi. Tum deinde extu-
lit ardentem clypeum sinistrâ
manu.

Dixerat; et dextrâ discedens impulit altam,
Haud ignara modi, puppim: fugit illa per undas
Orior et jaculo, et ventos æquante sagittâ.

Inde aliæ celerant cursus. Stupet inficius ipse
Tros Anchisiades; animos tamen omine tol-
lit.

Tum breviter supera aspectans convexa pre-
catur:

Alma parens Idæa Deum, cui Dindyma cordi,
Turrigeræque urbes, bijugique ad fræna leones,
Tu mihi nunc pugnae princeps, tu rite pro-
pinques

Augurium, Phrygiibusque adsis pede, Diva, se-
cundo.

Tantum effatus; et interea revoluta rubeat
Maturâ jam luce dies, noctemque fugârat.

Principio fociis edicit, signa sequantur,
Atque animos aptent armis, pugnaeque parent se.
Jamque in conspectu Teucros habet et sua castra,
Stans celsâ in puppi. Clypeum tum deinde si-
nistrâ

Extulit ardentem. Clamorem ad sidera tollunt

TRANSLATION.

aid; and, parting, with her Right-hand shoved forward the lofty Stern; not
unskilful in the Art; the Vessel flies along the Waves swifter than the Javelin, and
Arrow that keeps Pace with the Winds. The rest then speed their Course. The
Trojan Prince, Anchises's Son, himself not knowing the Cause, is lost in Wonder;
yet by the conspicuous Omen raises the Spirits of his Troops. Then surveying the
high Vault of Heaven he briefly prays: Bounteous Parent of the Gods, Idæan
Cybele, whose dear Delight is Dindymus, and Turret-bearing Cities, and Lions
yoked in Pairs *submissive* to thy Reins; be thou my Leader in the Fight, do
thou, O Goddess, in due Form render the Omen propitious, and with thy auspi-
cious Influence aid the Trojans.

This much he said; and mean while the Day revolved was now with perfect
Light advanced, and had chased away the Night. First he enjoins his Troops
to observe the Signal, and dispose their Minds for Feats of War, and prepare
themselves for the Combate. And now he has the Trojans and his Camp in
View, standing on his lofty Deck. Then next on his Left-arm he raised aloft

NOTES.

250. *Animos tamen omine tollit.* i. e. *Rai-
ses the Spirits of his Men*, as Verse 278. *Ultero
animos tollit diis*, not is raised or animated by
the Omen himself, as Dr. Trapp has it.

254. *Propinques.* i. e. *Propinquum*, or
proximum reddas, render it propitious; the neu-
ter Verb *propinquo* being here used as an Ac-

tive Transitive, after the Manner of the
Greeks; as *ἐντα* signifies either *sto*, or *stare
facio*.

264. *Nubibus atris.* Clouds black or lowering
with Storm, as is plain from what follows,
Fugiantque Notos clamore secundo.

Dardanidæ è muris. Spes addita fuscitat iras.
Tela manu jaciunt. Quales sub nubibus atris
Strymoniaë dant signa grues, atque athera tra-
nant 265

Cum fonitu, fugiuntque Notos clamore se-
cundo.

At Rutulo regi, ducibusque ea mira videri
Aufoniis; donec versas ad litora puppes
Respiciunt, totumque allabi classibus æquor.
Ardet apex capiti, cristisque ac vertice flam-
ma 270

Funditur, et vastos umbo vomit aureus ignes:
Non secus ac liquidâ si quando nocte cometæ
Sanguinei lugubre rubent; aut Sirius ardor,
Ille sitim morbosque ferens mortalibus ægris,
Nascitur, et lævo contristat lumine cælum. 275
Haud tamen audaci Turno fiducia cessit
Litora præripere, et venientes pellere terrâ.
Utro animos tollit dictis, atque increpat ul-
tro:

Quod votis optâstis, adest perfringere dextrâ:
In manibus Mars ipse, viri. Nunc conjugis es-
to 280

TRANSLATION.

his flaming Buckler. The Trojans from their Walls raise Acclamation to the Stars. Additional Hope rouses up their Fury. Darts from their Hands they hurl. As underneath the black *hurling* Clouds Strymonian Cranes give the Signal, and swim along the Skies with obstreperous Din, and from the stormy South-winds with joyous Clamour fly. But to the Rutulan Prince and Ausonian Leaders this *new Turn* amazing seemed; till looking back they spy the Fleet turned towards the Shore, and the whole Channel of the River gliding along with Vessels. The rusted Helmet on his Head blazes, and from the Top of his Crest a Flame is shot forth, and the golden Boss of his Buckler darts copious Fires: Just as what time in a clear Night a sanguine Comet miseful glares; or as the Dog-star, that burning Constellation, when he brings Drought and Distresses on sickly Mortals, rises and saddens the Sky with inauspicious Light. Yet during Turnus dropped not his bold Purpose to preoccupy the Shore, and as they approached beat them from the Land. Then briskly by addressing his Men he raises their Courage, and briskly chides their Fears: Lo the Hour which ardently you wished is come, by dint of Valour to crush your Foes: Mars himself, the whole War,

NOTES.

279. *Quoi optâstis.* Temus is understood. *Perfringere dextrâ,* *Servus obseques,* is a military Word, and imports *fortiter facere,* to exert the resistless Force, as it were, of your Right-

hands, to crush and beat down all before you.

286. *Uspiciam referre muros.* Literally, *To witness combat the besieged Walls.*

memor suæ conjugis tectique :
nunc quisque refero magna sacra,
laudesque patrum. Ultro
occurramus iis ad undam, dum
sunt trepidi, primæque vestigia
labant iis egressis aquâ. Fortuna
juvat audentes, Turnus ait hoc,
et versat secum quos possit ducere
contra Æneam, vel quibus
possit concedere obfessus muros.

Interea Æneas exponit socios
de altis puppibus pontibus. Multi
incipiunt servare recursus
languentis pelagi, et credere sub
brevibus saltu: alii exponunt se
per remos. Tarchon, speculatus
litora, quæ parte non sperat vada,
nec fracta unda remurmura-
rat, sed mare inoffensum allabi-
tur crescenti æstu, advertit pro-
ras subito; precaturque socios:
nunc, ô lecta manus, incumbite
validis remis; tollite, ferte rates;
findite hanc inimicam ter-
ram rostris, carinaque ipsa pre-
mat sulcum sibi. Nec recuso fran-
gere puppim tali statione; tellure
semel arreptâ. Quæ talia pos-
tquam Tarchon ait effatus, socii
cœperunt consurgere tonis, in-
ferreque spumantes rates Latinis
arvis;

Quisque suæ tectique memor: nunc magna re-
ferto

Facta patrum, laudesque. Ultro occurramus ad
undam,

Dum trepidi, egressisque labant vestigia prima.

Audentes Fortuna juvat.

Hæc ait, et secum versat, quos ducere con-
tra,

Vel quibus obfessus possit concedere muros.

Interea Æneas socios de puppibus altis

Pontibus exponit. Multi servare recursus

Languentis pelagi, et brevibus se credere saltu:

Per remos alii. Speculatus litora Tarchon, 290

Quæ vada non sperat, nec fracta remurmurat
unda,

Sed mare inoffensum crescenti allabitur æstu,

Advertit subito proras; sociosque precatur:

Nunc, ô lecta manus, validis incumbite remis;

Tollite, ferte rates; inimicam findite rostris 295

Hanc terram, sulcumque sibi premat ipsa carina.

Frangere nec tali puppim statione recuso;

Arreptâ tellure semel. Quæ talia postquam

Effatus Tarchon, socii consurgere tonis,

Spumantesque rates arvis inferre Latinis; 300

TRANSLATION.

Brave Men, is in your Power. Now each Man be mindful of his Wife and Home: Now let him reflect on the illustrious Deeds, the Honours of his Ancestors. Let us of ourselves make Head against them by the Stream, while they are in Hurry and Disorder, and their first Steps at Landing stagger, Fortune assists the Brave. He said, and ponders with himself whom to lead against the Enemy, and to whom he may intrust the Siege of the Town.

Mean while Æneas by Bridges lands his Troops from their lofty Ships. Many watched the Retreat of the ebbing Sea, and with a Spring committed themselves to the Shallows: Others row themselves ashore. Tarchon having surveyed the Strand, where he hopes to find no Shallows, and where no dashing Wave murmurs, but the Sea unbroken glides with the swelling Tide, suddenly turns thither his Prow, and thus addresses his Associates: Now, my select Band, ply the sturdy Oars; away with, urge on your Vessels; cleave with your Beaks this hostile Soil, and let the Keel plough a Way for itself. Nor shall I refuse to dash my Ship in Pieces in such a Port, had we once seized the Land. Which as soon as Tarchon thus had said, his Mates rose to their Oars at once, and full on the Latin Coasts their foaming Gallies bear; till the Banks ran on the dry Dock,

NOTES.

290. *Per remos alii.* The whole of this Description is extremely sonnet. *Oars by Oars,* viz. get a Shore.

Donec rostra tenent siccum, et sedere carinæ
Omnes innocuæ, Sed non puppis tua, Tar-
chôn :

Namque inflicta vadis, dorso dum pendet iniquo,
Anceps sustentata diu, fluctusque fatigat,
Solvitur, atque viros mediis exponit in un-
dis :

Fragmina remorum quos et fluitantia transfra
Impediunt, retrahitque pedes simul unda re-
labens.

Nec Turnum segnis retinet mora : sed rapit
acer

Totam aciem in Teucros, et contra in litore
fissit.

Signa canunt. Primus turmas invasit agref-
tes

Æneas, omen pugnæ : stravitque Latinos,
Occiso Therone ; virum qui maximus ultro
Ænean petit : huic gladio perque ærea futa,
Per tunicam squalentem auro, latus haurit a-
pertum.

Inde Lycan ferit, exsectum jam matre perem-
tâ,

Et tibi, Phœbe, sacrum : casus evadere ferri
Quod licuit parvo. Nec longè Cissea durum,
Immanemque Gyan, sternentes agmina clavâ,
Dejecit letho. Nihil illos Herculis arma,

donec rostra tenent siccum locum,
et omnes carinæ sedere innocuæ ;
sed tua puppis non erat innocua,
ô Tarchon. Namque inflicta
vadis, dum pendet iniquo dorso
arenæ, sustentata diu anceps,
fatigatque fluctus, solvitur, at-
que exponit viros in mediis un-
dis : quos fragmina remorum,
et fluitantia transfra impediunt,
simulque velans unda retrahit
pedes eorum.

Nec segnis mora retinet Tur-
num, sed ille acer rapit totam
aciem suorum in Teucros, et
fissit eos in litore contra Æne-
am. Canunt signa belli. Æ-
neas primus invasit agrestes tur-
mas, omen pugnæ : stravitque
Latinos, Therone occisi ; qui
maximus virorum ultro petie
Ænean. Æneas haurit aper-
tum latus huic gladio, perque
ærea futa clypei, et per tuni-
cam squalentem auro. Inde se-
cit Lycan, exsectum matre jam
peremptâ, et sacrum tibi, Phœ-
be : quod licuit illi parvo eva-
dere casus ferri. Nec longè
dejecit durum Cissea letho, im-
manemque Gyan, sternentes ag-
mina clavâ. Arma Herculis
juvere illis nihil, validae ma-
nus j. vere nil,

TRANSLATION.

and all the Keels without Harm are moored. But not so thy Vessel, Tarchon : For while against the Shallows dashed she hangs on the fatal Ridge, long bal-
lanced in Suspense, and tires the beating Waves, at length she is itaved to Pieces,
and exposes the Crew in the Midst of the Waves : Whom Fragments of Oars
and floating Benches embarrass, and withal the Tide retreating repels their
Steps.

Then no supine Delay withholds Turnus: But impetuous he drives on his
whole Host against the Trojans, and on the Shore ranges them full opposite. They
found the Alarm. Æneas first attacked the rustic Troops, a Prelude to the
Fight : and routed the Latins, having slain Theron, their Giant Chief, who
boldly makes up to Æneas: Through the brazen Texture of his Buckler, and
through his Corslet rough with Gold, he with the Sword drains the Blood from
his transfix'd Side. Lycas next he smites, who from his Mother dead was ript,
and to thee O Phœbus devoted : Because from Infancy he was permitted to escape
the perilous Chances of Steel. Nor far from thence he overthrows in Death hardy
Cisseus, and gigantic Gyan, as they are felling the Troops with Clubs. Nought
them the Weapons of Hercules, nought their Strength of Arm availed, and their

Pathe

genitorque Melampus, comes Alcides, usque dum terra præbuit græves labores illi. Ecce intorquens jaculum Pharo, dum jactat inertes voces, sistit illud in ore ejus clamantis. Dum tu quoque, infelix Cydon, sequeris Clytium, nonis gaudia, flaventem quoad malas primâ lanugine malas miserande, jaceres stratus Dardaniâ dextrâ, securus amorum, juvenum, qui semper erant cordi tibi; ni stipata cohors fratrum, progenies Phorci, foret obvia Æneæ; sunt septem numero, conjiciuntque septena tela: ea partim irrita resulant galeâ clypeoque: partim alma Venus deflexit ea tantum stringentia corpus Æneæ. Æneas affatur fidum Achaten sic: Saggere tela mihi, quæ steterunt in corpore Graiûm Iliacis campis, (mea dextera non torserit ullum ex iis frustra in Rutulos.) Tum corripit magnam hastam, et jactat eam; illa volans transverberat æra clypei Mæonis, et thoracæ simul cum pectore rumpit. Huic frater subit Alcanor, et fratremque ruentem

Nil validæ juvere manus; genitorque Melampus, 320

Alcidæ comes usque, graves dum terra labores Præbuit. Ecce Pharo, voces dum jactat inertes,

Intorquens jaculum, clamantis sistit in ore.

Tu quoque, flaventem primâ lanugine malas

Dum sequeris Clytium infelix, nova gaudia Cydon, 325

Dardaniâ stratus dextrâ, securus amorum,

Qui juvenum tibi semper erant, miserande jaceres;

Ni fratrum stipata cohors foret obvia, Phorci

Progenies; septem numero, septenaque tela

Conjiciunt: partim galeâ clypeoque resulant 330

Irrita: deflexit partim stringentia corpus

Alma Venus. Fidum Æneas affatur Achaten:

Saggere tela mihi (non ullum dextera frustra

Torserit in Rutulos) steterunt quæ in corpore Graiûm

Iliacis campis. Tum magnam corripit hastam, 335

Et jactat: illa volans clypei transverberat æra

Mæonis, et thoracæ simul cum pectore rumpit.

Huic frater subit Alcanor; fratremque ruentem

TRANSLATION.

Father Melampus, the Companion of Alcides, as long as Earth with toilsome Labours him supplied. Lo at Pharus hurling a Javelin he fixes it in his bawling Mouth, while he vaunts dastardly Speeches. Thou too, Cydon (thou hapless art pursuing Clytius, thy new Charming, shading his Cheeks with the first yellow Down) overthrown by the Trojan Hero's Arm, revilest of those Loves which still thou entertained for Boys, hadst lain an Object of Compassion, had not a Band of Brothers, the Progeny of Phorcius, in close Array made Head against him; seven *they are* in Number, and seven Darts they sling: Part from his Helm and Shield ineffectual rebound: But just grating on his Skin indulgent Venus turned aside. Æneas his trusty Achates thus bespeaks: Supply me with Darts (not one against the Rutulians shall my Right hand hurl in vain) *those* which on the Trojan Plains pierced *so many of* the Greeks. Then he grasps at once, and tosses a mighty Spear: It sling pierces through the brazen Plates of Mæon's Shield, and his Cuirass together with his Breast transfixes. To him comes up his Brother Alcanor, and with his Right hand sustains his fall-

NOTES.

321. *Flaventem primâ lanugine malas.* Li
terally, the young Cydon shaded yellow with
the first Down.

324. *Saggere tela mihi.* Literally, I will hurl
at thee Darts, &c. &c. &c.

Sustentat dextrâ. Trajecto missa lacerto
Protinus hasta fugit, servatque cruenta tenorem :

Dexteraque ex humero nervis moribunda pendit.

Tum Numitor, jaculo fratris de corpore raptō,
Ænean petit : sed non et figere contra

Est licitum, magnique semur perstrinxit Achatæ.
Hic Curibus, fidens primævo corpore, Clausus

Advenit, et rigidâ Dryopen ferit eminus hasta
Sub mentum graviter pressâ, pariterque loquentis

Vocem animamque rapit trajecto gutturo : at ille
Fronte ferit terram, et crassum vomit ore cruorem.

Tres quoque Thracios Boreæ de gente supremi ;

Et tres, quos Idas pater, et patria Ismara mittit ;
Per varios sternit casus. Occurrit Halæsus,

Auruncæque manus : subit et Neptunia proles,
Insignis Messapus equis : expellere tendunt

Nunc hi, nunc illi. Certatur limine in ipso

Protinus hasta missa, lacerto trajecto, fugit, cruentaque servat tenorem : dexteraque Alcanoris moribunda nervis pendit ex humero. Tum Numitor, jaculo raptō de corpore fratris, petit Ænean : sed non est licitum figere eum contra, perstrinxitque semur magni Achatæ. Hic Clausus à Curibus, fidens primævo corpore, advenit, et eminus ferit Dryopen rigidâ hastâ, pressâ graviter sub mentum, pariterque rapit vocem animamque ejus lagentis, gutturo trajecto : at ille ferit terram fronte, et vomit crassum cruorem ore. Et per varios casus sternit tres Thracios quoque, de supremâ gente Boreæ, et tres, quos pater Idas, et patria urbs Ismara mittit ad bellum. Halæsus occurrit illi, Auruncæque manus : et Neptunia proles, Messapus, insignis equis, subit : nunc hi, nunc illi tendunt expellere alii alios à loco : certatur in ipso limine

TRANSLATION.

ing Brother: Piercing whose Arm the darted Spear flies with uninterrupted Progress, and drenched in Blood holds on its Course; and from the Shoulder by the Nerves the Arm hung *impotent and dead*. Then Numitor from his Brother's Body snatched a Javelin, aims it at Æneas: But to him it is not permitted in his Turn to transfix *the Hero*, and it grazed on the Thigh of great Aclates. Here Clausus of Cures, confiding in his youthful Person, comes up, and Dryops wounds at Distance with a rigid Spear, under his Chin with Force driven home, and transfixing his Throat while the Word is in his Mouth, at once of Speech and Life bereaves him. But he with his Front knocks the Ground, and at his Mouth disgorges clotted Blood. Three Thracians too, of Boreas's exalted Line, and three whom their Father Idas and Ismara their Parent soil sent *to the War*, by various Catastrophic he overthrows. *His* Halæsus encounters, and the Auruncian Bands: Messapus too, the Son of Neptune, with his Steeds conspicuous comes up: Now these, now those strive each other to beat off: In

NOTES.

341. *Dexteraque, &c.* This Passage I have translated literally as it stands in the Original; tho' I am sensible it will be no easy Matter to make it appear probable, that a Javelin, after it had made its Way through a Shoulder and Breast, should at the same Time retain its Force

as to inflict a desperate Wound in the Arm of another. It appears plain enough however that both Wounds were made by one and the same Weapon. This all the Editions shew, — *hasta missa* — *protinus* — *servat tenorem*.

*Aufonia. Ceu venti disjuncti
tollunt prælia magno æthere, æ-
quos animis et viribus: non ven-
ti ipsi cedunt inter se, non nu-
bila, non mare cedit: pugna est
anceps diu: omnia stant obnixa
contra eos. Haud aliter Tro-
janæ acies, Latinæque acies
concurrunt: pes hæret pede, den-
susque vir hæret viro. At ex
aliâ parte, quâ torrens impu-
lerat saxa rotantia latè, ar-
bustaque diruta ripis, ut Pal-
las vidit Arcadas, infueta
inferre pedestres acies, dare ter-
ga sequaci Latio, quæ Ar-
cadibus quando, aspera natura
loci suasis dimittere equos; quod
unum restat egenis rebus, accen-
dit virtutem suorum nunc prece,
nunc amaris dictis. Socii, quid
fugitis? oro, per vos, et fortia
facta; per nomen ducis Evandri,
devictæque bella, meamque
spem, quæ nunc subit æmula pa-
tria laudis, ne fidite pedibus:
nunc est rumpenda ferro per bis-
sus, quâ parte ille densissimus
globus virorum urget:*

*Aufoniæ. Magno discordes æthere venti
Prælia ceu tollunt, animis et viribus æquis:
Non ipsi inter se, non nubila, non mare cedit:
Anceps pugna diu: stant obnixa omnia contra.
Haud aliter Trojanæ acies, aciesque Latinæ 360
Concurrunt: hæret pede pes, densusque viro
vir.*

*At parte ex aliâ, quâ saxa rotantia latè
Impulerat torrens, arbustaque diruta ripis,
Arcadas, infueta acies inferre pedestres,
Ut vidit Pallas Latio dare terga sequaci, 365
Aspera quævis natura loci dimittere quando
Suasis equos; unum quod rebus restat egenis,
Nunc prece, nunc dictis virtutem accendit a-
maris:*

*Quò fugitis, socii? per vos et fortia facta,
Per ducis Evandri nomen, devictæque bella, 370
Spemque meam, patriæ quæ nunc subit æmula
laudis,*

*Fidite ne pedibus. Ferro rumpenda per hostes
Est via, quâ globus ille virum densissimus urget:*

TRANSLATION.

the very Confines of Aufonia they combat it. As in the spacious Sky jarring Winds with equal Rage and Force raise War: Nor they to one another, nor Clouds, nor Sea on either Side give Way: Long is the Combate dubious: All struggling against them stand. Just so the Trojan and the Latin Hosts encounter: Foot to Foot is fixed, and Man to Man close joined. But in another Quarter, where the Torrent had far and wide dispersed whirling Stones, and Thickets from the Banks upturn, as soon as Pallas saw the Arcadians, unused to combat on Foot, turning their Backs to Latium fierce in the Pursuit, since the rugged Nature of the Ground induced them to quit their Steeds; now with Entreaty, now with bitter Expostulation (the sole Expedient left him in this Distress) he kindles their Valour: Whither my Fellow-soldiers, do you fly? By yourselves, and your own gallant Deeds, by the Name of Evander, your Chief, by the Battles you have won, and by my Hopes which now emulating my Father's Glory rise, trust not to your Heels. With Sword in Hand you must burst a Passage through your Foes, where that Globe of Men in thickest Array presses on us: This

NOTES.

359. *Stant obnixa.* Pierius found *obnixa* in all the ancient Manuscripts he consulted; which, for the Sense too, seems preferable to the common Reading: For which Reason we have inserted it in the Text.

378. *Pugna, &c.* All the Commentators I have seen explain the Passage in the same Way as it is in Dr. Trapp, to wit, *shall we*

repair to Troy, or shall we plunge into the Sea? Meaning that both are equally impossible. But I rather take this to be the Meaning: *We must either do the one or the other; we must either plunge into the Sea, or face our Feet, and cut our Way through their Ranks to Troy, that is, to the Camp of Troy, whither we are come to relieve it from Siege.*

Hæc vos, et Pallanta ducem patria alta reposcit.
Numina nulla premunt: mortali urgemur ab
hoste

Mortales; totidem nobis animæque, manusque.

Ecce, maris magno claudit nos obice pontus:

Decet jam terra fugæ: pelagus, Trojanæ pe-
temus?

Hæc ait, et medius densos prorumpit in hostes.

Obvius huic primùm, fatis adductus iniquis, 380

Fit Lagus: hunc, magno vellit dum pondere
faxum,

Intorto figit telo, discrimina costis

Per medium quæ spina dedit; hastamque re-
ceptat

Ossibus hærentem. Quem non super occupat
Hisbon,

Ille quidem hoc sperans: nam Pallas ante ruen-
tem,

Dum furit, incautum, crudeli morte sodalis, 385

Excipit, atque enseni tumido in pulmone re-
condit.

Hinc Schenclum petit, et Rhæti de gente ve-
tustâ

Anchemolum, thalamos ausum incestare no-
vercæ.

Vos etiam gemini Rutulis cecidistis in arvis, 390

TRANSLATION.

Way your ennobled Country calls you and Pallas your Leader. They are not Gods who pursue us; mortal ourselves *as we are*, so by a mortal foe are we urged; to us as many Souls, as many Hands *as to them* belong: I.e. the Ocean with his immense Barrier of Sea hems us in: Now Land too is wanting for us to fly to: Whether into the *Bosom of the Deep*, or for Troy shall we bend our Course? He said, and into the midst of the thick embodied foes bursts away. Him Lagus first opposes impelled by his inauspicious Fate: Him, while he is tugging a Stone of enormous Weight, he transfixes with a whirled Lance, where along the Middle of the Back the Chine divides the Ribs; and forces away the Spear fast sticking in the Bones. Whom *sleeping over the Body* Hisbon prevents not *with a Blow*, though this indeed he hoped: For as he rushes on unguarded, while by the cruel Death of his Companion he is driven to Madness, Pallas surprises him first, and buries the Sword in his swollen Lungs. Next Helenus he attacks, and, of the ancient Race of Rhætus, Anchemolus, who durst his Step-dame's Bed defile. In the Rutulian Plains you two Twin-brothers fell, Laridus

NOTES.

383. *Receptat*. This Word, as *Scriver* observes, expresses the Difficulty of recovering his Vol. II.

Spent; it stuck so fast that it took some Time to draw it out.

X.

4 S. *Acies*

vos Daucia proles, simillima,
indiscreta, gratusque error suis
parentibus : at nunc Pallas ded-
dit dura discrimina vobis. Nunc
Evandrius ensis abstulit caput
tibi, Thymbre : dextera manus
decisa quarit se suum, Laride :
digitique semianimes micant, re-
tractantque ferri. Morsus do-
lor et pudor armat Arcadas ac-
census monitu, et tuentes præ-
clara facta viri, in hostes. Tum
Pallas trajicit Rhætea fugien-
tem præter eum bijugis. Hoc
spatium vitæ, tantumque moræ
ad mortem fuit Illo. Namque
procul direxerat validam hastam
Illo : quam Rhæteus medius in-
tercipit, fugiens te, optime Teu-
thra, fratreque Tyren : curruque vo-
lutusque,
Cædit semanimis Rutulorum calcibus arva.
Ac velut optatò, ventis æstate coortis,
Dispersa immittit sylvis incendia pastor :
Correptis subito mediis, extenditur una
Horrida per latos acies Vulcania campos :
Ille sedens victor flammæ despectat ovantes.
Non aliter socium virtus coit omnis in unum,

Daucia, Laride Thymberque, simillima proles,
Indiscreta suis, gratusque parentibus error.
At nunc dura dedit vobis discrimina Pallas :
Nam tibi, Thymbre, caput Evandrius abstulit
ensis :
Te decisa suum, Laride, dextera quærit ; 395
Semianimesque micant digiti, ferrumque re-
tractant.

Arcadas accensos monitu, et præclara tuentes
Facta viri, mistus dolor et pudor armat in hostes.
Tum Pallas bijugis fugientem Rhætea præter
Trajicit. Hoc spatium, tantumque moræ fuit
Illo : 400

Illo namque procul validam direxerat hastam :
Quam medius Rhæteus intercipit, optime Teu-
thra,
Te fugiens, fratremque Tyren : curruque vo-
lutus,

Cædit semanimis Rutulorum calcibus arva.
Ac velut optatò, ventis æstate coortis, 405
Dispersa immittit sylvis incendia pastor :
Correptis subito mediis, extenditur una
Horrida per latos acies Vulcania campos :
Ille sedens victor flammæ despectat ovantes.
Non aliter socium virtus coit omnis in unum,

TRANSLATION.

and Tymber, Daucus's exactly similar Offspring, undistinguished by their own Parents and the Objects of their pleasing Error. But now Pallas on you fixed cruel Marks of Distinction: For from thee, O Tymbrus, the Evandrian Blade lopped off the Head: And thy dismembered Hand, O Laridus, seeks for thee its Owner; the dying Fingers quiver, and gripe once more the Steel. Against their Foes mixed Indignation and Shame arms the Arcadians fired by these Suggestions, and viewing the Hero's glorious Deeds. Then Pallas transfixes Rhæteus flying across him in his Chariot. This gave Ilus Space to live, and just so long Respite from Death. For at Ilus he had aimed from far the sturdy Spear; which Rhæteus coming between intercepts, as thee he flies, most valiant Teuthras, and thy Brother Tyres: And tumbled from his Chariot half-dead he spurns the Rutulian Fields. And as in Summer, the Winds having risen to his Wish, the Shepherd lets loose scattered Fires among the Woods: in a Trice Vulcan's Squadrons, having seized the intermediate Trees, are at once extended in horrid Array over all the spacious Plains: The victorious Shepherd sits viewing the Flames triumphant. Just so the whole Valour of thy Troops in one com-

NOTES.

408. *Artes Vulcania.* This conveys a lively Idea of a devouring Conflagration that rages without Control, and still multiplies its Forces in its Progress, like an Army pouring in Troops after Troops.

Teque juvat, Palla. Sed bellis acer Halæsus 411
Tendit in adversos, seque in sua colligit arma.
Hic mactat Ladona, Pheretaque, Demodocumque ;

Strymonio dextram fulgenti diripit ense,
Elatam in jugulum; saxo ferit ora Thoan-
tis, 415

Ossaque dispergit cerebro permixta cruento.
Fata canens filvis genitor celârat Halæsum ;
Ut senior letho canentia lumina solvit.

Injecere manum Parcæ, telisque sacrârunt
Evandri. Quem sic Pallas petit, antè preca-
tus : 420

Da nunc. Tybri pater, ferro, quod missile
libro,

Fortunam atque viam duri per pectus Halæsi :
Hæc arma exuviasque viri tua quercus habebit.
Audiit illa Deus, dum textit Imaona Halæsus,
Arcadio infelix telo dat pectus inermum. 425

At non cæde viri tantâ perterrita Lausus,
Pars ingens belli, finit agmina. Primus Aban-
tem

juvatque te, Palla. Sed Ha-
læsus, acer bellis, tendit in hos-
tes adversos, colligitque se in
sua arma. Illic mactat Lado-
na, Pheretaque, Demodocumque,
diripit dextram Strymonio, ela-
tam in jugulum, fulgenti ense :
ferit ora Thoantis saxo, disper-
gitque ejus ossa permixta cruento
cerebro. Genitor, canens fata,
celârat filium Halæsum fil-
vis : ut senior solvit canentia
lumina letho ; Parca injecere ma-
num in Halæsum, sacra cruet-
que cum telis Evandri : quem
Pallas petit, sic precatus antè :
Tybri pater, nunc da fortunam
atque viam ferro, quod libro
missile, per pectus duri Halæsi :
tua quercus habebit hæc arma,
exuviasque viri. Deus Tybris
audire illa verba ; dum Ha-
læsus textit Imaona, infelix dat
inermum pectus Arcadio telo.
At Lausus, ingens pars belli,
non finit agmina esse perterrita
tantâ cæde viri. Primus in-
termit Abantem

TRANSLATION.

bines, and thee, supports, O Pallas. But Halæsus, fierce in War, advances against the hostile Bands, and within the Cover of his Arms himself collects. Ladon, Pheres, and Demodocus he knocks down, and from Strymonius with his shining Blade strikes off the Right-hand just raised against his Throat : With a Rock he batters Thoas's Front, and dashes in Pieces the Bones mingled with bloody Brains. His Father in the Woods had concealed Halæsus prefiging his Fate : Soon as the aged Sire in Death relaxed his whitening Eyes, Now on him Destinies laid Hands, and devoted to Evander's Arms : To whom Pallas makes up thus addressing his Prayer : Grant now, O Father Tyber, to this missile Steel I poise Success, and a Passage through the Breast of Itern Halæsus : So shall thy Oak possess these Arms and Spoils of the Hero. To this Address the God gave Ear, while Halæsus screened Imaon, in an unhappy Hour he exposes his defenceless Breast to the Arcadian Dart. But Lausus, no small Portion of the War, suffers not his Troops to be dispirited by the vast Havock which the Hero made. First Abas to him opposed he kills, the Champion and Stay of the

NOTES.

412. *Seque in sua colligit arma.* i. e. *Stoops and contracts his Body behind the Cover of his Arms, particularly his Buckler, as Æn.* XII 491.

Soluit et Anas, et se collegit in arma,
Populi filius : —

418. *Solvit.* Breaks the Eye-strings, — *et*

*sentia, the Eyes swimming in Death, and cast-
ing up their libits.*

426. *Cæde viri tantâ.* Most Expositors make this another Hypallage for *cæde viri tantâ* ; but it is much more natural to understand it of the great Havock made by Pallas.

X x 2

411. *Impus*

Oppositum, nul moue miramque
pugnæ. Prius, h. alia sterni-
tur, Etrusci sternuntur, et vos
Teucri, & corpora imperdita à
Grauis. Agmina concurrunt, de-
quis ducibusque et viribus æ-
tremi addensent acies pugnan-
tium; nec turba finit tela ma-
nifque moreri. Hinc Pallas
instat et urget; hinc contra
Lausus urget: nec atas utri-
usque discrepat multum; erant
egregii formâ; sed quævis fortu-
na negarat reditus in patriam.
Tamen Jupiter, regnator mag-
ni Olympi, haud est passus ip-
sos concurrere inter se; mox sua
fata manent illa sub majore
hoste.

Interea alma soror Iuturna
monet Turnum, qui secat medi-
um agmen volucris curru, suc-
currere Lauso. Ut vidit socius:
est tempus desistere pugnæ: e-
go solus feror in Pallanta; Pal-
las debetur mihi soli: cuperem,
ut ejus parens ipse adisset spec-
tator pugnæ. At hæc: et se-
reni celsæque iussu. At
absistat Rutulorum juvenis, et mi-
ratus superba jussa, stupet in
Turno;

Oppositum interimit, pugnae nodumque mo-
ramque.

Sternitur Arcadiæ proles, sternuntur Etrusci,
Et vos, ô Graiis imperdita corpora, Teucri.

Agmina concurrunt, ducibusque et viribus æ-
quis. 431

Extremi addensent acies; nec turba moveri
Tela manusque finit. Hinc Pallas instat, et
urget;

Hinc contra Lausus: nec multum discrepat ætas;
Egregii formâ; sed quævis fortuna negarat 435

In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi;
Mox illos sua fata manent majore sub hoste.

Interea Soror alma monet succurrere Lauso
Turnum; qui volucris curru medium secat
agmen. 440

Ut vidit socius: Tempus desistere pugnae:
Solutus ego in Pallanta feror; soli mihi Pallas
Debetur: cuperem ipse Parens spectator adisset.
Hæc ait: et socii cesserunt æquore iussu.

At Rutulum abscessu juvenis, tum iussu super-
ba 445

Miratus, stupet in Turno; corpusque per in-
gens

TRANSLATION.

Battle. Down drop Arcadia's Sons, down drop the Tuscans, and you, ye Tro-
jans, who escaped the Havock of the Greeks. Both Hosts in hot Encounter
join, with Leaders and with Forces equal: Those in the Rear press on the Rank-
before: Nor does the Crowd leave Room to wield their Hands nor Weapons.
Here Pallas drives on and urges the Attack; there in Opposition to him Lausus:
Nor is much Difference in their Ages; in Comeliness distinguished both: But
while Return to their Country Fortune had denied. Yet he who reigns in Hea-
ven supreme permitted not that with each other they should engage; their Desti-
ny awaits them soon from the Hand of a superior Foe.

Mean while Turnus, who through the Midst of the Host in his fleet Chariot
cuts his Way, his gentle Sister warns to fly to Lausus's Relief. Soon as his
Friends he viewed: 'Tis Time for others from Battle to desist: Against Pallas al-
one I am bound; to me alone is Pallas doomed: Would to Heaven his Sister
himself were Spectator of the Combat. He said: And from the Plain the Troo-
jans, and such imperious Orders, on Turnus gazed with Astonishment: over his

NOTES.

431. Tempus. Here it is wanting, to show Hastæ.

Lumina volvit, obitque truci procul omnia visu.
Talibus et dictis it contra dicta tyranni :
Aut spoliis ego jam raptis laudabor opimis,
Aut letho insigni. Sorti pater æquus utrique est.
Tolle minas. Fatus medium procedit in æ-
quor.

*volvitque lumina per ejus in-
gens corpus, proculque obit om-
nia truci visu, et it contra dic-
ta tyranni talibus dictis: jam
ego laudabor aut opimis spoliis
raptis, aut insigni letho: Me-
us pater est æquus utrique sorti.
Tolle minas. Fatus hæc, pro-
cedit in medium æquor.*

451
Frigidus Arcadibus coit in præcordia sanguis.
Defiliit Turnus bijugis; pedes apparat ire
Cominus. Utque leo, speculâ cum vidit ab altâ
Stare procul campis meditantem prælia tau-
rum,

455
Advolat; haud alia est Turni venientis imago.
Hunc ubi contiguum missæ fore credidit hastæ,
Ire prior Pallas, si quâ fors adjuvet ausum,
Viribus imparibus; magnumque ita ad æthera
fatur:

Per patris hospitium, et mensas quas advena
adisti,

460
Te precor, Alcide, cæptis ingentibus adsis:
Cernat semineci sibi me rapere arma cruenta,
Victoremque ferant morientia lumina Turni.
Audiit Alcides juvenem, magnumque sub imo
Corde premit gemitum, lacrymasque effudit in-
anes.

451
*Frigidus sanguis coit Arcadibus in
præcordia. Turnus defiliit bi-
jugis; pedes apparat ire com-
minus. Utque leo advolat, cum
ab altâ speculâ vidit taurum
stare procul campis meditantem
prælia; imago Turni venientis
haud est alio. Ubi Pallas cre-
didit hunc fore contiguum hastæ
missæ, cupit ire prior impari-
bus viribus, exporans si qua
fors adjuvet ausum, itaque fa-
tur ad magnum æthera: Alcide,
precor te, per hospitium mei
patris, et mensas quas tu ad-
vena adisti, adsis meis ingentibus
cæptis: Ille cernat me rapere
cruenta arma sibi semineci,
morientiaque lumina Turni
ferant me victorem. Alcides
Hecules audiit juvenem,
premitque magnum gemitum sub
imo corde, effuditque inanes la-
crymas.*

TRANSLATION.

huge Body rolls his Eyes, and with ferocious Aspect all the Man aloof surveys.
Then with these Words in Return to the Tyrant's Speech moves up: Now or by
bearing away triumphal Spoils, or by illustrious Death, shall I be signalized.
For either Chance my Sire is equally fortified. Away then with your vain glo-
rious Threats. This said, he advances into the Middle of the Plain. Round
the Arcadians Hearts the cold Blood congeals. Down from his Chariot Turnus
sprung; on Foot prepares to meet him Hand to Hand. And as a Lion, when
from his lofty Watch-tower he hath spied a Bull standing on the Plains aloof,
meditating the Fight, to him flies up; such is the Image of Turnus rushing to
the Combat. Soon as Pallas judged him within Reach of the darted Lance, he
makes the first Advance, with Strength unequal, trying if Fortune by any Means
will aid his bold Enterprize; and thus to the lofty Heavens himself addresses.
By my Father's Hospitality, and those Boards which thou his Guest didst visit,
Alcides aid, I thee implore, my arduous Attempt: May Turnus in the Pangs
of Death behold me strip him of his bloody Armour, and let his dying Eyes
endure the painful Sight of a victorious Foe. Alcides heard the Youth, and
deep in the Bottom of his Heart a heavy Groan suppresses, and pours forth un-

NOTES.

450. *Sorti pater æquus utrique est.* This is
an Answer to what Turnus vaunting had said,
——— *Cæpe eff. patens si cetero adpiscit.* | and determines Pater to mean Father, the
Folk of Patris.

Tum Jupiter genitor Herculis
 affatur natum amicus dictis :
 sua dies stat cuique : est omni-
 bus brevis et irreparabile tem-
 pus : sed extendere fumam fac-
 tis, hoc est opus virtutis. Tui
 nati Deum cecidere sub aitis
 manibus Trojæ : quin Sarpe-
 don, mea progenies, occidit unum
 cum illis : etiam sua fata vo-
 cant Turnum, perennisque ad
 metas ævi dati sibi. Sic Ju-
 piter ait, atque rejicit oculos
 ab arvis Rutulorum.

At Pallas emittit hastam
 magnis viribus ; diripitque sul-
 gentem ensē a. ā. cinginā. Il-
 la volans incidit quā summa
 tegmina surgunt humeris, atque
 molita vimini per oras clypei,
 tandem etiam strinxit de magno
 corpore Turni. Hi, iunx-
 it vibranti scabur, præfixum
 acuto ferro, ja it illud in Pal-
 lanta, atq. eita catur : aspice,
 num nostrum in telum sit ma. e. pe-
 netrabile. Dixerat : ut cuspis
 telli transverberat medium clype-
 um vibranti ictu, cum sit ter-
 ga ferit, tot viris, cum pellis
 tauri circumdata tities obrat
 eum, perforatque moras lorice,
 et ingens p. s. i.

Tum genitor natum dictis affatur amicis :
 Stat sua cuique dies : breve et irreparabile tem-
 pus

Omnibus est vitæ : sed famam extendere factis,
 Hoc virtutis opus. Trojæ sub mœnibus altis
 Tot nati cecidere Deum : quin occidit unum 470
 Sarpedon, mea progenies : etiam sua Turnum
 Fata vocant, metasque dati pervenit ad ævi.
 Sic ait, atque oculos Rutulorum rejicit arvis.

At Pallas magnis emittit viribus hastam ;
 Vaginantque cavā fulgentem deripit ensē. 475
 Illa volans, humeri surgunt quā tegmina fum-
 ma,

Incidit, atque viam clypei molita per oras,
 Tandem etiam magno strinxit de corpore Tur-
 ni.

Hic Turnus ferro præfixum robur acuto
 In Pallanta diu librans jacit, atque ita fatur :
 Aspice, num mage sit nostrum penetrabile te-
 lum. 481

Dixerat : at clypeum, tot ferri terga, tot ævis,
 Cum pellis toties obeat circumdata tauri,
 Vibranti cuspis medium transverberat ictu,
 Loriceque moras, et pectus perforat ingens. 485

TRANSLATION.

availing Tears. Then the Almighty Sire with these kindly Words his Son be-
 speaks: To every one his Day is fixed, a short and irretrievable Term of Life
 is given to all; but by their Actions to lengthen out their Fame, this is Virtue's
 Task. Under the lofty Walls of Troy so many Sons of Gods have fallen :
 Nay with them Sarpedon my own Offspring fell: Turnus too his Destiny calls,
 and so the utmost Verge of Life he is arrived. He said, and from the fields of
 the Rutulians throws away his Eyes.

But Pallas with vast Force hurls a Spear, and forth from the hollow Scabbard
 tears his shining Blade. The Weapon strong lighted where the high Armour on
 the Shoulders rise, and, opening its Way through the Extremity of the Shield, at
 length too on the great Body of Turnus grazed. At this Turnus long poising a
 Javelin tipped with sharpened Steel darts it at Pallas, and thus speaks: See
 whether ours be not the more penetrating Dart. He said, and with a quiver-
 ing Stroke the fierce Point pierces through the Mid Shield, through so many
 Plates of Iron, so many of brass, while the Bull's Hide so many times encom-
 passes it around, and through the Conlet's carbrous Fold, it drives his Breast
 with a hideous Gush. He in vain wrenches out the reeling Weapon from the

N O T E S.

472. Tui nati Deum. Literally, so many
 H. nati Deum. The Bull's Hide were
 back to let the Bull's Hide, which, —

477. Dixerat. He here adverbially, as
 A. dixerat. —

481. Dixerat. He here adverbially, as

Ille rapit calidum frustra de vulnere telum :
Unâ eâdemque viâ sanguisque animusque se-
quuntur.

Corruit in vulnus ; sonitum super arma dedere ;
Et terram hostilem moriens petit ore cruento.

Quem Turnus super assistens, 490
Arcades, hæc, inquit, memores mea dicta re-
fertur

Evandro : qualem meruit, Pallanta remitto.
Quisquis honos tumuli, quicquid solamen hu-
mandi est,

Largior. Haud illi stabunt Æneia parvo
Hospitia. Et lævo preffit pede, talia fatus, 495
Exanimum ; rapiens immania pondera baltei,
Impressumque nefas ; unâ sub nocte jugali
Cæsa manus juvenum fœdè, thalamicque cru-
enti :

Quæ bonus Eurytion multo cælaverat auro :
Quo nunc Turnus ovat spolio, gaudetque poti-
tus. 500

Nescia mens hominum fati, fortisque futuræ,
Et servare modum, rebus sublata secundis !
Turno tempus erit, magno cum optaverit em-
tum

Intactum Pallanta, et cum spolia ista, diemque

TRANSLATION.

Wound : At one and the same Passage the Blood and Soul issue forth. Down on his Wound he rushes ; over him his Armour gave a Clang, and in Death with bloody Jaws he bites the hostile Ground. Whom Turnus bestriding : Ye Arcadians, says he, to Evander faithfully these my Words record : In such Plight as he deserved I send his Pallas back. Whatever Honour is in a Tomb, whatever Solace in Interment I freely give him. His League of Friendship with Æneas shall cost him not a little. And thus having spoke, he pressed with his Left foot the breathless Corpse ; tearing away his Belt's enormous Weight, and the horrid Story with which it was embossed ; (in one nuptial Night a Band of Youths barbarously murdered, and their bridal Beds bathed in Blood, which the ingenious Eurytion had carved in copious Gold : In which Spoil Turnus now triumphs, and exults in the Possession. *Ab* the Minds of Men to Fate and future Events, and to practise Moderation blind, *still* with Prospicity elated ! The Time shall come when Turnus shall wish with all his Soul that Pallas by him had not been touched, and when these Spoils and this Day he shall detain. But Pallas,

NOTES.

497. *Una sub nocte, &c.* The Story of the fifty Danaids who murdered their Husbands the first Night.

503. *Turno tempus erit, &c.* Literally, To

Turnus the Time shall be given he shall wish he had purchased at a great Price in vain having touched Pallas.

527. *Adri*

At socii frequentes referunt Pal-
lanta, impositum scuto multo ge-
mitu lacrymisque. O Palla, re-
diture dolor, atque magnum decus
parenti! hæc dies prima
dedit te bello, hæc eadem arserit
te; cum tamen linguis ingentes
acervos Rutulorum.

Nec jam fama tanti mali,
sed certior auctor ejus advolat
Æneæ; suos esse in tenui dis-
crimine lethi, esse tempus suc-
currere versis Teucris. Æneas
metit quæque proxima gladio,
ardensque agit latum limitem
ferro per agmen; quærens te,
Turne, superbum novâ cade.
Pallas, Evander, omnia sunt
in oculis ipsis: imprimis men-
sæ, quas primas tunc advena
adiit, dextræque datæ. Ille
rapit quatuor juvenes, creatos
Sulmone, totidem, quos Ufens
educat, viventes: quos immo-
let inferias umbris Pallantis,
perfundatque flammis rogi il-
lorum captivo sanguine. Inde
cum procul tenderet insensam
hastam Mago; ille subit astu,
ac tremebunda hasta supervolat,
et amplectens genas, supplex
ejatur talia: per patriæ ma-
nes, et spes surgentes Iulii,

Oderit. At socii multo gemitu lacrymisque 505
Impositum scuto referunt Pallanta frequentes.
O dolor, atque decus magnum rediture parenti!
Hæc te prima dies bello dedit, hæc eadem au-
fert:

Cum tamen ingentes Rutulorum linguis acervos.

Nec jam fama mali tanti, sed certior auctor
Advolat Æneæ: tenui discrimine lethi 511
Esse suos; tempus versis succurrere Teucris.

Proxima quæque metit gladio, latumque per ag-
men

Ardens limitem agit ferro; te, Turne, super-
bum

Cæde novâ, quærens. Pallas, Evander, in ipsis,
Omnia sunt oculis: mensæ, quas advena pri-
mas 516

Tunc adiit, dextræque datæ. Sulmone creatos
Quatuor hic juvenes; totidem, quos educat U-
fens,

Viventes rapit: inferias quos immolet umbris,
Captivoque rogi perfundat sanguine flammis.

Inde Mago procul insensam cum tenderet haf-
tam; 521

Ille astu subit, ac tremebunda supervolat hasta,
Et genua amplectens effatur talia supplex:
Per patrios manes, et spesurgentis Iulii,

TRANSLATION.

stretched on his Shield, a numerous Retinue of his Friends with many a Groan
and Tear back to the Camp convey. Oh ill-fated Youth, who to thy Parent shalt
return his Grief and ample Glory both! This Day first gave thee to the War,
the same snatches thee away; yet after thou hast left vast Heaps of slaughtered
Rutulians.

And now not mere Rumour, but an unquestionable Voucher of great Disaster
flies to Æneas; that his Friends were on the Verge of utter Ruin; that it was
high Time to succour the flying Trojans. With his Sword he mows down
whatever was near him, and with the Steel impetuous forces a wide Passage
through the Host; in quest of thee, O Turnus, proud of thy recent Slaughter.
Pallas, Evander, all are full before his Eyes: The first Banquets in which then
a Guest he joined, and their Right hands of Friendship given. Here four Youths,
the Progeny of Sulmo, and as many more whom Ufens bred, alive he snatches;
whom as Victims he may offer to the Shade of Pallas, and drench with their
captive Blood the Flames of his Funeral-pile. Next, when at Magus he aimed
from far his hostile Lance, he artfully slops, and over his Head the quivering
Javelin flies, and embracing his Knees him suppliant; he thus addresses: By thy
Father's Manes, and the Hopes of thy rising Son Iulius, I implore thee spare this
Life,

Te precor hanc animam serves natoque, patri-
que.

525

Est domus alta ; jacent penitus defossa talenta
Cælati argenti ; sunt auri pondera facti
Infectique mihi : non hic victoria Teucrûm
Vertitur : haud anima una dabit discrimina tanta.
Dixerat. Æneas contra cui talia reddit :

530

Argenti atque auri memoras quæ multa talenta,
Natis parce tuis : belli commercia Turnus
Sustulit ista prior, jam tum Pallante peremto.
Hoc patris Anchisæ manes, hoc sentit Iulus.

Sic fatus, galeam lævâ tenet, atque reflexâ 535
Cervice orantis capulo tenus abdidit ensen.

Nec procul Æmonides, Phœbi, Triviæque sacerdos,

Insula cui sacrâ redimibat tempora vittâ,
Totus collucens veste, atque insignibus armis :
Quem congressus agit campo, lapsusque super-
flans

540

Immolat, ingentique umbrâ tegit. Arma Se-
restus

Lectâ refert humeris, tibi, rex Gradive, tro-
pæum.

Instaurant acies, Vulcani stirpe creatus,

precor te, serves hanc animam
natoque patri ne. Est ubi al-
ta domus; talenta et tibi ar-
genti jacent penitus defossa; sunt
mihi pondera auri facti infecti-
que: victoria Teucri non ver-
tetur hic: una anima non da-
bit tanta discrimina. Magnus
dixerat: cui contra Æneas
reddidit talia, parce tuis relictis,
mihi talenta argenti atque auri
quæ memoras: Turnus prior
sustulit ista commercia belli, jam
tum Pallante peremto. Manes
patris in his se sentiunt hoc,
Iulus sentit hoc. Fatus sic, te-
net galeam lævâ manu, atque
abdidit ensen tenus capulo re-
flexâ. Nec procul Æmonides,
Phœbi, Triviæque sacerdos,
instaurant acies, Vulcani stirpe
creatus.

TRANSLATION.

Life, both for a Son and for a Father's Sake. A lately Mansion I possess ;
Talents of Silver embossed lie deep lodged under Ground ; Masses of wrought
and unwrought Gold I have : It is not here the Victory of the Trojans turns :
One poor Life will not so great a Difference make. He said. To whom
Æneas thus on the other hand replies : Those many Talents of Gold and Silver
you mention reserve for your Sons. All those Laws and mutual Stipulations of
War Turnus first cancelled from the Moment Pallas by him was slain. So thinks
the Manes of my Sire Anchises, so my Son Iulus. This said, he grasps his hel-
met with his Left-hand, and bowing back his Neck, as he begged for Mercy,
plunged in his Throat his Sword up to the Hilt. Not far from hence Æmo-
nides, the Priest of Phœbus, and Diana, whose Temple a Hill with holy fil-
lets bound, in his Robe and burnished Armour all retired. Him encountering
he drives along the Plain, and standing over him fallen offers him a Victim, and
covers him with the deep Shades of Death. Serestus gathering up his Arms bears
them away on his Shoulders a Trophy to thee, O Mars, stern Monarch of the

NOTES.

527. *Auri facti*. Signifies Gold wrought
into Vases, Statues, &c. *Infecti* again is
Defiled.

of Diadem wore by Priests and illustrious Per-
sons; the *vitta* again was the Label or Fillet
that hung down from it on either Side.

538. *Insula*—*vittâ*. The *Insula* was a Sort
VOL. II.

Y 3

546. *Dijecerat*,

et Umbro veniens montibus Mar-
 furum, instaurant aies. Dar-
 danides fuit contra eos. Um-
 bro deiecerat sinistram Anxuris
 ense, et totum orbem clypei fer-
 ro. Ille dixerat aliquid ma-
 gnum, crediderat ne vim affore
 verbo, ferebatque animum cal-
 scuisse, promissæ atque canitiem
 et longos annos p[ro]p[ter] ar-
 utus contra, et siccatis sulcibus
 armis, quem Nympha Dryope
 creârat Fauno Silvicolæ, ubi-
 vus obiit: sese ardenti Æneæ:
 ille, hastâ reduc[t]â, impetit ejus
 loriam, ingens ut unus clypeus.
 Tum terræ deturbat e put ejus
 orant s[ic] nequit, am, et parat-
 sis dicere multa; pro olvers[us]
 tepentem truncum, satur h[ic]
 s[ic] per inimico pectore: hosti
 metuende, nunc jace isthic. Tua
 optima mater non vult te hu-
 mi, onerabit: e membra patris
 sepulchro; linguere feris ali-
 tibus, aut unda feret te mersum
 gurgite, impissique pisces lam-
 bent tua vulnera.

Cæculus, et veniens Marforum montibus Umbro.
 Dardanides contra furit: Anxuris ense sinistram,
 Et totum clypei ferro deiecerat orbem. 546
 Dixerat ille aliquid magnum, vimque affore
 verbo

Crediderat, cœloque animum fortasse ferebat;
 Canitiemque sibi, et longos promiserat annos.
 Tarquitus exultans contra fulgentibus armis, 550
 Silvicolæ Fauno Dryope quem Nympha creârat,
 Obvius ardenti sese obtulit. Ille reduc[t]â
 Loricam clypeique ingens onus impedit hastâ.
 Tum caput orantis nequicquam, et multa pa-
 rantis

Dicere, deturbat terræ; truncumque tepen-
 tem 555

Provolvens, super hæc inimico pectore satur:
 Istic nunc, metuende, jace. Non te optima
 mater

Condet humi, patriove onerabit membra se-
 pulcro;

Alitibus linguere feris; aut gurgite mersum
 Unda feret, piscesque impasti vulnera lam-
 bent. 560

TRANSLATION.

Field. Cæculus, born of Vulcan's Race, and Umbro, come from the Marfian Mountains, renew the Fight. The Trojan Prince with Fury against them burns: Anxur's Left-arm and his Buckler's whole Circumference he with his Sword had struck off. Some mighty Spell he had pronounced, and imagined there would be Virtue in the Word, perhaps exalted his Soul to Heaven with vain Hopes, and promised himself grey Hairs and Length of Years. On the other hand Tarquitus, whom to silvan Faunus the Nymph Dryope bore, in his resplendent Arms exulting, to the incensed Hero himself opposed. He, darting a Spear with full Force, renders his Corset and Buckler's vast Bulk useless for Defence. Then strikes down to the Ground his Head as he begs in vain, and is in act to plead at large; and, tumbling the warm Trunk, over it these Words pronounces from his hostile Breast: There now redoubted Champion lie. Thee in the Earth thy gracious Mother shall not lodge, nor in thy native Soil load thy Limbs with a Grave; to Birds of Prey thou shalt be left; or sunk in the Deep the Waves shall bear thee down, and hungry Fishes suck thy Wounds. Forthwith Antæus

N O T E S.

546. Deiecerat, &c. i. e. Umbro had struck Anxur's Left-hand just when Æneas came up against him. This, and some other embarrassed Sentences, occur particularly in this Book, which plainly shew Virgil had not put the finishing Hand to it.

552. Reduc[t]â hastâ. i. e. Drawing back his Spear to dart it from him with full Force. In the same Sense red[dit]is remis signifies the labouring Oars, or Oars plied with Vigour. ÆN. VIII. 690.

Protinus Antæum et Lycan, prima agmina
Turni,

Persequitur, fortemque Numam, fulvumque Camertem,

Magnanimo Volscente satum; ditissimus agri
Qui fuit Ausonidum, et tacitis regnavit Amyclis.

Ægeon qualis, centum cui brachia dicunt, 565
Centenasque manus, quinquaginta oribus ignem
Pectoribusque aruisse; Jovis cum fulmina contra

Tot paribus streperet clypeis, tot stringeret
enfes.

Sic toto Æneas descevit in æquore victor,
Ut semel intepuit mucro. Quin ecce Niphæi

Quadrijuges in equos, adversaque pectora tendit:

Atque illi longè gradientem et dira frementem
Ut videre, metu versi, retroque ruentes,

Effunduntque ducem, rapiuntque ad litora cur-
rus.

Interea bijugis infert se Lucagus albis 575
In medios, fraterque Liger: sed frater habenis

TRANSLATION.

and Lycas, Turnus's foremost Leaders, he pursues, and valiant Numa, and Camers in yellow Gold resplend, from magnanimous Volscens spring; who of all Ausonia's Sons was richest in Land-culture, and over Amyclæ, the City of Silence, reigned. As Ægeon who, they say, had an hundred Arms and an hundred Hands, and flathed Fire from fifty Mouths and Breasts: when against the Thunderbolts of Jove he on so many equal Bucklers clashed, unsheathed so many Swords. Just so the victorious Æneas wrecked his Fury over all the Chain, when once his pointed Steel was warned with Blood. Nay even against the four harnessed Steeds of Niphæus and their fiery Chests he advances: But they, soon as from far they saw him marching up, and breathing dire Revenge, with Affrightment wheeling about, and rushing back, they tumble out the Chief, and whirl the Chariot to the Shore. Mean while Lucagus in his Chariot drawn by two white Steeds flings himself into the Midst of the Squadron, and his Brother

NOTES.

564. *Tacitis Amyclis.* Amyclæ was a City of Latium near Terracina, which is said to have perished through the preposterous Silence of the Inhabitants. For, the City having been frequently shown into the utmost Confusion by false Alarms, at length a Law was made that none should ever mention the Approach of an Enemy. So that, when the Enemy actually advanced, the City was suddenly destroyed for Want of timely Intelligence. Hence the

Lucilus,

Mibi necesse est equi; nam sio Amyclas tacendo perisist.

568. *Tot paribus clypeis.* i. e. Equal in Number to his Horsemen's Arms.

571. *Adorsa pectora.* This, I think, is rather to be understood of the Backs of the Steeds than of the Backs of the Men; and a much higher Idea of the Hero's Valour.

et non Lucius rotat strictum
 enses. Æneas hanc tulit eos
 ferebat tanto fervore : irruit,
 in eum, et appruit adversâ ha-
 stâ. Cui Liger pite: Non cer-
 nis equos Diomedis, nec cernis
 Phrygiæ: nunc finis belli et
 tui ævi dabitur his terris.
 Talia dicta volant latè à ve-
 sano Ligeri: sed et Troius he-
 ros non parat dicta contra:
 nam to post jaculum et hostem.
 Lucagus, i pronis, pendens in
 verbera, advenit hij gos telo,
 dicit, et se pugnæ lævo pede
 præstet: hostis fuit per imas
 clypeus, fulgentis clypei, tum per-
 forat lævum inguen. Ille ex-
 cuffus curru, moribundus volvitur
 arvis. Quem pius Æneas dictis
 affatur amaris dictis: Lucage,
 nulli segnis fuga equorum prodi-
 dit, tuis currus, a troia um-
 bræ vertere non e hostibus; tu
 ipse salens rotas, disces juga.
 Ita fuit hostis, arripuit bi-
 jugos. Infelix frater, delapsus
 eodem curru, tendebat inermes
 palmas:

Flectit equos; strictum rotat acer Lucagus en-
 sem.

Haud tulit Æneas tanto fervore furentes:
 Irruit, adversâque ingens apparuit hastâ.

Cui Liger:

Non Diomedis equos, nec currum cernis A-
 chillis,

Aut Phrygiæ campos: nunc belli finis et ævi
 His dabitur terris. Vefano talia latè

Dicta volant Ligeri: sed non et Troius heros

Dicta parat contra; jaculum nam torquet in
 hostes.

Lucagus, ut pronus pendens in verbera telo
 Admonuit bijugos, projecto dum pede lævo

Aptat se pugnæ; subit oras hasta per imas

Fulgentis clypei, tum lævum perforat inguen.

Excussus curru moribundus volvitur arvis. 590

Quem pius Æneas dictis affatur amaris:

Lucage, nulla tuos currus fuga segnis equorum

Prodidit, aut vanæ vertere ex hostibus umbræ;

Ipse rotis saliens juga deferis. Hæc ita fatus,

Arripuit bijugos. Frater tendebat inermes 595

Infelix palmas, curru delapsus eodem.

TRANSLATION.

Liger: But with the Reins his Brother guides the Steeds; fierce Lucagus flourishes the naked sword. Them raging with such Impetuosity Æneas could not bear: On he rushes, and majestic stood before them with his Lance opposed. To whom Liger: You see not *here* the Steeds of Diomed, nor the Chariot of Achilles, or the Plains of Troy: Now on this Ground shall a Period to the War and thy Life be given. Such *insulting* Words from raving Liger are let fly: But somewhat else than Words the Trojan Hero in return prepares; for against his Foe a Javelin he hurls. As Lucagus stooping forward to the Lash with a Dart egged on his yoked Steeds, while with his Left-foot thrown out before he sits him for the Fight; the Spear passes through the lowest Border of his shining Buckler, then pierces his left Groin. Tossed from the Chariot in the Pangs of Death he wallows. Whom Æneas, pitious as he was, in bitter Terms addresses: Lucagus, 'tis not the Slowness of thy Steeds in Flight thy Chariot hath betrayed, nor have empty Shadows and Phantoms turned them from the Foe; thyself springing from the Wheels desertest the Chariot. Thus having said, he seized the Steeds. His hapless Brother leaping down from the same

NOTES.

592. *Lucage, &c.* This. I cannot help thinking, is a very poor Sentiment, an ill-timed Assertion of Wit, quite unworthy both of the Poet and his Hero. *Virgil* appears to

have been led into it from too great Fondness for *Homer*, whom he would needs imitate even in his *blemishes*.

Per te, per qui te talem genuere parentes,
Vir Trojane, sine hanc animam, et miserere
precantis.

Pluribus oranti Æneas : Haud talia dudum
Dicta dabis : morere, et fratrem ne desere fra-
ter. 600

Tum, latebras animæ, pectus mucrone recludit.
Talia per campos edebat funera ductor
Dardanius ; torrentis aquæ, vel turbinis atri
More furens. Tandem erumpunt, et castra re-
linquunt

Ascanius puer, et nequicquam obsessa juven-
tus. 605

Junonem interea compellat Jupiter ultro :
O germana mihi, atque eadem gratissima con-
jux ;

Ut rebare, Venus (nec te sententia fallit)
Trojanas sustentat opes ! non vivida bello
Dextra viris animusque ferox, patiensque pe-
ricli ! 610

Cui Juno summissa : Quid, ô pulcherrime con-
jux,

Solicitas ægram, et tua tristitia dicta timentem ?
Si mihi, quæ quondam fuerat, quamque esse de-
cebat,

oro per te, per parentes, qui
genuere te talem, Trojane vir,
sine hanc animam, et miserere
precantis. Æneas ait illi oran-
ti pluribus verbis : haud dabis
talìa dicta dudum : morere, et
frater, ne desere fratrem. Tum
recludit pectus, latebras ani-
mæ, mucrone. Dardanius duc-
tor edebat talia funera per
campos ; furens more torrentis
aquæ, vel atri turbinis. Tan-
dem Ascanius puer, et juven-
tus obsessa nequicquam erumpunt
et relinquunt castra.

Interea Jupiter compellat Ju-
nonem ultro : O germana, at-
que eadem conjux gratissima
mibi ; ut tu rebare (nec sen-
tentia fallit te) Venus sustentas
Trojanas opes ! non est illis vi-
ris dextra vivida bello, ani-
musque ferox, patiensque peri-
cli ! Cui Juno summissa ait :
ô pulcherrime conjux, quid so-
licitas me ægram, et timen-
tem tua tristitia dicit ? si fores
mibi

TRANSLATION.

Car stretched forth his defenceless Hands. By thy own self, O Trojan Hero, by the Parents who begot thee thus illustrious, spare this Life, and pity a Wretch who begs for Mercy. To whom pleading at greater Length Æneas thus replies : It was not Language like this you lately uttered : Die, and like a dutiful Brother desert not a Brother. Then with the pointed Steel he discloses his Breast, the latent Seat of the Soul. Such Flavour made the Trojan Chief over the Field ; raging like an impetuous Flood or boisterous Whirlwind. At length the Boy Ascanius and the Youth in vain blocked up sally forth, and quit the Camp.

Mean while Jupiter of his own free Motion thus addresses Juno : My Sister, and my dearest Comfort both ; 'tis Venus, as you alledged, supports the Trojan Powers. Nor are you mistaken in your Judgment ; no active Hands for War have the Men themselves, no Souls courageous or patient of Danger. To whom Juno all Submission : My Lord, in whom the Perfection of Beauty dwells, why dost thou teize me oppressed with Anguish, and dreading thy severe Man-

NOTES.

608. *Ut rebare, Venus, &c* This is plain-
ly an Irony, as appears both from the Turn
of the Sentence, and from the Strain of Ju-
no's Answer, which shews her to have consid-
ered it in that Light.

611. *Pulcherrime conjux, My Lord, in*

whom the Perfection of Beauty dwells. This
is the Import of *pulcherrimus*, which signifies
accomplished in Virtue, and all the Beauties of
the Mind, as well as in outward Beauty, hence
applied to *Hercules*, Æn. VII. 656.

614. *Nepotus.*

*ea vis in amore, quæ fuerat
quondam, quamque decebat esse,
namque non negares hoc mihi;
cum sis omnipotens; quin et
possem subducere Turnum pugnæ,
et servare eum incolumem
Dauno parenti. Nunc pereat,
desque pœnas Te cris pio san-
guine. Tamen ille deducit no-
men à nostrâ origine: Pilum-
nusque est quartus pater illi;
et sæpe oneravit tua limina
largâ manu, multisque donis.
Cui rex ætherei Olympi sic fa-
tur breviter: si mora præsentis
lethi, tempusque oratur caduco
juveni, sentisque me ponere bre-
via ita; tolle Turnum fugâ, atque
eripe eum instantibus fatis. Va-
cat indulgisse tibi hæc ævus. Sin
ulla altior venia latet sub is-
tis precibus, putasque totum bel-
lum posse moveri mutarive;
pascis inanes spes. Cui J. no
illacrymans ait: quid si daret
id mente, quod gravaris voce?
atque hæc vita maneret rata
Turno? nunc gravis exitus ma-
net infanti; aut ego sero vana
verè:*

Vis in amore foret; non hoc mihi namque ne-
gares

Omnipotens; quin et pugnæ subducere Tur-
num, 615

Et Dauno possem incolumem servare parenti.

Nunc pereat, Teucrisque pio det sanguine pœ-
nas:

Ille tamen nostrâ deducit origine nomen:

Pilumnusque illi quartus pater; et tua largâ

Sæpe manu, multisque oneravit limina donis.

Cui rex ætherei breviter sic fatur Olympi: 621

Si mora præsentis lethi, tempusque caduco

Oratur juveni, meque hoc ita ponere sentis;

Tolle fugâ Turnum, atque instantibus eripe
fatis.

Hactenus indulgisse vacat. Sin altior istis 625

Sub precibus venia ulla latet, totumque moveri,

Mutarive putas bellum; spes pascis inanes.

Cui Juno allacrymans: Quid si, quod voce
gravaris,

Mente dares? atque hæc Turno rata vita ma-
neret?

Nunc manet infontem gravis exitus; aut ego
verè 630

TRANSLATION.

dates? Had I that Influence over your Affection which once I had, and which it became me to have, thou the Omnipotent couldst not sure refuse me this; but I might have it in my Power both to rescue Turnus from the Fight, and preserve him in Safety for his Father Daunus. Now let him die, and glut the Vengeance of the Trojans with his pious Blood: Yet from our Stock he derives his Name: And Pilumnus is his Father in the fourth Degree; and often with liberal Hand and many Offerings has he heaped thy Courts. To whom the Sovereign of the æthereal Heaven thus briefly speaks: If you plead for a Respite from present Death, and a *breathing* Time to the short-lived Youth, and if it is thy Mind that I should settle it thus, bear off Turnus by Flight, and save him from impending Fate. Thus far to indulge thee is allowed. But if any higher Favour is couched under these Petitions, and you imagine the whole Face of the War is to be shifted or reversed, you feed yourself with empty Hopes. To whom Juno all in Tears: What if thou shouldst grant with thy Heart what in Words thou declinest, and this Life to Turnus were to be continued fixed by thy Decree? Now a woful Catastrophe awaits the guiltless Youth, or vain are my

NOTES.

614. *Namque.* The Import of this Particle here is,—I have left my quoted Influence over your Heart, for it you could not, &c.

617. *Pio sanguine.* His Blood is called pi-

ous, because he was descended from the Gods.

630. *Aut ego vana sero.* Vana here has the same Signification with *ignara*, or *augur* or *aruspex* is understood.

Vana feror : quod ut ô potius formidine falsâ
Ludar, et in melius tua, qui potes, orsa re-
flectas !

Hæc ubi dicta dedit, cœlo se protinus alto
Misit, agens hiemem nimbo succincta per auras ;
Iliacamque aciem, et Laurentia castra petivit.
Tum Dea nunc cavâ tenuem sine viribus um-
bram

636

In faciem Æneæ, visu mirabile monstrum,
Dardaniis ornat telis clypeumque iubaſque
Divini assimulat capitis ; dat inania verba,
Dat sine mente sonum, gressusque effingit eun-
tis.

640

Morte obitâ quales fama est volitare figuras,
Aut quæ sopitos deludunt somnia sensus.
At primas læta ante acies exultat imago,
Irritatque virum telis, et voce laceſſit.
Instat cui Turnus, stridentemque eminus hastam
Conjicit : illa dato vertit vestigia tergo. 646
Tum verò Ænean averſum ut cedere Turnus
Credidit, atque animo ſpem turbidus hauſit in-
anem :

Quò fugis, Ænea ? thalamos ne deſere pactos :
Hæc dabitur dextrâ tellus quæſita per undas. 650
Talia vociferans ſequitur, ſtriſtumque coruſcat

quod ô ita ſit, ut potius ludar
falſâ ſamidine, et tu, qui po-
tes, reflectas tua orſa in melius.

Ubi dedit hæc dicta, protinus
miſit ſe alto cœlo, ſuccincta
nimbo, agens hiemem per au-
ras ; petivitque Iliacam aci-
em, et Laurentia caſtra. Tum
Dea ornat, Dardaniis telis,
tenuem umbram ſine virib. ca-
vâ nube, in faciem Æneæ (mon-
ſtrum mirabile .ſ.ſ.) aſſimulat-
que clypeum iubaſque divini ca-
pitis ; dat inania verba, dat
ſonum ſine mente, effingitque
greſſus Æneæ euntis. Talis
figura quales figuras fama eſt
volitare morte obitâ, aut ſom-
nia quæ del. d. nt. ſopitos ſen-
ſus. At læta imago exultat
ante primas acies, irritatque
virum telis, et laceſſit eum vo-
ce. C. i. Turnus inſtat, con-
jicitque ſtridentem haſtam emi-
nus : illa imago vertit veſtigia
tergo dato. Tam verò, ut Tur-
nus credidit Ænean averſum ce-
dere, atque turbidus hauſit in-
anem ſpem animo : ait, Ænea,
quò fugis ? ne deſere thalamos
pactos : tellus q. aſſita per undas
dabitur tibi hæc meâ dextrâ.
Vociferans talia ſequitur, co-
ruſcatque ſtriſtum

TRANSLATION.

Pretensions to the Knowledge of Futurity : But O that I may rather be with
groundleſs Fears miſled, and that thou, to whom the Power belongs, mayſt alter
thy Purpoſes for the better !

When theſe Words ſhe had pronounced, forthwith ſhe ſhot down from the
loſty Sky arrayed in a Cloud, driving Storm and Tempeſt through the Air ; and
for the Trojan Army and Latin Camp ſhe made. Then of a hollow Cloud,
ſtrange Monſter to behold ! the Goddeſs, in the Shape of Æneas, dreſſes
up with Trojan Armour an airy powerleſs Phantom, and imitates to the Life both
his Shield and the creſted Helmet of his divine Head ; gives it empty Words,
and gives it Sound without Senſe, and counterfeits the Hero's Gait as he walks.
Such as thoſe Forms which after Death are ſaid to flutter about, or thoſe i. reams
which mock the Senſes locked in Sleep. But the Phantom ſkiſky exults before
the foremoſt Ranks, and the Hero with Dart provokes, and with the Tongue
deſies. On whom Turnus preſſes, and at Diſtance hurls a hisſing Spear : The
Spectre wheeling about turned its Steps. But then, as ſoon as Turnus imagined
Æneas with his Back turned was giving Ground, and boiſterous in Soul drunk
in illuſive Hope : Æneas, ſays he, whither doſt thou fly ? Deſert not thy plight-
ed Nuptials : By this Right-hand ſhall the Settlement be given you in queſt of
which you have traversed the Seas. Thus bawling he purſues him, and brandiſhes

mucronem : nec videt ventos ferre sua gaudia.

Forte ratis, conjuncta crepidine celsi saxi, stabat scalis expositis, et ponte parato, quā nave rex Osinius fuerat aduersus à Cl finis oris. Trepida imago Æneæ fugientis conjicit sese huc in latebras : nec Turnus segnior instat, exsuperatque moras, et transilit altos pontes. Vix attigerat proram navis ; Saturnia rumpit frem, rapitque navem avulsam per æquora revoluta. Autem Æneas poscit illum absentem in prælia ; demittit multa corpora virum obvia morti. Tunc levis imago haud quærit latebras ultra jam, sed volans sublime immiscuit se atræ nubi : eam interea turbo fert Turnum medio æquore. Ille respicit ignarus rerum ingratusque salutis, et tendit duplices manus eam voce ad sidera : dicens, omnipotens genitor, duxistine me dignum tanto crimine ? et vol. isti me expendere tales pœnas ?

Mucronem ; nec ferre videt sua gaudia ventos

Forte ratis celsi conjuncta crepidine saxi

Expositis stabat scalis, et ponte parato ;

Quā rex Clusinis advectus Osinius oris. 655

Huc sese trepida Æneæ fugientis imago

Conjicit in latebras : nec Turnus segnior instat ;

Exsuperatque moras, et pontes transilit altos.

Vix proram attigerat ; rumpit Saturnia funem,

Avulsamque rapit revoluta per æquora navem.

Illum autem Æneas absentem in prælia pos-

cit ; 661

Obvia multa virum demittit corpora morti.

Tum levis haud ultra latebras jam quærit imago,

Sed sublime volans nubi se immiscuit atræ :

Cum Turnum medio interea fert æquore tur-

bo. 665

Respicit ignarus rerum, ingratusque salutis,

Et duplices cum voce manus ad sidera tendit :

Omnipotens genitor, tanton' me crimine dig-

num

Duxisti ? et tales voluisti expendere pœnas ?

TRANSLATION.

dishes his naked Sword ; nor sees that the Winds bear his *boasted* Joys away.

By Chance there stood a Ship adjoining to the Margin of a steep Rock with extended Ladders, and a Bridge prepared, in which King Osinius had been wafted from the Clusian Coasts. Hither in fearful Haste the Image of Æneas flying flings itself into a Hiding place : And Turnus with no less Speed pursues ; surmounts all Obstacles, and overleaps the lofty Bridges. Scarcely had he reached the Brow, when Saturnia bursts the Cable, and over the tumbling Waves hurries the Vessel torn from the Shore away. But him absent Æneas with Impatience to the Combat seeks ; and many a Hero whom he met dispatched to the Shades below. Then the fleeting Image now no further Concealment seeks, but soaring aloft blended itself with a dusky Cloud : When in the mean time the Whirlwind drives Turnus on the Mid-ocean. Back on the Shore he casts his Eyes, quite at a Loss, and thankless for the Preservation of his Life, and both Hands to Heaven he raises with his Voice : Almighty Father, couldst thou judge me worthy of such criminal Shame, and appoint me to suffer such *infamous* Punishment ? Whither am I borne ? Whence am I come ? What an ignominious

NOTES.

652. *Nec ferre videt sua gaudia ventos.* A poetical Phrase denoting Disappointment, and is used in English as well as in the Latin.

660. *Revoluta per æquora.* This *Servius* will have to be an *Hyperbole* for *navem revolu-*

tam per æquora ; but as I would shun as much as possible the having Recourse to such unnatural Substitutions, so here there appears no Manner of Necessity for it, since *revoluta* is a very proper Epithet of the Sea,

Quò feror? unde abii? quæ me fuga, quemve
reducet? 670

Laurentesne iterum muros, aut castra videbo?

Quid manus illa virum, qui me, meaque arma
secuti?

Quosque, nefas, omnes infandâ in morte reliqui?

Et nunc palantes video, gemitumque cadentum

Accipio. Quid ago? aut quæ jam satis ima
dehiscat 675

Terra mihi? vos ô potius miserescite, venti;

In rupes, in saxa (volens vos Turnus adoro)

Ferte ratem, sævisque vadis immittite Syrtis;

Quò neque me Rutuli, neque conscia fama se-
quatur.

Hæc memorans, animo nunc huc nunc fluctuat
illuc, 680

An sese mucrone ob tantum dedecus amens

Induat, et crudum per costas exigat ensen;

Fluctibus an jaciât mediis, et litora nando

Curva petat, Teucrumque iterum se reddat in
arma.

Ter conatus utramque viam: ter maxima Ju-
no 685

Continuit; juvenemque animi miserata repressit.

Labitur alta secans, fluctuque æstuque secundo;

TRANSLATION.

Flight carries me off, and in what Disgrace shall it bring me back? Shall I have the Face again to see the Walls of Laurentum, or the Ausonian Camp? What will that Band of Warriors say, who followed me and my Arms, and whom, O foul Impiety! I abandoned in the horrible Fears of Death? And now I see them straggling, and hear the Groans of the Falling. What can I do? Or what Earth will now yawn to receive me deep enough in Proportion to my Crime? Or rather, on me ye Winds have Pity; on Rocks, on Crags (Turnus heartily adores you) drive my Vessel, and fling it on the cruel Shelves of Quicksand; whither neither the Rutulians, nor conscious Fame may follow me. So saying, now hither now thither he fluctuates in his Soul, whether in frantic Despair to sheath the pointed Steel in his Bosom on account of so high a Disgrace, and through his Sides drive home the cruel Sword; or to fling himself into the Midst of the Waves, by swimming seek the winding Shore, and rush again amidst the Trojan Arms. Thrice he essayed either Expedient: Thrice imperial Juno restrained, and in her Soul's Compassion checked the Youth. He glides away

NOTES.

687. *Fluctu secundo*. Literally, the Waves being prosperous, i. e. the Motion of the Waves, which is saying in other Words, that the Wind was for him.

et desertur ad antiquam domum
patris Dauni.

At interea Mezentius, monitis Jovis, ardens succedit pugna, invaditque Teucros ovantes. Tyrrhenæ acies concurrunt, atque instant viro uni, uni inquam omnibus edis frequentibusque telis. Ille Mezentius, velut rupes, quæ prodit in vastum æquor, obvia furis ventorum, expostus; e pectus, perfert cunctam vim atque minas cœlique marisque; ipsa manens immota. Sternit Hebrum, prolem Dolicaonis, humi; cum quo sternit Lausum, s. faciemque Palmum: sed occupat Latagum per os faciemque ad eum saxo, finit Palmum vel s. sinem poplite furis; donatque Lauso habere ejus arma humeris, et figere cristas vertice capitis. Nec non opprimit Phrygium Evantem, Adimantemque æqualem comitemque Paridis: quem Theano dedit in lucem genitori Amyco unâ nocte; et Cisseis regina, prægnans face,

Et patris antiquam Dauni desertur ad urbem:

At Jovis interea monitis Mezentius ardens
Succedit pugna, Teucrosque invadit ovantes.
Concurrunt Tyrrhenæ acies, atque omnibus
uni, 691

Uni odiisque viro telisque frequentibus instant.
Ille, velut rupes, vastum quæ prodit in æquor,
Obvia ventorum furis, expostaque ponto,
Vim cunctam, atque minas perfert cœlique marisque; 695

Ipsa immota manens. Prolem Dolicaonis Hebrum

Sternit humi; cum quo Latagum, Palmumque fugacem:

Sed Latagum saxo, atque ingenti fragmine montis

Occupat os, faciemque adversam: poplite Palmum

Succiso volvi segnem finit; armaque Lauso 700
Donat habere humeris, et vertice figere cristas.

Nec non Evantem Phrygium, Paridisque Mima-
manta

Æqualem, comitemque: unâ quem nocte Theano

In lucem genitori Amyco dedit; et face prægnans

TRANSLATION.

cutting the Deep, with prosperous Wind and Tide; and is wafted to the ancient City of his Father Daunus.

Meanwhile, by Jove's Suggestion, furious Mezentius succeeds him in the Fight, and assaults the Trojans flushed with Success. The Tuscan Troops rushed on him at once, and with all their Rage and Darts thick following each other press on him, on him alone. He stands firm as a Rock which projects into the vast Ocean, obnoxious to the Furies of the Winds, and, exposed to the Rage of the Main, endures all the Violence and Terrors of the Sky and Sea; itself unmoved remaining. He stretches on the Ground Hebrus the Son of Dolicaon, and with him Latagus and fugitive Palmus: But to Latagus with a Rock and vast Fragment of a Mountain he gives a preventing Blow on his Jaws and Face full right against him: Palmus hamstrung he suffers recreant on the Ground to roll; and gives Lausus to wear his Armour on his Shoulders, and on his Helmet's Top to fix his Plumes. Evas the Phrygian too he overthrows, and Mimas the Companion of Paris, and his Equal in Age: Whom Theano brought forth to his Father Amycus in the same Night that Queen Hecuba, the Daughter of Cisseus, preg-

N O T E S.

704. In lucem genitori Amyco dedit; et face prægnans Cisseis regina Paridis utitur. Dr. Ben. | tity observes that creat here is quite redundant, since the Sentence is perfect without it; besides

Cisseis regina Parin creat : urbe paternâ 705
 Occubat : ignarum Laurens habet ora Mimanta.
 Ac velut ille canum morfu de montibus altis
 Actus aper (multos Vesulus quem pinifer annos
 Defendit, multosque palus Laurentia) silvâ
 Pastus arundineâ ; postquam inter retia ventum
 est,

Substitit, infremuitque ferox, et inhorruit armos :
 Nec cuiquam irasci, propiusve accedere virtus,
 Sed jaculis, tutisque procul clamoribus instant ;
 Ille autem impavidus partes cunctatur in omnes,
 Dentibus infrendens, et tergo decutit hastas. 715
 Haud aliter, justæ quibus est Mezentius iræ,
 Non ulli est animus stricto concurrere ferro ;
 Missilibus longè, et vasto clamore lacerant.
 Venerat antiquis Coriti de finibus Acren,
 Graius homo, infectos linquens profuges Hymenæos :

Hunc ubi miscentem longè media agmina vidit,

creat Parin : Paris occubat paternâ urbe, Laurens ora habet Mimanta ignarum. Ac velut ille aper, actus de altis montibus morfu canum, pastus arundineâ silvâ (quem aprium pinifer Vesulus defendit multos annos, Laurentiaque palus defendit multos annos) postquam inter retia, substitit, infremuit, et inhorruit armos ; nec est virtus cuiquam irasci, a celere propius, sed instant jaculis tutisque clamoribus procul : autem ille aper impavidus cunctatur in omnes partes, infrendens dentibus, et decutit hastas tergo. Haud aliter non est animus ulli eorum, quibus Mezentius est justæ iræ, concurrere cum eo stricto ferro ; lacerant eum longè missilibus, et vasto clamore. Acren, Graius homo, venerat de antiquis finibus Coriti, profuges linquens hymenæos infectos : ubi Mezentius longè vidit hunc miscentem media ag-

TRANSLATION.

nant with a Firebrand, bore Paris : He in his native City buried lies, while the Laurentine Coast possesses Minas obscure and unknown. And as a huge Boar by baying Hounds pursued from the high Mountains (whom Pine-bearing Vesulus had sheltered for many Years, and the Lake of Laurentum) that in the reedy Wood had fed ; soon as he is arrived among the Toils, he makes a Stand, stern and ferocious roars aloud, and bristles up the Horrors of his Shoulders : Nor has any one the Courage to wreck his Fury on him, or approach him near ; but aloof they ply him with Darts and Shots secure from Harm : But he intrepid stands their Attacks on every Side, gnashing his Teeth, and shakes the Lances from his Back. Just so not one of those, whom just Rage aginst Mezentius fires, have the Soul to encounter him with the naked Sword ; but at Distance they gail him with missive Weapons and vail Clamour. From the ancient Coasts of Coritus had Acren come, a Grecian, who deserted to Æneas, leaving his Nuptials unconsummated : Him when from far Mezentius saw break-

NOTES.

sides that there is something incongruous in making *creat* and *debat* of different Tenses ; as also, that the Omission of the Nominative to the following Verb *occubat* perplexes the Sense : On all which Accounts that learned Critic conjectures that the genuine Reading, as *Virgil* left it, must be,

*In lacem, gentemque Acren, audit ; et face
 proferat*

*Cisseis regina Parin. Paris urbe paternâ
 Occubat.*

Occ. Ignarum. Acren, m. ; for so the

Word is sometimes taken in a passive Sense ; *Ovid. Met. B. VII. 403.*

Jamque alecta, Elisas proles ignara parenti.
 10. *Pastus.* Servius tells us very gravely that *pastus* here is an Antiphrasis for *pascitur*, as if a plain Solution could be justified merely by a hard Name. Dr. Bentley will have it that *Virgil* wrote *pascit* or *pavit* : But an easier Solution of the Difficulty is to note the Word between *actus* and *pastus* and *silvâ* arundineâ in a Participial ; as in some good Editions.

Actus, ignarus. Pastus, in canis proles.

222

715. Sur-

mina, purpureum pennis, et ostro conjugis pasta; cui sæpe impastus leo peragrans alta stabula (enim vefana fames suadet) si fortè conspexit fugacem capream, aut ceruum surgentem in cornua; gaudet hians immane, arrexitque comas, et hæret incumbens super visceribus: teter cruor lavit ejus improba ora: sic Mezentius alacer ruit in densos hostes. Infelix Acron sternitur, et expirans tundit atram humum calcibus, cruentaque infraëta tela. Atque idem Mezentius baud est dignatus sternere Orodem fugientem, nec dare cæcum vulnus jactâ cuspide: obvius occurritque adverso, virque contulit se viro; baud melior furto, sed fortibus armis. Tum nixus pede posito super eum objectum, et hastâ: ait, viri, hic altus Orodæ, pars belli baud temnenda, jacet. Socii conclamant, secuti lætum Pæana. Autem ille expirans ait: quicumque ei, non vives me inulto,

Purpureum pennis, et pasta conjugis ostro; Impastus stabula alta leo cui sæpe peragrans, (Suadet enim vefana fames) si fortè fugacem Conspexit capream, aut surgentem in cornua cervum;

Gaudet hians immane, comasque arrexit, et hæret

Visceribus super incumbens: lavit improba teter Ora cruor:

Sic ruit in densos alacer Mezentius hostes.

Sternitur infelix Acron, et calcibus atram

Tundit humum expirans, infraëtaque tela cruentat.

Atque idem fugientem haud est dignatus Orodem

Sternere, nec jactâ cæcum dare cuspide vulnus: Obvius adversoque occurrit, seque viro vir

Contulit; haud furto melior, sed fortibus armis.

Tum super abjectum posito pede nixus et hastâ:

Pars belli haud temnenda, viri, jacet altus Orodæ.

Conclamant focii lætum Pæana securi.

Ille autem expirans: Non me, quicumque es, inulto,

TRANSLATION.

ing through the Midst of the Ranks, gayley arrayed in the Plumes and purple Favours of his betrothed Spouse; as a famished Lion that often ranges over the lofty Stalls (for ravenous Hunger prompts him) if by chance he spies a timorous Goat, or a Stag rising on his stately Horns; yawning hideously he exults, rears his Hair on End, and, couching down over his Prey, fast to the Entrails clings: Black Gore bathes his ravenous Jaws: Thus Mezentius rushes with Alacrity on the embodied Foes. Ill-fated Acron is overthrown, and expiring spurns with his Heels the swarthy Ground, and with his Blood besmears the broken Lance. The same Warrior deigned not to cut off Orodæ as he fled, nor with the darted Spear to give him a Wound unseen: But him overtaking he confronted Face to Face, and encountered Man to Man; superior not in Stratagem, but valiant Arms. Then, trampling on him overthrown, and resting on his Lance, he says: Friends, here stately Orodæ lies, no mean Portion of the War. His Associates in Acclamation join, repeating the joyful Pæan. But he expiring says: Whoever thou art, not over me unavenged, nor long shalt thou victorious

NOTES.

725. *Surgentem in cornua.* This expresses the stately Motion of a large Stag, whose branching Horns as he moves seem to lift him up from the Ground.

727. *Super incumbens.* Other Editions read *accumbens*: And for *lavit* in the same Line the Roman Manuscript reads *lavat*; but *lavit* is the ordinary Reading.

Victor, nec longum lætabere; te quoque fata
Prospectant paria, atque eadem mox arva tene-
bis.

741

Ad quem subridens mistâ Mezentius irâ:

Nunc morere; ast de me Divûm pater atque
hominum rex

Viderit. Hoc dicens eduxit corpore telum.

Olli dura quies oculos, et ferreus urget

745

Somnus; in æternam clauduntur lumina noctem.

Cædicus Alcathoum obruncat, Sacrator Hydasp-
pen,

Partheniumque Rapo, et prædurum viribus Or-
sen:

Messapus Cloniumque, Lycaoniumque Ericeten;

Illum infrænis equi lapsu tellure jacentem;

750

Hunc peditem pedes; et Lycius procefferat Agis:

Quem tamen haud expers Valerus virtutis
avitæ

Dejicit: Authronium Salius; Saliumque Neal-
ces,

Insignis jaculo, et longè fallente sagittâ.

Jam gravis æquabat luctus et mutua Mavors

755

Funera: cædebant pariter, pariterque ruebant

Victores, victique: neque his fuga nota, nec
illis.

Di Jovis in tectis iram miserantur inanem

Amorum, et tantos mortalibus esse labores.

Hinc Venus, hinc contra spectat Saturnia Ju-
no.

760

TRANSLATION.

rejoice; thee too a like Destiny awaits, and soon shalt thou on these same Fields be stretched. To whom Mezentius smiling with a Mixture of Indignation: Now die; but of me let the Father of Gods and King of Men dispose. So saying, he from the Body extracted the Dart. Cruel Slumbers and the iron Sleep of Death press down his Eyes, his Orbs are sealed in everlasting Night. Cædicus butchers Alcathous, Sacrator Hydaspes, Rapo Parthenius, and Orses extremely hardy and robust: Messapus Clonius, Lycaonius, and Ericetes; the one by a Fall from his unruly Steed laid on the Ground; the other on Foot himself on Foot assailed; against him Lycian Agis too had stepped forth: But him Valerus, not degenerate from the Valour of his Ancestors, overthrows: Authronius by Salius falls, and Salius by Nealcæ, skilled in the Javelin and far deceiving Arrow. Now stern Mars on either Side equalled the Distress and mutual Deaths: The Victors and the Vanquished equally slew, and equally fell: Nor these nor those know what it is to fly. In the Courts of Jove the Gods compassionate the fruitless Rage of both, and that such Toils are appointed to Mortals. On the one

Pallida Tisiphone sævit inter media millia.

At vero Mezentius, quatiens ingentem hastam, turbidus ingreditur campo: quàm magnus Orion, cum incedit pedes, scindens viam per maxima signa medii Neret, spereminet undas humero: aut referens annosam ornum summis montibus, ingrediturque solo, et condit caput inter nubila: Mezentius talis infert se vastis armis. Contra Æneas, speculatus eum in longo agmine, parat ire obuius huic. Ille Mezentius manet imperterritus, opperiens magnanimum hostem, et stat sua mole: Atque emensus oculis quantum spatium esset satis hastæ: ait, dextra manus, quæ est Deus mihi, et telum, quod libo missile, nunc adfuit mihi: Lausæ si, voveo te ipsum futurum tropæum Æneæ, indutum spoliis raptis è corpore prædonis. Dixit, jecitque fridentem hastam eminus: at illa volans est excussa clypeo Æneæ, proculque

Pallida Tisiphone media inter millia sævit.

At verò ingentem quatiens Mezentius hastam, Turbidus ingreditur campo: quàm magnus Orion,

Cum pedes incedit medii per maxima Nerci Stagna, viam scindens, humero supereminet undas:

765 Aut summis referens annosam montibus ornum, Ingrediturque solo, et caput inter nubila condit: Talis se vastis infert Mezentius armis.

Huic contra Æneas, speculatus in agmine longo, Obuius ire parat. Manet imperterritus ille, 770 Hostem magnanimum opperiens, et mole sua stat:

Atque oculis spatium emensus, quantum satis hastæ:

Dextra mihi Deus, et telum quod missile libro, Nunc adfuit: voveo prædonis corpore raptis Indutum spoliis ipsum te, Lausæ, tropæum 775 Æneæ. Dixit, fridentemque eminus hastam Jecit: at illa volans clypeo est excussa, proculque

TRANSLATION.

one Side Venus, on the other Saturnian Juno sits Spectator. Pale Tisiphone in the Midst of Thousand's wrecks her Fury.

But now Mezentius all turbulent and boisterous advances forward in the Field, brandishing his massy Spear: Huge as Orion, when on Foot he marches, cutting his Way through the vast watery Fields of the Mid-ocean, with his Shoulder overtops the Waves: Or when, conveying an aged Ash from the high Mountains, he stalks on the Ground, and hides his Head among the Clouds: Just so Mezentius in vast Armour strides along. Him on the other Hand Æneas, having spied him in the long Battalion, prepares to encounter. He unterrified remains, expecting his magnanimous Foe, and stands firm on his own huge Basis: And measuring with his Eye as much Space as his Javelin could reach: Now let this Right-Hand, my God, and the missive Weapon which I posse be my Aid: I vow that you, my own Lausus, shall be clad in the Spoils torn from the Pirate's Body, the Trophy of Æneas. He said, and hurled from far the hissing Dart: But the winged Weapon is by *glancing on* the Shield flung off, and deep pierces

NOTES.

763. *Ingreditur campo.* He had hitherto been only in the Shirts of the Battle: Now he press'd forward to the Midst and thickest of the Ranks, which agrees but with the following Comparison.

767. *Orion.* Orion is mentioned here in regard to his Magnitude among the Constellations.

766. *Referens.* Here perhaps Scindens referring, as in other Places.

Egregium Antorem latus inter et ilia figit;
 Hercules Antorem comitem, qui missus ab Argis
 Hæserat Evandro, atque Italâ confederat urbe.
 Sternitur infelix alieno vulnere, cœlumque 781
 Aspicit, et dulces moriens reminiscitur Argos.
 Tum pius Æneas hastam jactit: illa per orbem
 Ære cavum triplici, per linea terga, tribusque
 Transiit intextum tauris opus, imaque sedit 785
 Inguine: sed vires haud pertulit. Ociùs ensem
 Æneas, viso Tyrrheni sanguine lætus,
 Eripit à femore, et trepidanti fervidus instat.
 Ingemuit cari graviter genitoris amore,
 Ut vidit, Lausus; lacrymæque per ora volu-
 tæ. 790

Hic mortis duræ casum, tuæque, optime, facta,
 Si qua fidem tanto est operi latura vetustas,
 Non equidem, nec te, juvenis memorande, si-
 lebo.

Ille pedem referens, et inutilis, inque ligatus
 Cedebat, clypeoque inimicum hastile trahebat.
 Prorupit juvenis, seseque immiscuit armis; 796
 Jamque assurgens dextrâ, plagamque ferentis
 Æneæ subiit mucronem, ipsumque morando
 Sustinuit. Socii magno clamore sequuntur,

TRANSLATION.

illustrious Antores between the Side and Flank; Antores, the Attendant of Hercules, who from Argos sent had joined Evander, and settled in his Italian City. He falls, unhappy, by another's Wound, looks up to Heaven, and in Death remembers his beloved Argos. Then the pious Æneas darts his Spear: Through the concave Orb of triple Brass, through the Linnen Folds, and the complicated Work with three Bulls *Hides* inwove, it made way, and settled low down in his Groin; but had spent its Force. Instant Æneas, overjoyed at seeing the Tufcan's Blood, snatches his Sword from his Thigh, and darts impetuous on his Foe stunned *with the Stroke*. Lausus, soon as he saw it, fetched a deep Groan in fond Pity to his beloved Sire, and the Tears came trickling down his Cheeks. Here he assured I shall not pass in Silence nor thee, praise-worthy Youth, nor the Catastrophe of thy piteous Death, nor thy *virtuous* Deeds, thou best of Sons, if any future Age will give Credit to an Act so noble. The Father drawing back his Steps, quite disabled and encumbered, gave Ground, and in his Buckler trailed the hostile Spear. The Youth springs forward, and slung himself amidst the armed Troops, and stood under the Point of Æneas's Sword, just as he is rising with his Arm, and fetching the Stroke, and, keeping him a while at Bay, sustained his Shock. His Friends second him with loud Acclamation, till, by

NOTES.

791. *Optime*, Others read *optima*,

805. *Ar.c.*

fit e-regium Antorem comitem Hercules, qui, missus ab Argis, hæserat Evandro, atque confederat Italâ urbe. Infelix sternitur alieno vulnere, aspicietque cœlum, et moriens reminiscitur dulces Argos. Tum pius Æneas jactit hastam: illa transit per orbem clypei cavum triplici ære, per linea terga, opusque intextum tribus tauris, imaque sedit inguine: sed haud pertulit vires eo usque. Æneas, lætus, sanguine Tyrrheni viso, ociùs eripit ensem à femore, et firidus instat trepidanti. Lausus, ut vidit, graviter ingemuit amore cari genitoris, lacrymæque sunt solutæ per ejus ora. Si qua vetustas sit latura fidem tanto operi, equidem non silebo casum duræ mortis hic, tuæque, optime, facta, nec te ipsum. juvenis memorande. Ille pater referens pedem retrò, et inutilis pugnae, indigatusque cedebat, trahebaturque inimicum hastile clypeo; juvenis prorupit, immisitque sese armis, subiitque mucronem Æneæ, jam assurgens dextrâ, ferentisque plagam; sustinuitque ipse morando. Socii sequuntur cum magno clamore,

dum genitor, protectus parmâ
nati, abiret; conjiciantque tela,
proturbantque hostem missilibus
eminus. Æneas farit, tec-
tusque clypeo tenet se. Ac ve-
lut, si quando nimbi præcipitant
se grandine effusa, omnis ara-
tor diffugit campis, et omnis a-
gricola, et viator latet tutâ ar-
ce, aut ripis amnis, aut for-
nice olivæ saxi, dum pluit in ter-
ris; ut possint exercere diem, sole
reducto: sic Æneas, obrutus tel-
lis undique, sustinet omnem nu-
bem belli, dum detinet; et in-
crepitat Lausum, minaturque
Lauso: ait, quod ruis, moriture?
audesque majora tuis viribus?
tua pietas fallit te incautum.
Nec minus ille demens exsultat:
jamque sævæ iræ surgunt alti-
us Dardanio ductori, Parcæ-
que legunt extrema fila vitæ
Lauso: namque Æneas exigit
validum enses per medium ju-
venem, reconditque totum ensam.
Mucro transiit et parmam, le-
via arma minacis juvenis, et
tunicam, quam mater neverat
molli auro;

Dum genitor nati parmâ protectus abiret, 800
Telaque conjiciunt, proturbantque eminus hos-
tem

Missilibus. Furit Æneas, tectusque tenet se.
Ac velut, effusa si quando grandine nimbi
Præcipitant, omnis campis diffugit arator,
Omnis et agricola, et tutâ latet arce viator, 805
Aut amnis ripas, aut alti fornice saxi,
Dum pluit in terris; ut possint, sole reducto,
Exercere diem: sic obrutus undique telis
Æneas, nubem belli, dum detonet, omnem
Sustinet; et Lausum increpitat, Lausoque mi-
natur: 810

Quò moriture ruis? majoraque viribus audes?
Fallit te incautum pietas tua. Nec minus ille
Exsultat demens. Sævæ jamque altiùs iræ
Dardanio surgunt ductori, extremaque Lauso
Parcæ fila legunt: validum namque exigit en-
sem 815

Per medium Æneas juvenem, totumque recondit.
Transiit et parmam mucro, levia arma minacis,
Et tunicam, molli mater quam neverat auro;

TRANSLATION.

the Target of the Son protected, the Father withdrew; sling Showers of Darts, and at a Distance repel the Foe with missive Weapons. Æneas storms, and keeps himself under the Covert of his Shield. And as, if at Times the Clouds in a Drift of Hail rush down, every labouring Hind flies from the Fields away, and every Swain, and the Traveller lurks in some secure Retreat, either in the Banks of a River, or in the Cleft of a high Rock, till on the Earth the Shower be overblown; that, when the Sun returns, they may pursue the Labours of the Day: just so Æneas, with Darts from every Quarter overwhelmed, sustains the whole Storm of War, till the Thunder spend its Rage; and hides Lausus from the Field, and threatens him thus: Whither dost thou rush on to thy own Destruction, and attemptest what exceeds thy Strength? Thy pious Duty blindfolds thee unguarded to thy Rain. He insatuated with no less Insolence still braves the Hero: And now the fierce Wrath of the Trojan Leader rises to a greater Height, and the Destinies to Lausus wind up the last Threads of Life: For Æneas into the Youth through the Middle of his Body plunges his mighty Sword, and buries it quite within his Bosom. The pointed Steel pierced both through the thin Shield,

NOTES.

805. *Arce*. A x here, as in other Places, signifies any Place of Shelter or safe Retreat.

807. *Dum pluit in terris*. Others make a Stop at *pluit*; but what determines the Con-

struction to be *dum pluit in terris* is the Authority of Læretius, from whom the Expression appears borrowed, Lib. VI. 630.

Cum pluit in terris, et venti nubila portant.

834. Sic-

Implevitque sinum sanguis : tum vita per auras
 Concessit mœsta ad Manes, corpusque reliquit.
 At verò ut vultum vidit morientis et ora, 821
 Ora modis Anchisiades pallentia miris,
 Ingemuit miserans graviter, dextramque te-
 tendit,

Et mentem patriæ subiit pietatis imago.
 Quid tibi nunc, miserande puer, pro laudibus
 istis, 825

Quid pius Æneas tantâ dabit indole dignum?
 Arma, quibus lætatus, habe tua; teque pa-
 rentum

Manibus, et cineri, si qua est ea cura, remitto.
 Hoc tamen infelix miseram solabere mortem;
 Æneæ magni dextrâ cadis. Increpat ultro 830
 Cunctantes socios, et terrâ sublevat ipsum,
 Sanguine turpantem comtos de more capillos.

Interea genitor Tiberini ad fluminis undam
 Vulnere siccabat lymphis, corpusque levabat
 Arboris acciinis trunco. Procul ærea ramis 835
 Dependet galca, et prato gravia arma quiescunt.

TRANSLATION.

the light Armour of the vaunting Youth, and the Vest, which with soft Thread of Gold his Mother had spun; and the Blood his Bosom filled: Then to the Shades the Soul fled mourning through the Air, and left the Body. But, soon as the Offspring of Anchises saw his Visage and dying Looks, his Looks wonderful pale and ghastly, in Pity he fetched a heavy Groan, stretched forth his Hand, and the Image of his filial Piety penetrated deep into his Soul. Ah, pitious Youth, what *Recompence* proportioned to those Virtues of thine, what Honour becoming so great Excellence shall the pious Æneas on thee now confer? Thy Arms, wherein thou rejoiced, *still* retain; and to the Manes and Ashes of thy Parents, if that be any Object of thy Care, I thee resign. Yet hapless Youth with this thou shalt solace thy wretched Death, by the Right-hand of great Æneas thou fallest. Then strait he chides his lingering Followers, and from the Ground raises them up, with his Blood marring the Beauty of those Locks that *him* were in comely Order dressed.

Meanwhile the Father at the Stream of the River Tyber flatched his Wounds with Water, and eased his Body, leaning to the Trunk of a Tree. From the Boughs apart his brazen Helmet hangs, and his unwieldy Arms rest on the Mead. Chosen Youths around him stand: Himself quite faint, and pant-

NOTES.

824. *Siccabat.* Not *raised*, as in Dr. Trapp and L. Rue, but *flatched*, as Servius explains it; *Quoniam sanguis aquarum frigore con-*

825. *Procul. i. e. Apart, by himself; at*
 Vol. II.

*sanguis, que implevit ejus sinum: tum vita mœsta concessit per au-
 ras ad manes, reliquitque corpus. At verò ut Anchisiades vidit vul-
 tum et ora ejus morientis, ora pal-
 lentia miris modis, miserans inge-
 mavit graviter, et tenditque dex-
 tram, et imago patriæ pietatis
 subiit mentem. Puer miserande,
 quid honoris nunc erit tibi pro
 istis laudibus, quid pius Æneas
 dabit tibi dignum tantâ indole?
 habe tua arma, quibus es læ-
 tatus; remittoque te manibus
 et cineri prærentum, si ea est quæ
 cura. Tamen infelix solabere
 miseram mortem hoc; cadis dex-
 trâ magni Æneæ. Increpat
 ultro cunctantes, et suble-
 vat ipsum terrâ, turpantem ca-
 pillos, comtos de more, san-
 guine.*

*Interea genitor siccabat vul-
 nera lymphis ad undam Tybe-
 rini; si minus, levabatque corpus,
 æthereis trunco. Procul galea
 dependet procul ramis, et gra-
 via arma quiescunt prato.*

*some Distance from him; for it seems very ab-
 surd to make it signify sometimes near, some-
 times far off, as Servius alleges. I doubt not
 but it always signifies Distance, tho' that Dis-
 tance may sometimes be very small.*

A a a

832. *Invidiam.*

Leti juvenes stant circum eum : ipse æger, anhelans, foveat colla, f. : fus quoad propexam barbam in pectore : rogat multa super Lauso, remittitque multos qui revocent eum à pælio, ferantque mandata mæsti parentis. At socii flentes ferebant Lausum exanimum super arma, ingentem, atque victum ingenti vulnere.

Mens præfaga mali agrovit gemitum longè. Desumat canitiem immundo p. lvere, et tendit ambas palmas ad cælum, et inhæret corpore filii. Nate, tantane voluptas vivendi tenuit me, ut paterer te, quem genui, succedere, hostili dextræ pro me ? ego-ne genitor fervor per hæc tua vulnere, vivens tuâ morte ? heu ! demum est mihi misero infelix exitum, runc vulnus est adaçtum altè ! Nate, ego idem maculavi tuum nomen crimine, pulsus folio paternisq. sceptris ob invidiam. Debueram pœnas patriæ, ipseque dedissem fontem animam odiis meorum subito- rum per omnes mortes.

Stant læti circum juvenes : ipse æger, anhelans, Colla foveat, fusus propexam in pectore barbam : Multa super Lauso rogat, multosque remittit, Qui revocent, mæstique ferant mandata parentis.

At Lausum socii exanimum super arma ferebant Flentes, ingentem, atque ingenti vulnere victum.

Agnovit longè gemitum præfaga mali mens : Canitiem immundo deformat pulvere, et ambas Ad cælum tendit palmas, et corpore inhæret.

Tantane me tenuit vivendi, nate, voluptas, Ut pro me hostili paterer succedere dextræ, Quem genui ? tuane hæc genitor per vulnere fervor,

Morte tuâ vivens ? heu, nunc misero mihi demum

Exilium infelix ! nunc altè vulnus adaçtum ! Idem ego, nate, tuum maculavi crimine no-

men, Pulsus ob invidiam folio sceptrisque paternis. Debueram patriæ pœnas ; odiisque meorum Omnes per mortes animam fontem ipse dedissem.

TRANSLATION.

ing for Breath, cases his drooping Neck, having spread on his Breast a Length of waving Beard. Of Lausus he incessantly enquires, and many *Messengers* he sends again and again to recal him *from the Fight*, and bear to him his afflicted Father's Orders. But his weeping Friends were carrying lifeless Lausus on their Arms, a mighty *Corpse*, and with a mighty Wound overthrown.

The Father's ill boding Mind at Distance understood their Groans : His hoary Locks with vile Ashes he deforms, to Heaven stretches both his Hands, and fast to the Body clings : O Son, was I with such fond Desire of Life possessed, to suffer him I begot, for me to substitute himself to the Foe's *avenging Arm* ? By these Wounds of thine am I thy Father saved, living by thy Death ? Ah ! now at length on wretched me my Exile heavy lies, now a Wound is driven home deep into my Heart. I too, my Son, the same *unhappy Cause of thy Death*, have by my Guilt sullied the *Glory of thy Name*, for odious Misdeeds driven from my Throne and paternal Sceptre. 'Tis I that to my Country Satisfaction owed. and to the Odium of my Subjects ought to have paid the *Forfeit of my guilty Life* by a thousand Deaths. And still I live, *unworthy as I am* ; nor yet from

NOTES.

852. *Invidiam.* Invidia here may either signify *Mercenary's* *reproachful Meas* *res*, or the *Odium of his Subjects*. The first seems most suitable to the Context, as *Mercenary* is now a-

wakened to a Sense of his Crimes, and heartily condemns himself. *Servius* however chooses the other Sense.

861. *Plac*.

Nunc vivo; neque adhuc homines lucemque relinquo: 855

Sed linquam. Simul hæc dicens, attollit in ægrum

Se semur: et, quanquam vis alto vulnere tardat, Haud dejectus, equum duci jubet. Hoc decus illi,

Hoc solamen erat; bellis hoc victor abibat Omnibus. Alloquitur mœrentem, et talibus infit: 860

Rhœbe, diu, res si qua diu mortalibus ulla est, Viximus. Aut hodie victor spolia illa cruenta, Et caput Æneæ referes, Lausique dolorum Ultor eris mecum; aut, aperit si nulla viam vis, Occumbes pariter: neque enim, fortissime, credo 865

Iussa aliena pati, et dominos dignabere Teucros. Dixit: et exceptus tergo consuetæ locavit Membra, manusque ambas jaculis oneravit acutis,

Ære caput fulgens, cristæque hirsutus equinâ. Sic cursum in medios rapidus dedit. Æstuat ingens 870

Imo in corde pudor, mistoque infania luctu,

TRANSLATION.

Men and *this bated* Light withdraw: But I will withdraw. Then with these Words he raises himself on his maimed Thigh: And, though the violent Smart of the deep Wound retards him, yet, not broken in Mind, he orders his Courser to be brought. This was his Ornament, this his Solace; by him he came off victorious in all his Wars. The sympathising Beast he bespeaks, and thus begins: Long, Rhœbus, have we lived, if aught that Mortals use be long. To-day you shall either bear away in Triumph the Head of Æneus and those Spoils all bathed in his Blood, and with me avenge the Grievs of Lausus; or, if no Efforts open a Way to this, you shall fall with me: For never, I presume, wilt thou, most generous *Animal*, deign to bear the Commands of another and a Trojan Lord. He said: And, received on his willing Back, placed his Limbs in the accustomed Seat, and with pointed Javelins loaded either Hand, his Head gleaming with Brass, and roughly garnished with a Crest of Horse-hair. Thus with rapid Speed he drove into the Fight. Deep in his Heart boils overwhelm.

NOTES.

851. *Rhæbe, diu.* Such Apostrophes, both to the animal and vegetable World, instead of being unnatural, are amongst the greatest Beauties in Poetry, and always shew high Emotion of Soul. Had the Poet indeed supposed the Horse to make a Reply to his Master, he

Nunc vivo; neque adhuc relinquo homines lucemque: sed linquam. Simul dicens hæc, attollit se in ægrum semur: et quanquam vis dolo is tardat cum alto vulnere, haud dejectus jubet equum duci. Hæc erat decus illi, hoc erat solamen; abibat victor hoc omnibus bellis. Alloquitur equum mœrentem, et infit talibus dictis: Rhæbe, viximus diu, si quæ res ulla est diu mortalibus. Aut victor hodie referes illa cruenta spolia, et caput Æneæ, cristæque ultor dolorum Lausi mecum; aut, si nulla vis aperit viam, occumbes pariter mecum: neque enim, fortissime equorum, credo, dignabere pati aliena iussa, et Teucros dominos. Dixit: et, exceptus tergo equi, locavit membra consuetæ, oneravitque ambas manus acutis jaculis, fulgens ære super caput, hirsutusque equinâ cristâ. Sic rapidus dedit cursum in medios. Ingens pudor æstuat in imo corde, infantiæque luctu misto,

could not be so easily justified; but for the Master thus to address the Animal, has nothing in it very singular.

871. *Imo.* In many of the Copies which Pierius consulted he found *uno*, i. e. in one and the same *Beast*.

et amor agitatus furiis, et
conscia virtus. Atque hinc vo-
cavit Ænean ter magnâ voce.
Æneas agnovit eum, lætusque
precatur: sic ille pater Deûm,
sic altus Apollo faciat, ut in-
cipias conferre manum.
Æneas est effatus tantum, et
subit obitus illi infestâ hastâ.
Autem ille Mezentius ait: Sæ-
vissime, quid terres mo, nato
repto? hæc fuit sola via, quâ
posset perdere me. Nec boire-
mus moriem, nec parcimus ulli
Divûm. Desine, jam venio mori-
turus, et prius porto hæc dona
tibi. Dixit; intorsitque telum
in hostem; inde figit aliud atque
aliud super, volatque ingenti
gyro: sed aureus umbo Æneæ
sustinet illa. Equitavit in læ-
vos orbes circum Æneam astan-
tem, jaciens tela manu: Troiûs
heros

Et furiis agitatus amor, et conscia virtus;
Atque hinc Ænean magnâ ter voce vocavit.
Æneas agnovit eum, lætusque precatur:
Sic pater ille Deûm faciat, sic altus Apollo, 875
Incipias conferre manum.
Tantum effatus, et infestâ subit obivus hastâ.
Ille autem: Quid me erepto, sævissime, nato
Terres? hæc via sola fuit, quâ perdere posses.
Nec mortem horremus, nec Divûm parcimus
ulli. 880
Desine, jam venio moriturus, et hæc tibi porto
Dona prius. Dixit; telumque intorsit in hos-
tem;
Inde aliud super, atque aliud figitque, volatque
Ingenti gyro: sed sustinet aureus umbo.
Ter circum astantem lævos equitavit in or-
bes, 885
Tela manu jaciens: ter secum Troiûs heros

TRANSLATION.

ing Shame, and frantic Rage with intermingled Grief, and Love racked with
furious Despair, and conscious Worth; and here thrice with loud Voice he called
Æneas. Æneas knew him well, and pleased with the Challenge thus his Prayer
addresses: So may the great Father of the Gods, so may exalted Apollo influ-
ence thee to begin the Combate. This much he said, and with his menacing
Spear advances forward against him. But he: Most barbarous Man, why think-
est thou to affright me, now that my Son is from me snatched? This was the
only Way whereby thou couldst destroy me. I neither fear Death, nor any of
your Gods regard. Your blustering Threats forbear; now am I come to die, but
first to thee these Gifts I bring. He said, and hurled a Dart against the Foe;
then after that another, and another he fixes fast, and flies over the Field in a
spacious Circuit: But the golden Boss sustains their Shock. Thrice round Æneas,
as he stood against him, he rode in Circles to the left. still throwing Javelins
with his Hand: Thrice the Trojan Hero, wheeling as he wheels, bears about
with him in his brazen Shield a frightful Grove of Spears. And now when

NOTES.

872. *Et furiis.* This Verse is wanting in the ancient Roman Manuscript.

878. *Quid me erepto, sævissime, nato ter-
res?* P. Mezentius, seeing Æneas come up against
him with his pretended Lance in a threatening
Manner, instead of discovering any Fear, ap-
pears hardened against the Terror of Death,
since his Son, for whose Sake he lived, was
now taken from him.

880. *Ne Divûm parcimus ulli.* Parco here
has the Sense of *estimo, pretio habeo*; as *samæ
parcere in Proportus*. Mezentius either did not

believe in the Gods, or reckoned them his En-
emies, and would even have discharged his
Wrath on them, had they appeared in the Field,
as some understand his Words.

881. *Lævos equitavit in orbes.* He coursed
about the Left, that he might reach Æne-
as's Right-side, which was uncovered by the
Shield. He wheeled quite round; but Æneas
at the same Time turned as he turned, as in
the next Verse, — *ter secum Troiûs heros, &c.*
So that Dr. Trapp's Remark here was quite
superfluous.

Æneas

Immanem ærato circumfert tegmine silvam.
Inde ubi tot traxisse moras, tot spicula tædet
Vellere, et urgetur pugnâ congressus iniquâ ;
Multa movens animo, jam tandem erumpit, et
inter 890

Bellatoris equi cava tempora conjicit hastam.
Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitem super ipse secutus
Implicat, ejectoque incumbit cernuus armo.
Clamore incedunt cœlum Troesque Latini-
que 895

Advolat Æneas, vaginâque eripit ensen :
Et super hæc : Ubi nunc Mezentius acer, et illa
Effera vis animi ? Contra Tyrrhenus, ut auras
Suspiciens hausit cœlum, mentemque recepit :
Hostis amare, quid increpitas, mortemque mi-
naris ? 900

Nullum in cæde nefas ; nec sic ad proelia veni,
Nec tecum meus hæc pepigit mihi scœdera Lau-
sus.

Unum hoc, per, si qua est victis venia hostibus,
oro ;

Corpus humo patiare tegi. Scio acerba meorum
Circumstare odia : hunc, oro, defende furo-
rem ; 905

Et me consortem nati concede sepulcro.

TRANSLATION.

tired with spinning out so long Delays, and tugging away so many Darts, and when he is hard put to it, being engaged in unequal Fight, revolving many Thoughts in his Mind, at length he springs forth to Vengeance, and between the hollow Temples of the Warrior Steed darts his Lance. The Horse raises himself upright, then with his Heels buffets the Air, and falling upon his dismounted Rider keeps him down, and floundering forward overlays his prostrate Shoulder. The Trojans and Latins both with Acclamations rend the Sky. Æneas flies to him, snatches his Sword from the Scabbard, and over him these Words pronounces : Where is now the stern Mezentius, and that wild Impetuosity of Soul ? On the other Hand the Tuscan, as soon as lifting up his Eyes to Heaven he began to breathe the Air, and recover his Senses : Despightful Foe, why insultest thou and threatenest Death ? There is no Crime in shedding my Blood, that either you should demur, or I be afraid of it ; nor engaged I in the Combate on such Terms that you should spare my Life, nor did my Lausus make such a Contract with you on my Behalf. One Thing I implore, by that Grace, if any Grace to a vanquished Foe belongs, suffer my Body to be covered with Earth. I know the cruel Repentment of my Subjects besets me round, who want to deprive me of Burial ; defend me, I pray, from this Outrage, and to a Grave consign me in Partnership

ter circumfert secum immanem silvam jaculorum infixam ærato tegmine. Inde ubi tædet traxisse tot moras, et vellere tot spicula à clypeo ; et urgetur congressus iniquâ pugnâ : movens multa animo, jam tandem erumpit, et conjicit hastam inter cava tempora equi bellatoris. Quadrupes tollit se arrectum, et verberat auras posterioribus calcibus, ipseque, secutus super effusum equitem, implicat eum, cernuusque incumbit armo ejecto. Troesque Latiniq; incendunt cœlum clamore. Æneas advolat, eripitque ensen vaginâ : et super hæc dixit : ubi nunc est acer Mezentius, et illa effera vis animi ? contra Tyrrhenus, ut, suspiciens cœlum, hausit auras, recepitque mentem, ait : amare hostis, quid increpitas, et minaris mortem ? est nullum nefas in meâ cæde, nec sic veni ad prælia, ut parcere mihi, nec meus filius Lausus pepigit mihi hæc scœdera tecum. Oro hoc unum, per veniam, si qua venia est victis hostibus ; ut patiare meum corpus tegi humo. Scio acerba odia meorum subdito : um circumstare : oro, defende hunc furem eorum, et concede me consortem sepulcro nati.

*Mezentius loquitur hæc, haud-
que infusus accipit ens; j glo,
diffunditque animam cruore: n-
danti in arms.*

*Hæc loquitur, juguloque haud infusus accipit
ensem,*

Undantique animam diffundit in arma cruore.

TRANSLATION.

Partnership with my Son. He said, and in his Throat, not unprepared, receives the Blade, and pours forth Life in the Blood streaming on his Armour.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER UNDECIMUS.

O R D O.

*Interea Aurora surgens reli-
quit Oceanum. Æneas, victor,
jubebat: ita Eoæ primo Eoæ,
quoniam curæ præcipitant e-
um dare tempus suis humandis,
mensque est turbata funere Pal-
lantis. Constituit ingentem quer-
cum tumulo, ejus ramis decisis
undique, induitque fulgentia ar-
ma, exuvias ducis Mezentii;
quid erat trophæum tibi, magne
bellipotens: optat cristas roran-
tes sanguine, truncaque tela vi-
ri, et thoraca pettum,*

Oceanum interea surgens Aurora reliquit.
Æneas, quamquam et fociis dare tempus
humandis

Præcipitant curæ, turbataque funere mens est,
Vota Deum primo victor solvebat Eoæ.

Ingentem quercum, decisis undique ramis, 5
Constituit tumulo, fulgentiaque induit arma,
Mezentii ducis exuvias; tibi magne, trophæum,
Bellipotens: aptat rorantes sanguine cristas,
Telaque trunca viri, et bis sex thoraca peti-
tum

TRANSLATION.

Meanwhile Aurora rising left the Ocean. Æneas (though both his *princely* Cares hurry him to allot Time for interring his Friends, and his Mind is perplexed about the Funeral of Pallas) yet first, in Consequence of his Victory, paid to the Gods his Vows soon as the Dawn appeared. A huge Oak, with its Boughs on every Side lopped off, he erected on a rising Ground, and clad it with shining Arms, the Spoils of King Mezentius; to thee a Trophy, thou great Warrior god! He sits to the Trunk his Crest distilling Blood, and the Hero's Shattered Arms, and his Breast-plate in twice six Places dinted and trans-

N O T E S.

Æneas erects a Trophy of the Spoils of Mezentius; grants a Time for burying the Dead, and sends home the Body of Pallas with great Solemnity. Latius calls a Council to propose Offers of Peace to Æneas, which occasions great Animosity between Turnus and Dares: In the mean Time there is a sharp Engagement

of the Horse, wherein Camilla signalizes herself; is killed, and the Latin Troops are entirely defeated.

4. *Primo Eoæ.* i. e. *Primo matutino subauditur tempore: Eoæ, matutina;* from the Greek *ἑως, the Morning.*

Perfossūque locis; clypeumque ex ære sinistræ

10

Subligat, atque ensē collo suspendit eburnum.
Tum socios (namque omnis eum stipata tegebat
Turba ducum) sic incipiens hortatur ovantes:
Maxima res effecta, viri: timor omnis abesto.
Quod superest; hæc sunt spolia, et de Rege fu-
perbo

15

Primitiæ: manibusque meis Mezentius hic est.
Nunc iter ad Regem nobis murosque Latinos,
Arma parate animis, et spe præsumite bellum;
Ne qua mora ignaros, ubi primū vellere signa
Annuerint Superi, pubemque educere castris,
Impediat, segnesque metu sententia tardet.
Interea socios, inhumataque corpora terræ
Mandemus: qui solus honos Acheronte sub i-
mo est.

Ite, ait, egregias animas, quæ sanguine nobis
Hanc patriam peperere suo, decorate supremis
Muneribus: mœstamque Evandri primus ad ur-
bem

26

Mittatur Pallas; quem non virtutis egentem

TRANSLATION.

fixed; and to the Left *arm* he fastens his Target of Brass, and from the Neck suspends his Ivory-hilted Sword. Then thus beginning he encourages his joyous Friends (for the whole Chiefs in a crowded Body inclosed him round) *Illustrious* Warriors, our most important Work is done: *Henceforth* all Fear be banished. For what remains, these are the Spoils, and first fruits of *Victory* won from that insolent Tyrant: And to this State *the redoubted* Mezentius is by my Arm reduced. Now to the King and Walls of Latium our Way lies open, your Arms make ready *for the Siege*, and with stout Hearts and Hopes anticipate the War; that no Obstacle detain you unprovided, or a *wavering* Resolution retard you clogged with Fear, when first the Gods permit us to pluck up the Standard, and from the Camp to lead forth the Youth. Meanwhile let us to Earth commit our Friends, and the unburied Corpses *of the slain*: Which is the sole Honour *regarded* in the infernal World. Go, he says, with the last Duties grace those illustrious Souls who for us have won this Country with their Blood: And first to the mourning City of Evander let Pallas be conveyed; whom not deficient

NOTES.

11. *Collo suspendit.* This Trophy in all Respects represented the Figure of a Man in Armour.

12. *Hæc spolia et de Rege superbo, &c.* By the *Rex superbus* here some understand *Troilus*: From him he had won the Spoils in general to which he first points: then to the Trojans re- presenting *Antenor* at whom he say, *Me-*

zentius, *ut* *meis* *Mezentius* *hic* *est*.

19. *Ubi primū vellere signa annuerint Superi.* Because they never raised the Standard to march, without first consulting the Gods by Augurs.

23. *Ubi primū vellere signa annuerint Superi.* See *Æn.* VI. 226.

— *Ubi primū vellere signa annuerint Superi.*

— *Ubi primū vellere signa annuerint Superi.*

atra dies abstulit, et merfit acerbo funere, primus mittatur ad mœstam urbem Evandri.

Sic ait illacrymans, recipitque gressum ad limina; ubi senior Acœtes servabat positum corpus exanimi Pallantis: qui Acœtes fuit antè armiger Parrhasio Evandro; sed tum ibat comes caro alumno non æquæ felicitibus auspiciis. Omnes stant circum, manusque famulùm, Trojanaque turba, et mœstæ Iliades, solutæ quondam crinem de morte. Verò ut Æneas intulit sese altis foribus, tollunt ingentem gemitum, ad sidera, pectoribus transfusi, rectaque immugit mœsto luctu. Ut ipse vidit fultum caput, et ora nivei Pallantis, patensque vulnus Ausoniæ cuspidis in lævi pectore, ita fatur lacrymis choritis: inquit, puer miserande, fortunante, cum veniet læta. invidit te mihi; ne videres nostra regna, neque viderere visor ad paternas sedes? Ego discens non dederam hæc promissa parenti Evandro de te;

Abstulit atra dies, et funere merfit acerbo.

Sic ait illacrymans, recipitque ad limina gressum;

Corpus ubi exanimi positum Pallantis Acœtes 30
Servabat senior: qui Parrhasio Evandro
Armiger antè fuit; sed non felicibus æquè
Tum comes auspiciis caro datus ibat alumno.
Circum omnis famulùmque manus, Trojanaque turba,

Et mœstæ Iliades crinem de more solutæ. 35

Ut verò Æneas foribus sese intulit altis;
Ingentem gemitum transfusi ad sidera tollunt
Pectoribus, mœstoque immugit regia luctu.
Ipse caput nivei fultum Pallantis et ora

Ut vidit, lævique patens in pectore vulnus 40

Cuspidis Ausoniæ, lacrymis ita fatur obortis:
Tene, inquit, miserande puer, cum læta veniret,

Invidit Fortuna mihi? ne regna videres

Nostra, neque ad sedes victor vherere paternas?

Non hæc Evandro de te promissa parenti 45

TRANSLATION.

in heroic Virtue a black inauspicious Day cut off, and sunk in an untimely Death.

Thus all in Tears he speaks, and to the Threshold takes his Way; where aged Acœtes watched the Corpse of lifeless Pallas laid out: *Acœtes*, who formerly was Armour-bearer to Arcadian Evander; and now with less auspicious Omens came to the War appointed Guardian to his darling Foster-son. Around the Dead the whole Retinue of his Servants stood, a Band of Trojans, and mourning Dames of Ilium with Tresses in usual Form dishevelled. But, soon as Æneas entered the lofty Gates, beating their Breasts they raise to Heaven a hideous Groan, and the Palace rings with mournful Lamentation. Himself when he beheld the bolstered Head and Face of Pallas white and cold as Snow, and in his smooth Breast the gaping Wound of the Ausonian Spear, he thus with gushing Tears begins: *Oh*, lamented Youth, how envious was Fortune, just when she began to smile, to snatch thee from me; that you should not see my Kingdom, nor be borne in Triumph to thy paternal Seats? Not such Things of thee I at Parting promised to thy Sire Evander; when me at Setting out he with Em-

N O T E S.

29. *Recipitque ad limina gressum.* This alludes to the Custom of laying out the dead Body in the Vestibule before the Door, after it was washed, anointed, and crowned with Garlands.

31. *Parrhasio.* Arcadian, from *Parrhasia*, a Country and City in *Arcadia*.

39. *Nivei Pallantis.* Lute patet hoc epithe-

ton, says *Servius*; *referri enim potest et ad candorem pristina pulebritudinis, et ad pallorem ex morte venientem, et ad frigus quod proprium mortuorum est.*

42. *Tene, inquit, &c.* Literally, *Did Fortune, when she came propitious, ever me the Possession of thee?*

Difcedens dederam; cum me complexus eun-
tem

Mitteret in magnum imperium, metuensque mo-
neret

Acres esse viros, cum durâ prœlia gente.

Et nunc ille quidem spe multum captus inani,
Fors et vota facit, cumulatque altaria donis. 50

Nos juvenem exanimum, et nil jam cœlestibus
ullis

Debentem, vano mœsti comitamur honore.

Infelix! nati funus crudele videbis.

Hi nostri reditus, expectatque triumphi!

Hæc mea magna fides! at non, Evandre, pu-
dendis 55

Vulneribus pulsum aspicias: nec fospite dirum

Optabis nato funus pater. Hei mihi, quantum
Præsidium Ausonia, et quantum tu perdis, Iule!

Hæc ubi deflevit, tolli miserabile corpus
Imperat, et toto lætos ex agmine mittit 60

*cum, complexus me euntem, mit-
teret me in magnum imperium,
metuensque moneret me Latinos
esse acres viros, prœlia esse mi-
hi cum durâ gente. Et nunc
quidem ille, multum captus in-
ani spe, fors et facit vota pro
te, cumulatque altaria donis.
Dum nos mœsti comitamur juve-
nem exanimum, et jam deben-
tem nil ullis cœlestibus, vano bo-
nore. Infelix! videbis crudele
funus nati. Hi sunt nostri re-
ditus, expectatque triumphus!
hæc est mea magna fides! at,
Evandre, non aspicias eum pul-
sum vulneribus pudendis: nec tu
pater optabis dirum funus, nato
turpiter fespice. Hei mihi, quan-
tum præsidium tu, Ausonia,
perdis, et quantum tu, Iule,
perdis!*

*Ubi deflevit hæc, imperat
miserabili corpus tolli, et mittit*

TRANSLATION.

braces sent against a mighty Empire, and trembling warned me that the Men
we had to do with were fierce, and that we were to engage a rough and warlike
Nation. And now he, highly deceived with empty Hope, is perhaps both
making Vows, and loading the Altars with Offerings; *while* we in Grief with
unavailing Pomp attend the Youth, a lifeless Corpse, and now released from his
Allegiance to the Powers above. Ill fated Sire, thou shalt see the dismal Funer-
al of thy own Son! Is it thus we return, are these our promised Triumphs!
This my boasted Confidence! Yet, *for thy Consolation*, Evander, you shall not
see him with inglorious Wounds repulsed: Nor on thy Son thus saved by *Dis-
grace* shalt thou in spite of paternal Affection imprecate an accursed Death. Ah
me, how glorious a Protector thou, Ausonia, and thou, Iulus, in him hast
lost!

When thus he had vented his Grief, he orders them to bear away the woeful
Corpse, and sends a thousand Men, chosen from the whole Troops, to accom-

NOTES.

47. *In magnum imperium.* Either in Pro-
spect of mighty Empire; or, which best a-
grees with the Context, against a powerful Em-
pire.

51. *Nil jam cœlestibus ullis debentem.* By
this all the Commentators understand his be-
ing no more a Subject of the Gods above, but
in Subjection to the infernal Powers. But
perhaps it means, that he was now discharged
of every Vow he had made to the celestial
Gods, he would never return to perform any
of these Vows he had made himself, or which

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his Father was making in his Behalf. This
seems best to agree with what is said, Ver. 49,

*Et nunc ille quidem spe multum captus inani,
Fors et vota facit, &c.*

56. *Nunc puerum.* Who had not been beaten
from the Field, and received dishonourable
Wounds.

57. *Nec optabis nato funus.* May either
mean thy own or thy Son's Death; the last is
the strongest, and the Pater leads to it, the
Force of which we have aimed at in the Trans-
lation.

B b b

67. S. r. m. r. e.

mille viros, lectos ex toto agmine, qui comitentur supremum binorem, interfintque lacrymis patris; quæ sunt exigua solatia ingentis luctus, sed debita misero patri. Alii, haud segnes, texunt crates et molle pheretrum: ex arbuteis virgis et querno vimine: inumbrantque exstructos toros obtentu frondis. Illic ponunt juvenem sublimem in agresti stramine: talem qualem florem seu mollis violæ, seu languentis hyacinthi, demessum virgineo pollice; cui flori neque fulgor adhuc, necdum sua forma recessit: jam mater tellus non alit eum, ministratque vires. Tum Æneas extulit geminos cestes, rigentes aurique ostroque; quas Sidonia Dido ipsa, læta laborum, quondam fecerat illi suis manibus, et discreverat telas teni auro. Mæstus induit unam earum juveni, quali supremum binorem; obnubitque comas aefrus a tera quasi amictu. Prætereaque aggerat multa præmia Laurentis pignora, et jubet prædæ dari longo ordine. Addit equos et tela, quibus spoliaverat hostem.

Mille viros, qui supremum comitentur honorem,

Interfintque patris lacrymis; solatia luctus
Exigua ingentis, misero sed debita patri!
Haud segnes alii crates et molle pheretrum
Arbuteis texunt virgis et vimine querno; 65
Exstructosque toros obtentu frondis inumbrant.
Hic juvenem agresti sublimem in stramine ponunt:

Qualem virgineo demessum pollice florem,
Seu mollis violæ, seu languentis hyacinthi,
Cui neque fulgor adhuc, necdum sua forma recessit; 70

Non jam mater alit tellus, viresque ministrat.
Tum geminas vestes, ostroque auroque rigentes,

Extulit Æneas; quas illi, læta laborum,
Ipsa suis quondam manibus Sidonia Dido
Fecerat, et tenui telas discreverat auro. 75
Harum unam juveni, supremum, mæstus, honorem,

Induit; arsurasque comas obnubit amictu.
Multaque præterea Laurentis præmia pugnae
Aggerat, et longo prædæ jubet ordine duci.
Addit equos, et tela, quibus spoliaverat hostem.

TRANSLATION.

pany these last Honours, and bear a Part in the Parent's Tears; small Consolation for such mighty Woe, but due to the unhappy Sire! Others with forward Zeal weave Hurdles, and a pliant Bier of Arbuterods and Oakentwigs; and with a Covering of Boughs shade the Funeral-bed high raised. Here on the rural Couch sublime they lay the Youth: Like a Flower or of the tender Violet or drooping Hyacinth cropt by a Virgin's Hand, from which neither the gay Bloom nor its own fair Form hath yet departed; the Parent-soil no longer feeds, nor with Strength supplies it. Then two rich Vests stiff with Embroidery of Gold and Purple Æneas brought forth; which formerly Sidonian Dido, pleased with the Task, with her own Hands for him had wrought, and striped the Stuff with slender Threads of Gold. In one of these, his last Ornament, the Hero with a sorrowful Heart arrays the Youth; and muffles up in a Veil his Hair devoted to the Plumes. Besides, he amasses many rich Prizes of the Laurentine War, and orders the Booty to be led in long Procession. He adds the Steeds and Arms, whereof he had spoiled the Foe. And behind their Backs he had

N O T E S.

67. *Stramine.* Leaves strowed under him.

81. *Vinxerat, &c.* This barbarous Custom

is served elsewhere, however it may suit with the Temper of *Achilles*, it quite outrages that of *Æneas*.

Vinxerat et post terga manus, quos mitteret
umbris

81

Inferias, cæso sparsuros sanguine flammam :
Indutosque jubet truncos hostilibus armis
Ipsos ferre duces, inimicaque nomina figi.
Ducitur infelix ævo consecutus Acætes,

85

Pectora nunc fœdans pugnis, nunc unguibus
ora :

Sternitur et toto projectus corpore terræ.
Ducunt et Rutulo perfusus sanguine currus.
Post bellator equus, positus insignibus, Æthon
It lacrymans, guttisque humectat grandibus ora.
Hastam alii, galeamque ferunt : nam cætera
Turnus

91

Victor habet ; tum mœsta phalanx, Teucrique
sequuntur,

Tyrrhenique duces, et versis Arcades armis.
Postquam omnis longè comitum præcesserat
ordo,

94

Substitit Æneas, gemituque hæc addidit alto :
Nos alias hinc ad lacrymas eadem horrida belli
Fata vocant. Salve æternùm mihi, maxime
Palla,

Æternùmque vale. Nec plura effatus, ad altos
Tendebat muros, gressumque in castra ferebat.

TRANSLATION.

bound the Hands of those whom to his Shade as Offerings he would send, to sprinkle with their shed Blood the Funeral Flame : And the Chiefs themselves he commands to bear Trunks of Trees decked with hostile Arms, and the Names of the Enemies to be inscribed upon them. Unhappy Acætes, worn out with Age, is by Supporters led, now with his Fists tearing his Breast, now with his Nails his Face : And bending forward with his whole Body he grovels on the Ground. His Chariots too they lead besmeared with Rutulian Blood. Next his warrior Horse Æthon, his Trappings laid aside, moves on weeping, and with the big Drops bedews his Cheeks. Others bear his Spear and Helmet, for of the rest victorious Turnus is possessed. Then in mournful Pledge the Phalanx and Trojans follow, the Tuscan Leaders, and the Arcadians with their Arms inverted. After the whole Retinue of Attendants had advanced before the Corpse in long Procession, Æneas paused, and with a deep Groan subjoined these Words : We to other Scenes of Woe by the same horrid Fate of War are summoned hence. Farewel for ever, illustrious Pallas, and adieu for ever. This said, he bent his Course to the high Walls, and directed his Steps back to the Camp.

NOTES.

94. *Præcesserat.* This, *Pierius* says, is the Reading of the Roman and all the more ancient Manuscripts he had seen.

97. *Salve mihi.* This is after the Manner of

Et vinxerat manus eorum post terga, quos mitteret inferias umbris Pallantis, sparsuros flammam sanguine cæso : jubetque duces ipsos ferre truncos indutos hostilibus armis, inimicaque nomina figi arboribus. Infelix Acætes, consecutus ævo, ducitur, fœdans nunc pectora pugnis, nunc ora unguibus : et sternitur terræ, projectus toto corpore. Et ducunt currus perfusus Rutulo sanguine. Post Æthon equus bellator it lacrymans, insignibus positus, humectatque ora grandibus guttis. Alii ferunt hastam galeamque ; nam Turnus victor habet cætera. Tum mœsta phalanx, Teucrique Tyrrhenique duces, et Arcades armis versis, sequuntur. Postquam omnis ordo comitum præcesserat longè, Æneas substitit, addiditque hæc alto gemitu : eadem horrida fata vocant nos hinc ad alias lacrymas. Salve æternùm mihi, maxime Palla, valeque æternùm. Nec effatus plura, tendebat ad altos muros, ferebatque gressum in castra.

the Greeks, who use the Pronoun *me* in the same Manner. Thus *Achilles* says in *Homer* :

Ναὶ γὰρ ἡ Πάριος καὶ τὰ δὲ δῶκεν ἄνδρα.

B 3 b 2

110. *Pacemne.*

Famque oratores aderant ex Latinâ urbe, velati ramis oleæ, rogantesque veniam: ut redderet corpora, quæ jacebant fusa ferro per campos, ac fineret ea succedere tumulo terræ; esse illi nullum certamen cum victis et cassis æthere; ut parceret iis quondam vocatis hospitibus sociisque.

Quos oratores, precantes haud aspernanda, bonus Æneas prosequitur veniâ petitiâ, et insuper addidit hæc verbis: Latini, quamam indigna fortuna implicuit vos tanto bello, vos qui fugiatis nos amicos? oratisne pacem exanimis, et peremtis forte Martis? equidem vellem concedere hanc et vivis. Nec veni huc, nisi Fata dedissent locum sedemque: nec gerò bellum cum gente. Vester rex reliquit nostra hospitia, et potius credidit se armis Turni. Fuerat æquius Turnum opponere se vivæ morti. Si apparat finire bellum manu, si apparat pellere Teucros; decuit eum concurrere his telis mecum. Is vixisset, cui Deus aut sua dextra dedisset vitam. Nunc ite, et suppenite ignem injicite civibus.

Jamque oratores aderant ex urbe Latinâ, 100
Velati ramis oleæ, veniamque rogantes:
Corpora, per campos ferro quæ fusa jacebant,
Redderet, ac tumulo fineret succedere terræ;
Nullum cum victis certamen, et æthere cassis;
Parceret hospitibus quondam, focerisque vocatis. 105

Quos bonus Æneas, haud aspernanda precantes,
Prosequitur veniâ, et verbis hæc insuper addit:
Quænam vos tanto fortuna indigna, Latini,
Implicuit bello, qui nos fugiatis amicos?
Pacemne exanimis, et Martis forte peremtis 110
Oratis? equidem et vivis concedere vellem.
Nec veni, nisi Fata locum sedemque dedissent:
Nec bellum cum gente gerò. Rex nostra reliquit
Hospitia, et Turni potius se credidit armis.
Æquius huic Turnum fuerat se opponere
morti.
Si bellum finire manu, si pellere Teucros 116
Apparat; his decuit mecum concurrere telis:
Vixet, cui vitam Deus aut sua dextra dedisset.
Nunc ite, et miseris supponite civibus ignem.

TRANSLATION.

And now from the City of King Latinus Ambassadors came crowned with Olive-boughs, and supplicating Grace from Æneas: That he would deliver to them the Bodies of their Dead which by the Sword lay scattered over the Field, and permit them to be intombed in the Earth; that with the vanquished and bereaved of Life War is at an End; that he would spare a People to whose Hospitality and Alliance he was once invited.

Whom, not unreasonable in their Demands, the courteous Æneas receives with Grace, and further adds these Words: What undeserved Fate, ye Latins, hath involved you in so disastrous a War, who thus decline us your Friends? Is it for the Dead, and the Skin by the Chance of War, you implore Peace? I truly would gladly grant it to the Living too. Nor hitherto had I come, unless the Fates had fore assigned my Settlement and Place of Residence: Nor with the Latin Nation wage I War. With us your King renounced Hospitality, and rather trusted himself to the Arms of Turnus. Juster had it been for Turnus to have exposed himself to this Death. If to terminate the War by personal Valour, if to expel the Trojans he designs; me in these Arms he ought to have encountered: He it is whom God or his own Right-hand Life had given. Now go, and underneath your unfortunate Countrymen apply

NOTES.

100. *Pacemne*, Several of the ancient Manuscripts read *pa em me*.

116. *J' fini-*

Dixerat Æneas. Olli obstupuere silentes : 120
Conversique oculos inter se atque ora tenebant.

Tum senior, semperque odiis et crimine
Drances

Insensus juveni Turno, sic ore vicissim
Orsa refert : O famâ ingens, ingentior armis,
Vir Trojane, quibus cœlo te laudibus æquem?
Justitiæne prius mirer, belline laborum? 126
Nos verò hæc patriam grati referemus ad ur-
bem;

Et te, si qua viam dederit fortuna, Latino
Jungemus regi : quærat sibi fœdera Turnus.
Quin et fatales murorum attollere moles, 130
Saxaque subvectare humeris Trojana juvabit.

Dixerat hæc : unoque omnes eadem ore fre-
mebant.

Bis senos pepigere dies ; et pace sequestrâ
Per silvas Teucris, mistique impunè Latini,
Erravere jugis. Ferro sonat ista bipenni 135
Fraxinus ; evertunt ætas ad sidera pinus ;
Robora nec cuneis, et olentem scindere cedrum,
Nec plaustris cessant vectare gementibus ornos.

Æneas dixerat. Olli silentes obstupuere : conversique tenebant oculos atque ora inter se.

Tum senior Drances, insensus juveni Turno odiis et crimine, sic vicissim refert orsa ore : à Trojane vir, ingenti famâ, ingentior armis, quibus laudibus æquem te cœlo ? priusne mirer tuæ justitiæ, laborumne belli ? nos verò grati referemus hæc ad patriam urbem ; et, si qua fortuna dederit viam, jungemus te regi Latino : Turnus quærat alia fœdera sibi. Quin et jurabit nos attollere fatales moles murorum, subvectareque Trojana saxa nostris humeris.

Drances dixerat hæc : omnesque fremebant eadem uno ore. Pepigere bis senos dies ; et, pace sequestrâ, Teucris, Latinique misti erravere impunè per silvas et in jugis. Fraxinus sonat ista ferro bipenni ; evertunt pinus ætas ad sidera ; cessant nec scindere cedra et olentem cedrum cuneis, nec vectare ornos gementibus plaustris.

TRANSLATION.

the Funeral-fire. Æneas said. They in Silence stood astonished, and turning held their Eyes and Faces on each other.

Then aged Drances, who still by Calumny and Invektives on young Turnus wrecked his Spite, alternate thus replies : Trojan Hero, mighty in Fame, but mightier still in Arms, by what Encomiums shall I exalt thee to Heaven ? Whether thy Justice or thy Achievements in War shall I most admire ? We truly with grateful Hearts will bear this Answer back to our City ; and thee, if any Fortune shall open the Way, will join to King Latinus : Let Turnus seek Alliances for himself. Nay more, with Pleasure will we rear up the Fabric of your destined Walls, and on our Shoulders bear the Stones of Troy.

He said : And all with one Voice murmured their Assent. They settled a Truce for twice six Days ; and, during the intermediate Peace, Trojans and Latins promiscuous without Hostility ranged the Woods along the Mountains. Felled by the two-edged Steel crashes the tall Ash ; Pines shot up to the Stars they overthrow ; they neither cease to cleave with Wedges the Oaken Planks and fragrant Cedar, nor to convey in groaning Waggons the Mountain-ashes.

NOTES.

126. *Justitiæne — laborum.* This is the Reading of all the printed Editions I have seen, except that of Carrou, who reads the Line thus :

Justitiæne prius mirer, belline labore ?
Which Pierius assures us is the Reading of the

Roman Manuscript, and some others of very great Antiquity. Servius however justifies the common Reading, by making it a *Crecism*, *ἑρπονέω* *μυκκ* : So Horace says, *Arcesum regnavit populum*, Lib. III. Ode XXX.

11.

Et jam fama volans, præ-
nuntia tanti luctus, complet E-
vandrum, domusque Evandri,
et mœnia; quæ fama modò fe-
rebat Latio Pallanta esse vic-
torem. Arcades incipiunt ru-
ere ad portas, et rapuere fu-
nereas faces de vetusto more.
Via luces longo ordine flamma-
rum, et discriminat agros latè.
Contra turba Phrygum veniens
jungit plangentia agmina. Quæ
postquam matres viderunt suc-
cedere teñtis, incendunt mœstam
urbem clamoribus. At non ulla
vis est potius tenere Evandrum;
sed venit in medios. Feretro re-
posito, procumbit super Pallan-
ta, atque hæret lacrymansque ge-
mensque; et vix tandem via
est laxata voci dolore: O Pal-
la, nunc dederas hæc promissa
mihî parenti, ut velles credere
te cautius sævo Marti. Haud
eram ignarus, quantum nova
gloria in armis posset, et præ-
dulce decus in primo certamine.
Miserae primitiæ juvenis, du-
raque rudimenta propinqui bel-
li! et vota, exaudita nulli De-
orum,

Et jam fama volans tanti prænuntia luctus,
Evandrum, Evandrique domos, et mœnia com-
plet; 140
Quæ modò victorem Latio Pallanta ferebat.
Arcades ad portas ruere, et de more vetusto
Funereas rapuere faces. Lucet via longo
Ordine flammaram, et latè discriminat agros.
Contra turba Phrygum veniens plangentia jun-
git 145
Agmina. Quæ postquam matres succedere teñtis
Viderunt, mœstam incendunt clamoribus ur-
bern.
At non Evandrum potius est vis ulla tenere;
Sed venit in medios. Feretro Pallanta reposito
Procumbit super, atque hæret lacrymansque ge-
mensque; 150
Et via vix tandem voci laxata dolore est:
Non hæc, ô Palla, dederas promissa parenti,
Cautius ut sævo velles te credere Marti.
Haud ignarus eram, quantum nova gloria in
armis,
Et prædulce decus primo certamine posset. 155
Primitiæ juvenis miserae, bellique propinqui
Dura rudimenta! et nulli exaudita Deorum

TRANSLATION.

And now flying Fame, the Harbinger of so great Woe, Evander, and Evander's Palace and City fills; *Fame*, which just now to Latium bore the News that Pallas was victorious. The Arcadians rush to the Gates, and, as the ancient Manner was, snatched up Funeral-torches. With a long Train of Flames the Path all shines, and far and wide illuminates the Fields. The Band of Trojans advancing opposite to them joins the wailing Troops. Whom soon as the Matrons beheld approaching the Walls, they inflame the mourning City with their Shrieks. But no Force can restrain Evander from rushing through the Midst. The Bier laid down, on Pallas he falls prostrate, and with Sobs and Groans clings to the Corpse; and at length with much ado for Grief is a Passage opened to these Words: These, O Pallas, are not the Promises thou gavest thy Parent, that with more Caution thou wouldst trust thyself to the bloody Combate. I was not ignorant, how far rising Fame in Arms, and the bewitching Charms of Honour in the first Action might carry you. *Ab* fatal to the Youth *have been* his first Effays, hard his Probation in early War! *Ab* my Vows and Prayers by none of the Gods regarded! Thou most holy Partner of my Bed, happy in thy Death,

NOTES.

140. *Nonna complet.* This is the Reading of a most all the printed Copies; but all the ancient Manuscripts which Pierius examined

have *replet*. The former seems to have been adopted for the more harmonious Sound.

Vota precesque meæ ! tuque, ô sanctissima conjux,

Felix morte tuâ, neque in hunc fervata dolorem !
Contra ego vivendo vici mea fata, superstes 160
Restarem ut genitor. Troûm socia arma secutum

Obruerent Rutuli telis : animam ipse dedissem,
Atque hæc pompa domum me, non Pallanta referret.

Nec vos arguerim, Teucris, nec fœdera, nec, quas

Junximus hospitio, dexteras : fors ista senectæ 165
Debita erat nostræ. Quòd si immatura manebat

Mors natum ; cæsis Volscorum millibus ante,
Ducentem in Latium Teucros, cecidisse juvabit.

Quin ego non alio digner te funere, Palla,
Quam pius Æneas, et quam magni Phryges, et quam 170

Tyrrhenique duces, Tyrrhenûm exercitus omnis.
Magna tropæa ferunt, quos dat tua dextera letho.

Tu quoque nunc stares immanis truncus in armis,

meæque preces ! tuque, ô sanctissima conjux, felix tuâ morte, neque servata in hunc dolorem ! contra ego vici mea fata vivendo, ut genitor restarem superstes filio. Rutuli obruerent me telis, secutum socia arma Troûm ; ipse dedissem animam, atque hæc pompa referret me, non Pallanta domum. Nec arguerim vos, Teucris, nec fœdera, nec quas dexteras junximus hospitio : ista fors erat debita nostræ senectæ. Quòd si immatura mors manebat natum ; juvabit me eum cecidisse, ducentem Teucros in Latium, millibus Volscorum cæsis ante. Quin ego non digner te, Palla, alio funere, quam pius Æneas, et quam magni Phryges, quamque Tyrrheni duces, et omnis exercitus Tyrrhenûm. Illi ferunt magna tropæa ex illis, quos tua dextera dat letho. Tu quoque, Turne, nunc stares immanis truncus in armis,

TRANSLATION.

nor to this Woe reserved ! whilst I by Living on have overpassed my natural Bounds to remain a childless Father. Me siding with the confederate Arms of Troy the Rutulians should have overwhelmed with their Darts : My Life with Joy I had resigned, and me, not Pallas, this Funeral-pomp had home conveyed. Nor you, ye Trojans, will I accuse, nor your Alliance, nor those Right-hands we joined in hospitable League : This Stroke of Fortune was destined to my Old-age. However, if untimely Death awaited my Son, it will be some Satisfaction that ushering in the Trojans into Latium he fell, having first slain Thousands of the Volscians. And now with no other Funeral Obsequies, O Pallas, can I thee grace, than what the pious Æneas, and the noble Trojans, the Tuscan Leaders, and whole Army of the Tuscans have given thee. Thy illustrious Trophies they bear, those whom Victims to Death thy Right-hand offered. Thou too, O Turnus, shouldst now have stood among them a huge Trunk in Arms, had

NOTES.

168. *Juvabit.* Ruæus very oddly renders this by *oportebat*.

170. *Phryges.* The *Trojans* ; so called from *Phrygia*, a Country in *Asia Minor*, bounded on one Side by *Caria*, *Lydia*, *Mysia*, and *Bithynia* ; on the other by the *Propontis*, the

Hellepont, and the *Ægean Sea*. *Phrygia* is divided into the *Greater*, which was the inland Part, and the *Lesser*, lying towards the Sea. The *Lesser* also was called *Troas*, being the ancient Kingdom of the *Trojans*.

*fi effe nobis par ætas, et idem
robur ab annis. Sed quid ego
infelix demoror Teucros ab ar-
mis? vadite, et memores referete
hæc mandata vestro regi: O Æ-
nea, quod moror invisam vitam,
Pallante peremta, tua dextera est
causa: quam dextram vides de-
bere Turnum natoque patrique
meritis. Hic solus locus vacat
tibi fortunæque. Non quæro
gaudia vitæ, nec est fas: sed
cupio perferre hunc nuncium sub
imos Manes nato.*

*Interea Aurora extulerat al-
mam diem miseris mortalibus,
referens opera atque labores.
Jam pater Æneas, jam Tar-
chon constitvere pyras in curvo
litore. Quisque tollere corpora
suorum amicorum more patrum;
atrisque ignibus subjectis, altum
cælum condit in tenebras ca-
ligine. Cincti fulgentibus ar-
mis decurrere ter circum accensos
rogos; ter lustrare mœstum ig-
nem funeris in equis, dedereque
ululatus ore. Et tellus spargi-
tur lacrymis, et arma spargi-
tur iis. Clamorque virum, clangor-
que tubarum in cælo.*

*Effet par ætas, et idem si robur ab annis,
Turne. Sed infelix Teucros quid demoror ar-
mis?*

*Vadite, et hæc memores Regi mandata referete:
Quod vitam moror invisam, Pallante peremto,
Dextera causa tua est; Turnum natoque pa-
trique*

*Quam debere vides meritis. Vacat hic tibi
solus*

*Fortunæque locus. Non vitæ gaudia quæro, 180
Nec fas: sed nato Manes perferre sub imos.*

*Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores.
Jam pater Æneas, jam curvo in litore Tarchon
Constituere pyras. Huc corpora quisque suo-
rum*

*More tulere patrum: subjectisque ignibus atris
Conditur in tenebras altum caligine cælum.
Ter circum accensos, cincti fulgentibus armis,
Decurrere rogos; ter mœstum funeris ignem
Lustrare in equis, ululatusque ore dedere. 190
Spargitur et tellus lacrymis, sparguntur et arma.
It cælo clamorque virum, clangorque tubarum.*

TRANSLATION.

my Age been equal, and my Strength from Years the same *with yours*. But why do hapless I detain the Trojans from the War? Go, and faithfully bear back these Mandates to your King: That I linger out a hated Life, after my Pallas is slain, is owing to the *Hopes I derive from thy Right-hand*; from which you see Vengeance on Turnus is justly due to a Son and Sire. This *Post of Honour* is alone reserved for thee and thy Fortune. It is not *any* Joy in Life I seek, nor is it fit I should: But to carry the *joyful Tidings* to my Son down to the Shades below.

Meanwhile to wretched Mortals Aurora had brought forth the auspicious Light, renewing the Works and Labours of the Day. Now Father Æneas, now Tarchon on the winding Shore erected Funeral-piles. Hither they conveyed, each after the Manner of his Aneestors, the Bodies of their Dead: And, having under them applied the baleful Fires, the lofty Sky with smouldering Smoke is hid in Darkness. Thrice round the blazing Piles on Foot they ran, in shining Armour elad; thrice they encompassed the mournful Funeral-fire on Horseback, and gave forth doleful Yells. With their Tears bedewed is the Earth, bedewed are their Arms. The Shrieks of Men and Clangor of the Trumpets pierce the Sky. Next on the

NOTES.

178. *Turnum natoque, &c.* Literally *Which*
you see *with* Turnus to the Son and to the Sire
who have deserved it.

192. *It cæl.* May be it per *cæl* m, as well

as *ad cælum*; for so it is used, Æn. XII.
283.

— *It cæto turbida cælo*
Ten pugnas telorum, —

Hinc alii spolia occisis direpta Latinis
 Conjiciunt igni, galeas, ensesque decoros,
 Frænaque, ferventesque rotas; pars, munera
 nota,

195

Ipforum clypeos, et non felicia tela.
 Multa boum circa mactantur corpora morti:
 Setigerosque fues, raptaeque ex omnibus agris
 In flammam jugulant pecudes; tum litore toto
 Ardentes spectant socios, semustaque servant
 Busta; neque avelli possunt, nox humida donec
 Invertit cælum stellis fulgentibus aptum.

Nec minùs et miseri diversâ in parte Latini
 Innumeras struxere pyras; et corpora partim
 Multa virûm terræ insodiunt; avestaque par-
 tim

205

Finitimos tollunt in agros, urbique remittunt.
 Cætera, confusæque ingentem cædis acervum,
 Nec numero nec honore cremant: tunc undique
 vasti

Certatim crebris collucent ignibus agri.
 Tertia lux gelidam cælo dimoverat umbram: 210
 Mœrentes altum cinerem et confusa ruebant
 Ossa focis, tepidoque oncrabant aggere terræ.
 Jam verò in tectis prædixit urbe Latini

TRANSLATION.

Fire some sling the Spoils torn from the Latins slain, Helmets, and glittering Swords, Bits, and glowing *Chariot*-wheels; some, Presents to the Dead well known, their own Bucklers and unsuccessful Darts. Many Heads of Oxen all around are offered Victims to Death: And over the Flames they stab bristly Boars, and Sheep snatched from all the Fields; then along the whole Shore they view their burning Friends, and tend their half-consumed Piles; nor can they be torn from them, till humid Night inverted the Face of Heaven bespangled with shining Stars.

Nor with less pious Care the wretched Latins in a different Quarter reared numberless Piles; and Part in the Earth bury many Bodies of their Heroes slain; and Part carried off they to the neighbouring Fields convey, and send back to the City. The rest, and a vast Heap of promiscuous Slaughter, without Number, and without Honour, they burn: Then on all Sides the spacious Fields as rivaling each other blaze together with frequent Fires. The third Day's Light had from the Sky removed the chill Shades of Night: When with sad Demeanor they huddled together on the Hearths the heaped-up Ashes and Bones mingled in Confusion, and loaded them with a smoking Mount of Earth. But now in the Courts of opulent Latinus, and in the City, is the chiefest Uproar, and by far

NOTES.

211. *Ruebant*, Is here used in an active Sense, as in other Places of *Virgil*.
 VOL. II.

C. C.

226. *Super*

Hic matres, miseræque nurus,
 Hic cara pectora mœrentum so-
 rorum, puerique orbi parentibus
 exsecrant: et dirum bellum, hyme-
 næusque Turni; jubent ipsum de-
 cernere ferro, qui possat regnum
 Italæ et primos honores sibi;
 Sævus Drances ingratat hic;
 testaturque Turnum solum voca-
 ri, solum possi in certamina.
 Contra est multis sententia sim-
 l' variis dictis pro Turno, et mag-
 num nomen reginæ obumbrat e-
 um; multa fama sustentat vi-
 rum meritis tropæis.

Inter hos motus, in medio tu-
 multu plogrante, cæcè super næ-
 sti legati ferunt responsa ab
 magnâ urbe Diomedis: aiunt,
 nihil esse actum omnibus im-
 pensis tantorum operum; dona
 valuisse nil, nec aurum, nec
 magnas preces valuisse; alia
 arma esse querenda Latinis,
 aut petendam pacem ab Tro-
 jano rege.

Præcipuus fragor, et longi pars maxima luctus.
 Hic matres, miseræque nurus, hic cara sor-
 rum

Pectora mœrentum, puerique parentibus orbi,
 Dirum exsecrantur bellum, Turnique Hyme-
 næos;

Ipsam armis, ipsamque jubent decernere ferro,
 Qui regnum Italæ, et primos sibi poscat ho-
 nores.

Ingravat hæc sævus Drances; solumque vo-
 cari

Testatur, solum possi in certamina Turnum.

Multa simul contra variis sententia dictis

Pro Turno, et magnum Reginæ nomen ob-
 umbrat;

Multa virum meritis sustentat fama tropæis.

Hos inter motus, medio in flagrante tumul-
 tu,

Ecce super mœsti magnâ Diomedis ab urbe
 Legati responsa ferunt: nihil omnibus actum
 Tantorum impensis operum; nil dona, nec
 aurum,

Nec magnas valuisse preces; alia arma Latinis
 Quærenda, aut pacem Trojano ab rege peten-
 dam.

TRANSLATION.

the deepest Scene of Mourning. Here Mothers, and hapless Brides, here tender-
 hearted Sisters in deep Anguish, and Striplings of their Sires bereaved, curse the
 rueful War, and the Nuptials of Turnus; himself, himself they urge by Arms, and
 by the Sword to decide the Quarrel with his Rival, since to himself alone he
 claims the Crown of Italy, and the first Honours. This spiteful Drances aggra-
 vates, and protests that Turnus alone is called, alone is challenged to the Com-
 bate. On the other Side the Votes of many in various Speech are given for
 Turnus, and him the Queen's illustrious Name protects; and his own distinguish-
 ed Fame for Trophies justly won supports the Hero.

Amidst these Commotions, in the Heat of this raging Tumult, lo, to com-
 plet the Distress, the Ambassadors from Diomedes's imperial City returning sad
 their Answer bring: That nothing was effected by all the Expence of so great
 Labour; that neither the Gifts, nor Gold, nor importunate Prayers had aught
 availed: that the Latins must have Recourse to other Arms, or the for Peace
 from the Trojan Prince. With deep Sorrow King Latinus himself faints away.

NOTES.

226. *Super.* Ad accumulationem motuum, & ysis, divided, some read *superius*, others *petendum*;
 Servius.

230. *Petendum.* Here the Manuscripts are divided, some read *petendum*, others *petendum*;
 the 1st, 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211th, 212th, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311th, 312th, 313th, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411th, 412th, 413th, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 439th, 440th, 441st, 442nd, 443rd, 444th, 445th, 446th, 447th, 448th, 449th, 450th, 451st, 452nd, 453rd, 454th, 455th, 456th, 457th, 458th, 459th, 460th, 461st, 462nd, 463rd, 464th, 465th, 466th, 467th, 468th, 469th, 470th, 471st, 472nd, 473rd, 474th, 475th, 476th, 477th, 478th, 479th, 480th, 481st, 482nd, 483rd, 484th, 485th, 486th, 487th, 488th, 489th, 490th, 491st, 492nd, 493rd, 494th, 495th, 496th, 497th, 498th, 499th, 500th, 501st, 502nd, 503rd, 504th, 505th, 506th, 507th, 508th, 509th, 510th, 511th, 512th, 513th, 514th, 515th, 516th, 517th, 518th, 519th, 520th, 521st, 522nd, 523rd, 524th, 525th, 526th, 527th, 528th, 529th, 530th, 531st, 532nd, 533rd, 534th, 535th, 536th, 537th, 538th, 539th, 540th, 541st, 542nd, 543rd, 544th, 545th, 546th, 547th, 548th, 549th, 550th, 551st, 552nd, 553rd, 554th, 555th, 556th, 557th, 558th, 559th, 560th, 561st, 562nd, 563rd, 564th, 565th, 566th, 567th, 568th, 569th, 570th, 571st, 572nd, 573rd, 574th, 575th, 576th, 577th, 578th, 579th, 580th, 581st, 582nd, 583rd, 584th, 585th, 586th, 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Deficit ingenti luctu rex ipse Latinus,
Fatalem Ænean manifesto numine ferri,
Admonet ira Deum, tumulique ante ora re-
centes.

Ergo concilium magnum, primosque suorum
Imperio accitos, alta intra limina cogit. 235

Olli convenere, fluuntque ad regia plenis
Tecta viis. Sedet in mediis, et maximus ævo,
Et primus sceptris, haud lætâ fronte, Latinus.
Atque hic legatos Ætolâ ex urbe remissos,
Quæ referant, fari jubet; et responsa reposcit
Ordine cuncta suo. Tunc facta silentia lin-
guis; 241

Et Venulus dicto parens, ita farier inquit:
Vidimus, ô cives, Diomedem, Argivæque castra;
Atque iter cunctis casus superavimus omnes;
Contigimusque manum quâ concidit Ilia tellus.
Ille urbem Argyripam, patriæ cognomine gen-
tis, 246

Victor Gargani condebat Iapygis arvis.
Postquam introgressi, et coram data copia sandi;
Munera præferimus; nomen patriamque do-
cemus;

Rex Latinus ipse deficit ingenti
luctu. Ira Deum admonet, re-
centesque tumuli ante ora admo-
nent fatalem Ænean ferri mani-
festo numine.

Ergo cogit magnum concilium,
primosque suorum a citos impe-
rio, intra alta limina. Olli
convenere, fluuntque ad regia
tecta plenis viis. Latinus sedet
in mediis, et maximus ævo, et
primus sceptris, haud lætâ fron-
te. Atque hic jubet legatos,
remissos ex Ætolâ urbe, fari
ea, quæ referant; et reposcit
cuncta responsa suo ordine. Tunc
silentia sunt facta linguis; et
Venulus, parens dicto Latini, in-
quit farier ita: O cives, vidi-
mus Diomedem, Argivæque castra;
atque omnes casus superavimus
omnes casus; contigimusque
manum, quâ Ilia tellus, con-
cidit. Ille victor condebat ur-
bem Argyripam, cognomine pa-
triæ gentis, arvis Gargani I-
apygis. Postquam tunc intro-
gressi, et copia sandi coram est
data; præferimus munera; do-
cemus nomen patriamque;

TRANSLATION.

Now the Wrath of the Gods, and the recent Tombs before his Face, declare that Æneas, the Messenger of Fate, is led on by manifest divine Impulse.

Therefore within the lofty Palace he assembles his great Council, and the Peers of his Realm summoned by his imperial Order. They obey the Summons, and flock to the royal Apartments along the crowded Ways. In the Center, with unjoyous Aspect, sits Latinus, both most advanced in Age, and first in Sway. And here he orders the Ambassadors from the Ætolian City now returned to say what Message they bring back; and demands each particular Answer in its Order. Then Silence sat on every Tongue; and Venulus thus in Obedience to Command begins: We have seen, O Citizens, great Diomedes, and the Argive Camp; and measuring a Length of Way a thousand Dangers overpassed, and touched that Hand by which Troy's Kingdom fell. He victorious was raising in the Plains of Apulian Garganus the City Argyripa after the Name of his native Country. After we were admitted, and had Permission given to speak in the royal Presence; we first present our Gifts; declare our Names and Country;

NOTES.

11. 491,

Æternas quoniam penas in morte timendum.
See also Virg. lib. 139, 182. and Lib. II. 491.

217. Gargani. Garganus, now Monte di

S. Angelo, a Mountain in Apulia.

247. Iapyx. Apulian, so called from Iapyx, the Son of Dædalus, who first settled in those Parts.

qui intulerint bellum ; & a causa attraxerit nos Arpos. His auditis, ille reddidit hæc placido ore sui : O fortunatæ gentes, Saturnia regna, anti-qui Ausonii, quæ fortuna sollicitat vos quætos, suadetque laceffere ignota bella ? qui unque violavimus Iliacos agros ferro (mitto ea mala, quæ sunt exhausta bellando sub aliis muris, et quos viros ille Simois premat) expendimus infanda supplicia per orbem, et omnes pœnas scelerum, manus miseranda vel Priamo ipsi. Triste sidus Minervæ, et Eubœicæ cautes, ultorque Caphareus scit ista. Adacti ex illâ militiâ ad diversum litus, Menelaus Atrides exsulat usque ad columnas Protei ; Ulysses vidit Ætnæos Cyclopes Referamne regna Neoptolemi, Penatesque versos Idomenei ? Lycosne habitantes Libycolitore, Agamemnon Mycenæus ductor magnorum Achivum ipsæ

Qui bellum intulerint ; quæ causa attraxerit Arpos. 250
Auditis ille hæc placido sic reddidit ore :
O fortunatæ gentes, Saturnia regna,
Antiqui Ausonii, quæ vos Fortuna quætos
Sollicitat, suadetque ignota laceffere bella ?
Quicunque Iliacos ferro violavimus agros, 255
(Mitto ea, quæ muris bellando exhausta sub altis,
Quos Simois premat ille viros) infanda per orbem
Supplicia, et scelerum pœnas expendimus omnes ;
Vel Priamo miseranda manus. Scit triste Minervæ
Sidus, et Eubœicæ cautes, ultorque Caphareus.
Militiâ ex illâ diversum ad litus adacti, 261
Atrides Protei Menelaus adusque columnas
Exsulat ; Ætnæos vidit Cyclopes Ulysses.
Regna Neoptolemi referam, versosque Penates
Idomenei ? Libycone habitantes litore Locros ? 265
Ipse Mycenæus magnorum ductor Achivum

TRANSLATION.

who made War upon us ; what Errand drew us to Arpos. Our Message heard, he thus with mild Accent replied : O happy Nations, once Saturn's Realm, ancient Ausonians, what untoward Fortune disturbs you, a peaceful Race, and prompts you to rouse unusual Wars ? As many of us as with the Sword violated the Lands of Ilium (I wave those Extremities of Woe which in fighting under its lofty Walls we sustained, what illustrious Heroes that Simois of theirs swept away) have bore inutterable Sufferings over the World, and all Punishments for our Crime ; a Crew whom even Priam would pity. Minerva's disastrous Constellation knows, and the Eubœan Rocks, and vengeful Mount Caphareus. Ever since that Expedition have we severally on different Coasts been driven ; Menelaus, the Son of Atreus, is exiled as far as the Pillars of Proteus ; Ulysses hath seen the Cyclops of Mount Ætna. Shall I mention the tragic Fate of Neoptolemus's Realm, and the Overthrow of Idomeneus's Settlement ? Or the Dispersion of the Locri that inhabit on Libya's barren Coast ? The Prince of Mycenæ him-

NOTES.

254. *Ignota bella.* Wars, to which you are unaccustomed.

255. *Violavimus. Quis sacros,* says Servius, as if it had been Sacrilege to injure them.

256. *Exhausta.* Sustained to the utmost.

259. *Sidus Minervæ.* The Storm in which Ajax Oileus was drowned, and the raging Constellation *Arcturus*, by whose Influence that Storm was raised, are here ascribed to Minerva, whom that Hero had incensed by violating

Cassandra in her Temple.

260. *Caphareus.* A Rock in the Island of *Eubœa*, where *Ajax* was shipwrecked.

262. *Atrides Protei.* Menelaus's Visiting *P. o. teus*, the King of *Egypt*, is related at large in *Homer*, *Odys.* B. IV.

264. *Regna.* Versa is to be supplied from the other Clause of the Verse.

269. *Invidisse,*

Conjugis infandæ prima intra limina dextrâ
 Oppetit ; devictam Asiam subfedit adulter.
 Invidisse Deos, patriis ut redditus aris,
 Conjugium optatum, et pulchram Calydonâ vi-
 derem ? 270

Nunc etiam horribili visu portenta sequuntur ;
 Et socii amissi petierunt æthera pennis ;
 Fluminibusque vagantur aves, (heu dira meo-
 rum
 Supplicia !) et scopulis lacrymosis vocibus im-
 plent.

Hæc adeo ex illo mihi jam speranda fuerunt 275
 Tempore, cum ferro cœlestia corpora demens
 Appetii, et Veneris violavi vulnere dextram.
 Ne verò, ne me ad tales impellite pugnas :
 Nec mihi cum Teucris ullum post cruta bellum
 Pergamæ ; nec veterum memini lætorve ma-
 lorum. 280

Munera, quæ patriis ad me portastis ab oris,
 Vertite ad Ænean. Stetimus tela aspera contra,
 Contulimusque manus : experto credite, quantus
 In clypeum assurgat, quo turbine torqucat haf-
 tam.

oppetit intra prima limina dex-
 trâ infandæ conjugis ; adulter
 Ægyptus subfedit Asiam de-
 victam. Referamne Deos in-
 vidisse mihi, ut ego, redditus
 patriis aris, viderem optatum
 conjugium et pulchram Calydo-
 nâ ? nunc etiam portenta hor-
 ribili visu sequuntur me ; et so-
 cii amissi petierunt æthera pen-
 nis ; factique aves vagantur
 fluminibus (heu dira supplicia
 meorum !) et implent scopulorum
 lacrymosis vocibus. Adeo jam
 heu fuerunt speranda mihi ex
 illi tempore, cum demens appe-
 titii cœlestia corpora ferro, et
 violavi dextram Veneris vul-
 nere. Ne verò, ne impellite me
 ad tales pugnas : nec est mihi
 ullum bellum cum Teucris post
 Pergamæ cruta ; nec memini,
 lætor, e causis veterum malorum
 Trojanorum. Vertite munera
 ad Ænean, quæ portastis ab
 patriis oris ad me. Stetimus
 contra ejus aspera tela, contuli-
 musque manus : credite mihi ex-
 pecto, quantus assurgat in cly-
 peum, quo turbine torqucat haf-
 tam.

TRANSLATION.

As if the Leader of the illustrious Greeks, fell by the Hand of his unnatural
 Spouse in the first Entrance to his Palace ; and his adulterous Assassin by trai-
 terous Means possessed himself of conquered Asia. Or shall I mention how the
 envious Gods forbid that I myself restored to my native Country should see my
 much loved Queen and lovely Calydon ? Even now Prodiges of horrid Aspect
 pursue me ; my Associates lost to me for ever into the aerial Regions winged their
 Way, and so Birds transformed wander along the Rivers (ah dire Vengeance on
 my Friends !) and fill the Rocks with doleful Notes. And indeed I had Reason
 to look for these Calamities ever since that Time, when with the Sword I madly
 assaulted the celestial Beings, and violated the Hand of Venus with a Wound.
 But urge not, urge not me again to Fights like these : Nor with the Trojans
 wage I any War, now that Troy is overthrown, nor remember I with Joy their
 former Woes. Those Gifts, which to me you brought from your native Coasts,
 transfer to Æneas. We against his keen Darts have stood, and engaged him
 Hand to Hand : Trust me who by Experience knew, how stern he rises to his
 Shield, with what a Whirl he throws his Lance. Had Ida's Land produced two

NOTES.

269. *Invidisse*, &c. Diomed chose to aban-
 don his native Country, and went a vo-
 luntary Exile into *Apulia*, on account of the
 scandalous Behaviour of his Wife *Egide* with
 the Son of *Sthenelus*. *Veneris* is said to have in-
 flicted on him this domestic Plague for wound-

ing her in Battle. Hence the Words *invidisse*
Deos.

274. *In clypeum assurgat*. Raises himself to
 the Elevation of his Buckler, as if it lifted him
 up with itself.

294. *Regum*

Si Idæa terra tulisset duo tales viros præterea; Dardanus venisset ultro ad Inachias urbes, et Græcia laceret fatiis æstis. Quicquid temporis est cessatum apud mœnia duræ Trojæ, victoria Graiûm hæsit manu Hectoris Æneæque, et retulit vestigia in decimum annum. Ambo erant insignes animis, ambo insignes præstantibus armis; hic Æneas erat prior pietate. Vestra dextræ cœcant in fœdera, quæ datur; ast cavete, ne arma concurrant armis. Optime Rex Regum, simul audisti et quæ responsi sint, et quæ ejus sententia sit de magno bello. Vix legati dixerunt ea; variisque fremor cucurrit per turbata ora Ausonidum: ceu cum saxa morantur rapidos amnes, murmur fit gurgite clausi, vicinæque ripæ fremunt crepitantibus undis.

Ut primum animi fuerunt placati, et trepida ora quierunt; Rex præfatus Divos, inquit ab alto solio: equidem, Latini, et vellem, et fuerat melius, statuisse ante de summa re; non verò cogere concilium tali tempore, cum hostis obsidet muros.

Si duo præterea tales Idæa tulisset 285
Terra viros; ultro Inachias venisset ad urbes
Dardanus, et versis laceret fatiis Græcia.
Quidquid apud duræ cessatum est mœnia Trojæ,
Hectoris Æneæque manu victoria Graiûm
Hæsit, et in decimum vestigia rettulit annum.
Ambo animis, ambo insignes præstantibus ar-
mis; 291

Hic pictate prior. Cœcant in fœdera dextræ,
Quæ datur; ast, armis concurrunt arma, cavete.
Et, responsa simul quæ sint, Rex optime Re-
gum,

Audisti; et quæ sit magno sententia bello. 295
Vix ea legati; variusque per ora cucurrit
Ausonidum turbata fremor: ceu, saxa moran-
tur

Cum rapidos amnes, clauso fit gurgite murmur,
Vicinæque fremunt ripæ crepitantibus undis.

Ut primum placati animi, et trepida ora quie-
runt; 300

Præfatus Divos, solio Rex inquit ab alto:
Ante equidem summa de re statuisset, Latini,
Et vellem, et fuerat melius; non tempore tali
Cogere concilium, cum muros obsidet hostis.

TRANSLATION.

Such Heroes more, the Trojan had first advanced to the Cities of Inachus, and Greece by a Reverse of Fortune mourned. Whatever Obstruction was given at the Walls of stubborn Troy, the Victory of the Greeks was suspended by the Hand of Hector and Æneas, and was retarded till the tenth Year. Both for Valour are distinguished, both for noble Feats of Arms; this in Picty excels. Let your Right-hands be joined in League, by whatever Means you may; but beware of opposing Arms to Arms. Thus, best of Kings, you have at once both heard his Answer, and his Resolution on this important War. Scarce had the Legates said; when through Ausonia's troubled Sons a various Hubbub ran: As when Rocks retard a River's rapid Course, and from the pent up Flood Murmurs arise, and with the beating Waves the neighbouring Banks resound.

Soon as their Minds were calmed, and their tumultuous Tongues were hushed; the King, having first addressed the Gods, thus from his lofty Throne begins: I indeed could wish, ye Latins, and it had been better, that we had before determined on the common Cause; and not to call a Council at such a juncture, when the Enemy lays Siege to our Walls. Incommodious War, O Citizens,

N O T E S.

294. *Regum*. Pierius reads *regis*, to agree with *responsa*.

301. *Præfatus Divos*. It was the Custom for Orators to utter in their Harangues, at

least when the Subject thereof was solemn and of public Concern, with an Address to the Gods. Thus we see *Pliny* in his Panegyric on *Trajan* begins with a solemn Prayer to the Gods.

325. *P offert*

Bellum importunum, cives, cum gente Deo-
rum, 305

Invictisque viris, gerimus; quos nulla fatigant
Prœlia, nec victi possunt abfistere ferro.

Spem, si quam accitis Ætolium habuistis in
armis,

Ponite, spes sibi quisque: sed hæc quàm angusta,
vidctis.

Cætera quâ rerum jaccant perculsa ruinâ, 310
Ante oculos, interque manus sunt omnia ves-
tras.

Nec quemquam incuso: potuit quæ plurima
virtus

Esse, fuit; toto certatum est corpore regni.

Nunc adeò, quæ sit dubiæ sententia menti,

Expeditam; et paucis, animos adhibete, doce-
bo. 315

Est antiquus ager, Tusco mihi proximus amni,
Longus in occasum, fines super usque Sicanos;
Aurunci, Rutulique ferunt; et vomere duros
Exercent colles, atque horum asperrima pas-
cunt.

Hæc omnis regio, et celsi plaga pinea montis 320
Cedat amicitia Teucrorum; et fœderis æquas
Dicamus leges, sociosque in regna vocemus:
Confidant, si tantus amor, et mœnia condant.
Sin alios fines, aliamque capeffere gentem

*Giver, gerimus importunum bel-
lum: in gente Deorum invictis-
que viris; quos nulla prælia
fatigant, nec victi possunt ab-
fistere ferro. Ponite spem, si
habuistis quam spem in armis
Ætolium accitis; quæque sit
sibi sua spes: sed videtis quàm
angusta hæc sit. Quâ ruinâ
cætera nostrarum rerum percul-
sa jaceant, omnia sunt ante o-
culos interque vestras manus.
Nec in usu quemquam: pluri-
ma virtus, quæ potuit esse, fu-
it; est certatum toto corpore
regni. Adde nunc expeditam,
quæ sententia sit dubiæ menti;
et ducebo vos paucis verbis,
adhibete animos. Est mihi an-
tiquus ager, proximus Tusco am-
ni, longus in occasum solis, us-
que super Sicanos fines; Aurun-
ci Rutulique ferunt eum, et
exercent duros colles vomere, at-
que asperrima loca bovis agro-
rum pascunt pecora. Omnis hæc
regio, et pinea plaga celsi montis
cedat amicitia Teucrorum; et
dicamus æquas leges fœderis,
sociosque Trojanos socios in
regna. Confidant illis, si sit
illis tantus amor, et condant
mœnia. Sin est illis animus
capeffere alios fines aliamque
gentem,*

TRANSLATION.

we wage with a Nation of Gods, and Heroes invincible, whom no Battles tire out, nor even vanquished can they lay down the Sword. What Hope you entertained from the invited Arms of the Ætolians, now dismiss; each must be the Center of his own Hope: But this how feeble too well you see. With what Ruin the rest lies overthrown I need not say, since all is by yourselves both seen and felt. Nor yet accuse I any: What the highest Pitch of Valour could, has been achieved; with the whole Strength of the Realm we have bravely strug- gled. Now then, lend your Attention, I will unfold, and briefly shew what Purpose rises in my wavering Soul. To me an ancient Tract of Land belongs fast by the Tuscan River, in Length extended to the West, even beyond Sicania's Bounds; The Auruncians and Rutulians sow the Soil, and vex with the Share the stubborn Hills, and turn to Pasture their most rugged Parts. Let this whole Region, and the lofty Mountain's piny Tract, be given away to the Friendship of the Trojans; and let us propose equal Terms of Peace, and, as our Allies, invite them into our Realm. *But* let them settle, if they have such strong Desire, and build them Cities. But if they have a Mind to take Possession of other

possuntque decedere nostro soli;
texamus illis bis denas naves
Italo robore, seu plures, si va-
lent complere eas: omnis mate-
ries jacet ad undam; ipsi præ-
cipiant numerumque modumque
carinis; nos demus æra, manus
et navalia. Præterea placet,
centum Latinos oratores de pri-
mâ gente ire, qui ferant hæc
dicta et fident fœdera, eosque
prætendere ramos pacis naves;
portantesque munera eboris, ta-
lentaque auri, et sellam trabe-
amque, insignia nostri regni.
Vos consulite in medium, et suc-
currete fessis rebus.

Tum Drances infensus, (idem,
quem gloria Turni agitabat ob-
liquâ invidiâ, amarisque sti-
mulis, largus opum, et melior
linguâ, sed cujus dextera erat
frigida bello, habitus non futilis
auctor consilii, potens seditione,
materna nobilitas docuit huic
superbum genus,

Est animus, possuntque solo decedere nostro; 325
Bis denas Italo texamus robore naves,
Seu plures complere valent: jacet omnis ad
undam

Materies; ipsi numerumque modumque carinis
Præcipiant; nos æra, manus, navalia demus.
Præterea, qui dicta ferant, et fœdera fident, 330
Centum oratores primâ de gente Latinos
Ire placet, pacisque manu prætendere ramos;
Munera portantes eborisque aurique talenta,
Et sellam regni trabeamque insignia nostri.
Consulite in medium, et rebus succurrite fessis.

Tum Drances idem infensus (quem gloria
Turni

Obliquâ invidiâ, stimulisque agitabat amaris,
Largus opum, et linguâ melior, sed frigida bello
Dextera, consiliis habitus non futilis auctor,
Seditione potens; genus huic materna super-
bum

340

TRANSLATION.

other Territories, and another Country, and if from our Land they can *consistently with Fate* withdraw; let us build for them twice ten Ships of Italian Timber, or more, if they are able to man them: All the Materials lie along the River; let themselves order the Number and Fashion of the Vessels; let us with Money, Men, and naval Stores supply them. Besides, our Pleasure is, that an hundred Ambassadors of the first Rank from Latium go to bear our Instructions, and confirm the Alliance, and in their Hands extend the Boughs of Peace; bearing Presents of Ivory, and Sums of Gold, the Chair of State, and royal Robe, the Ensigns of our Crown. Advise for the common Good, and relieve a distressed State.

Then the same spiteful Drances rises, (whom the Glory of Turnus inflamed with oblique Envy and malignant Stings, *abounding in Wealth*, and *abounding more in Tongue*, but a cold Champion in War, yet of no mean Authority deemed in Council, in Faction powerful; him his Mother's Quality inspired with

NOTES.

325. *Possuntque soli decedere nostro.* That is, if they can do it consistently with Fate; for he well knew the Oracle of *Fœtus*, and had been informed by *Ilioneus* that the Trojans had come to Italy in Obedience to Fate:

Sed nos fata Deum vestras exquirere terras
Imperitis egere suis.

333. *Munera.* Alludes to the Roman Custom of sending such Presents to Kings. *Legati dona tulere, togamque, et tunicam purpuream, sellam eburneam, pateram auream, Liv. Lib. 25.*

337. *Obliquâ invidiâ.* Obliqua here is not *occulta*, as *Ruans* has it, but *oculos habens distortos, squint-eyed*, as this Passion is represented by the Poets, *in squam recta acies*, says *Ovid*. For which, as *Dr. Trapp* justly observes, there is this plain Reason to be given, *That Envy is uneasy at the Sight of another's Happiness, and so cannot look directly upon it.*

338. *Sed frigida bello dextera.* Literally, *But his Right-hand or Courage cold in War.*

Nobilitas dabat, incertum de patre ferebat)
 Surgit, et his onerat dictis, atque aggerat iras :
 Rem nulli obscuram, nostræ nec vocis egentem,
 Consulis, ô bone Rex. Cuncti se scire fatentur
 Quid fortuna ferat populi; sed dicere mustant.
 Det libertatem fandi, statusque remittat, 346
 Cujus ob auspiciū infaustum moresque sinistros
 (Dicam equidem, licet arma mihi mortemque min-
 netur)

Lumina tot cecidisse ducum, totamque videmus
 Consedisse urbem luctu; dum Troia tentat 350
 Castra, fugæ fidens, et cœlum territat armis.
 Unum etiam donis istis, quæ plurima mitti
 Dardanidis ducique jubes, unum, optime Re-
 gum,

Adjicias; nec te ullius violentia vincat,
 Quin natam egregio genero, dignisque Hyme-
 nœis, 355

Des pater, et pacem hanc æterno fœdere jungas.
 Quòd si tantus habet mentes et pectora terror;
 Ipsum obtestemur, veniamque oremus ab ipso :
 Cedat jus proprium regi, patriæque remittat.
 Quid miseros toties in aperta pericula cives 360
 Projicis? ô Latio caput horum et causa malo-
 rum?

enim ferebat incertum genus de
 potre) surgit, et aërat Turnum
 bis dictis, atque aggerat iras :
 ô bone Rex, consulis rem obscu-
 ram nulli, nec egentem nostræ
 vocis. Cuncti fatentur se scire
 quid fortuna populi ferat; sed
 mustant dicere illud. Ille de
 libertatem fandi, remittatque
 status, ob infaustum auspiciū
 cujus, sinistrosque mores (equi-
 dem dicam, licet minetur arma
 mortemque mihi) videmus lumina
 tot ducum cecidisse, totamque ur-
 bem consedisse luctu; dum tentat
 Troia castra, fidens f. g. x., et
 territat cœlum armis. Optime
 Regum, adjicias unum etiam,
 unum istis donis, quæ plurima
 jubes mitti ducique Dardanidis;
 nec violentia ullius vincat te,
 quin pater des gnatum egregio
 genero, dignisque hymenæis, et
 jungas hanc pacem æterno fœ-
 dere. Quid si tantis terror
 Turni habet nostras mentes et
 pectora; obtestemur ipsum, ore-
 musque veniam ab ipso: cedat
 proprii jus regi, remittatque
 illud patriæ. Quid projicis mi-
 seros cives toties in aperta peri-
 cula? ô caput, et causa horum
 malorum Latio!

TRANSLATION.

the Pride of noble Blood, but by the Father's Side of Birth obscure;) loads Tur-
 nus with these Invektives, and aggravates the Spite against him: Gracious Sove-
 reign, you ask Counsel in an Affair which to none is mysterious, nor needs our
 Debate. All must needs own they know full well what the State of the Nation
 requires; but through Fear they hesitate to speak their Mind. Let him but allow
 them Freedom of Speech, and moderate his Vaunts, for whose inauspicious In-
 fluence and perverse Conduct (for my Part I will speak out, though he threatens
 me with Hostilities and Death) we have seen so many illustrious Chiefs perish, and
 the whole City sit in Mourning; while he tempts the Trojan Camp, trusting to
 Flight, and Heaven with his Arms defies. To those numerous Presents which
 you order to be sent to the Trojans and their Leader, this one, this one more, O
 best of Sovereigns, add; nor let any one's violent Remonstrances withhold thee
 from giving away your Daughter, in a Father's Right, to an illustrious Son in-
 Law, and a worthy Match, and from confirming a Peace by this perpetual Al-
 liance. But if such Dread of *Turnus* haunts our Minds and Souls; him let us im-
 plore, and from him sue for Grace: That to his Sovereign he may resign, and
 to his Country give up his proper Right. Why dost thou so often expole thy
 wretched Citizens to open Dangers? O thou, the Source and Origin of these Ills

est nulla salus bello: nos omnes
possumus te. Turne, puerum. si-
mul solum inviolabile pignus pa-
cis. En ego primus, (quem tu
flagris involumas tibi, et nil moror
me esse) supplex venio: misere-
re tuorum; pone animos. et
pulsus abi. Fusi vidimus funera
fusi, et desolavimus ingentes a-
gros. Aut, si fama movet te,
si concipis tantum robur pectore,
et si doctalis regia est ailed cordi
tibi; aude, atque fidens ser ad-
versum pectus in hostem. Sci-
licet, ut regia conjux contingat
Turno, nos, viles animæ, turba
inhumata inflectaque sternamur
campis. Et jam tu, si est tibi
qua vis, si habes quid patrii
Martis, aspice illum contra,
qui vocat te. Violentia Turni
exarsit talibus dictis: dat gemit-
um, rumpitque has voces imo
pectore: Drance, est tibi qui-
dem semper longa repa fundi
tunc cum bella posui ut manus;
patribus sive vocatis tu primas
ades: sed curia non est replenda
verbis, quæ magna voluit tibi
esse, dum agger murorum distinet
hostem, nec fuisse inundant san-
guine.

Nulla salus bello: pacem te poscimus omnes,
Turne, simul pacis solum inviolabile pignus.
Primus ego, (invisum quem tu tibi fingis, et esse
Nil moror) en supplex venio: misere tuorum;
365

Pone animos, et pulsus abi. Sat funera fusi
Vidimus, ingentes et desolavimus agros.
Aut, si fama movet, si tantum pectore robur
Concipis, et si adeo doctalis regia cordi est;
Aude, atque adversum fidens ser pectus in hostem.
Scilicet, ut Turno contingat regia conjux, 371
Nos, animæ viles, inhumata inflectaque turba,
Sternamur campis. Etiam tu, si qua tibi vis,
Si patrii quid Martis habes, illum aspice contra,
Qui vocat.

Talibus exarsit dictis violentia Turni: 375
Dat gemitum, rumpitque has imo pectore voces:
Larga quidem semper, Drance, tibi copia fandi,
Tunc cum bella manus poscunt; patribusque
vocatis 379
Primus ades: sed non replenda est curia verbis,
Quæ tunc tibi magna volant, dum distinet hos-
tem

Agger murorum, nec inundant sanguine fossæ.

TRANSLATION.

to Latium! no Safety is for us in War; to thee, O Turnus, we all sue for Grace,
and at the same Time for the sole inviolable Pledge of Peace. Lo I the first, I
whom as your spiteful Foe you image to yourself, nor am I concerned to disprove
the Charge, lo I come thy Suppliant: Have Pity on thy own; lay aside thy
Fierceness, and baffled quit the Field. Full many Deaths have we with Loss of
Victory seen, and brought the extended Fields to Desolation. Or, if Fame
have Influence on you, if in your Breast such Fortitude you lodge, and if your
Heart is so much set on a Palace for your Dowry; play the Hero, and bravely
expose your Breast adverse to the Foe. Forsooth, that Turnus may be blessed
with a royal Consort, we, abject Souls, may be strewed on the Field, an unbur-
ied, unlamented Throng. And now, if thou hast any Mettle, if thou hast
aught of thy Country's warlike Genius, look him in the face, who gives thee
the Challenge. With these Invectives the fierce Mind of Turnus was inflamed:
He fetches a Groan, and from the Bottom of his Breast bursts forth these Accents:
Drances, I own, you have always a rich Profusion of Words at the Time when
Wars call for Action; and when a Council is convened you are there the fore-
most: But this is not a Time to fill the Court with Words, which in big Torrents
from thee in Safety flow, while the Bulwarks of our Walls keep off the Foe, nor

NOTES.

371. Ut Turno contingat. Literally, That to Turnus a royal spouse may happily befall.

Proinde tona eloquio, solitum tibi; meque timoris

Argue tu, Drance; quando tot stragis acervos Teucrorum tua dextra dedit, passimque tropæis Insignis agros. Possit quid vivida virtus, 386 Experiare licet. Nec longè scilicet hostes

Quærendi nobis; circumstant undique muros. Imus in adversos? quid cessas? an tibi Mavors Ventosâ in linguâ, pedibusque fugacibus istis 390 Semper erit?

Pulsus ego? aut quisquam meritò, fœdissime, pulsum

Arguet? Iliaco tumidum qui crescere Tybrim Sanguine, et Evandri totam cum stirpe videbit Procubuisse domum, atque exutos Arcadas armis? 395

Haud ita me experti Bitias, et Pindarus ingens, Et quos mille die victor sub Tartara misi;

Inclusus muris, hostilique aggere septus. Nulla salus bello? capiti cane talia, demens,

Dardanio, rebusque tuis. Proinde omnia magno Nec cessa turbare metu, atque extollere vires 401

Gentis bis victæ; contra premere arma Latini.

Proinde tona eloquio, quod est solitum tibi; tuque, Drance, argue me timoris; quando tua dextra dedit tot acervos stragis Teucrorum, passimque insignis agros tropæis. Licet ut experiare, quid vivida virtus possit. Scilicet ne hostes sunt quaerendi nobis longè; circumstant muros undique. Nos imus in eos adversos? quid tu cessas? an Mavors erit tibi semper in ventosâ linguâ, istisque fugacibus pedibus? an ego sum pulsus? aut quisquam, ô fœdissime, arguet me tò me esse pulsum? qui videbit tumidum Tybrim crescere Sanguine, et totam domum Evandri cum stirpe procubuisse, atque Arcadas exutos armis? Bitias et ingens Pandarus haud ita sunt experti me, et mille alii, quos ego victor misi sub Tartara uno die, inclusi muris, septisque hostili aggere. Ais, est nulla salus bello? demens, cane talia Dardanio capiti, tuisque rebus. Proinde ne cessa turbare omnia magno metu, atque extollere vires Trojanæ gentis bis victæ; contra premere arma Latini.

TRANSLATION.

float our Trenches with Blood. Wherefore thunder on in noisy Eloquence, as you are wont, and arraign me of Cowardice, thou the valiant Drances; since thy Right-hand hath raised so many Heaps of slaughtered Trojans, and every where thou deckest the Fields with Trophies. You may however put that animated Valour of yours to the Proof. For not far have we to seek the Foe; they all around beset our Walls. March we against the adverse Foe? Content, why do you demur? Will your Prowess always lie in your blustering Tongue, and in those Feet only swift to fly? I routed? Or will any one, thou most abject Wretch, justly tax me with being routed, who shall view the swollen Tyber rise with Blood, and Evander's whole Family with his Race stretched on the Ground, and the Arcadians stripped of their Armour? Nor so Bitias and bulky Pandarus me proved, nor those Thousands whom in one Day I victorious sent down to Tartarus, inclosed within the Walls, and shut up by the Rampart of the Foe. No Safety you say is in War. Go Madman. vent such Language to the Dardanian Chief, and the Trojans thy own Party. Wherefore cease not to embroil all with dreadful Alarms, to extol the Strength of the twice vanquished Race, and on the other Hand to depress the Arms of Latinus. Add in Favour of your new

NOTES.

384. *Quando—dedit.* This is plain Irony, and therefore ought not to have been translated, as Dr. Trapp has it, *when thy Hand shall have raised*, &c. for then it must have been *when*

dedit, but *since thy Hand has raised*.

394. *Evandri totam cum stirpe videbit procubuisse domum.* Poet. was Evander's only Son.

402. *Gentis bis victæ.* Turnus reckons that

Nunc et proceres Myrmidonum
tremiscunt Phrygia arma! nunc
et Tydides et Larissæus Achilles
tremiscunt ea! et amnis Aufi-
dus, versus retro, fugit Adria-
cas undas! vel cum scelus arti-
ficis fingit se pavidum contra
mea jurgia; et a erbat crimen
suū formidine. Nunquam amit-
tes talem animam hac dextrâ,
absiste moveri: habitat tecum,
et sit in isto pectore. Nunc re-
vertor ad te, Pater, et tua mag-
na consulta. Si ponis nullam
spem ultra in nostris armis; si
fumus tam deserti, et occidimus
funditus, agmine semel verso,
neque Fortuna habet regressum;
oremus pacem, et tendamus dex-
tras inermes. Quamquam ô!
si quicquam solitæ virtutis ad-
esset! ille videtur mihi fortuna-
tissimè laborum, egregiusque a-
nimi ante alios, qui, ne videret
quid tale, procubuit moriens, et
semel momordit humum ore.

Nunc et Myrmidonum proceres Phrygia arma
tremiscunt!

Nunc et Tydides, et Larissæus Achilles!
Amnis et Adriacas retro fugit Aufidus undas! 405
Vel cum se pavidum contra mea jurgia fingit
Artificis scelus; et formidine crimen acerbat.
Nunquam animam talem dextrâ hac, (absiste
moveri)

Amittes: habitat tecum, et sit pectore in isto.
Nunc ad te, et tua magna, Pater, consulta re-
vertor. 410

Si nullam nostris ultra spem ponis in armis;
Si tam deserti fumus, et, semel agmine verso,
Funditus occidimus, neque habet Fortuna re-
gressum;

Oremus pacem, et dextras tendamus inermes.
Quamquam ô! si solitæ quicquam virtutis ad-
esset! 415

Ille mihi ante alios fortunatusque laborum,
Egregiusque animi; qui, ne quid tale videret,
Procubuit moriens, et humum semel ore mo-
mordit.

TRANSLATION.

Friends: Now the Myrmidonian Chiefs tremble at the Phrygian Arms! now Di-
omede and Larissæan Achilles! And the River Aufidus, *affrighted at seeing their*
Fleet, flies back from the Adriatic Waves; *for this is the Language of his dastardly*
Soul, even when the wicked Dissembler feigns himself under Terror of my Me-
naces, and by his own Fears aggravates the Charge against me. Cease from be-
ing disturbed, never shalt thou lose that worthless Soul of thine by this Right-hand:
Let it dwell with thee, and rest in that ignoble Breast. Now I return *from this*
Digression to thee, great Father of the State, and to the Subject of thy Debate.
If in our Arms you repose no further Confidence; if we are so desolate, and ut-
terly undone by our Army being once defeated, and our Fortune is capable of
no Redress; let us sue for Peace, and as *Suppliants* extend our Hands unarmed.
Yet oh did any of our wonted Worth remain, *how would we blush at the Propo-*
sal! Happy he in my Judgment, beyond others *happy even* in his Toils, and
truly heroic in Soul, who, that he might not see aught like this, fell once for all,

N O T E S.

he had already conquered the Trojans, who were
before subdued by the Greeks. And indeed he
appears to have had greatly the Advantage over
them during the Absence of Æneas.

401. *Aufidus*. Now *L'Ofanto*, a River that
takes its Rise out of Mount Appenine, in the
Territories of the *Umbri*, and runs through
Apulia, *Dauria*, and *Peucetia*, into the Adri-

atic Sea.

406. *Jurgia*. Must signify *Menaces* in this
Place; for only these are mentioned above,—
minatur arma mortemque.

407. *Artificis scelus*. Literally, *That Vil-*
lain of a Dissembler; *scelus* here being put for
scelus.

409. *Isto*. Here is a Word of Contempt.

421. *Sin*

Sin et opes nobis, et adhuc intacta juvenus,
Auxilioque urbes Italæ, populique superfunt; 420
Sin et Trojanis cum multo gloria venit
Sanguine; sunt illis sua funera, parque per om-
nes

Tempeſtas: cur indecores in limine primo
Deficimus? cur ante tubam tremor occupat ar-
tus?

Multa dies, variuſque labor mutabilis ævi 425

Rettulit in melius; multos alterna revifens

Lufit, et in folido rurfus-Fortuna locavit.

Non erit auxilio nobis Ætolus, et Arpi?

At Meſſapus erit, felixque Tolumnius, et quos

Tot populi miſere duces; nec parva ſequetur 430

Gloria delectos Latio et Laurentibus agris.

Eſt et Volſcorum egregiâ de gente Camilla,

Agmen agens equitum, et florentes ære catervas.

Quòd ſi me ſolum Teucris in certamina poſcunt,

Idque placet, tantumque bonis communibus ob-
ſto;

Non adèd has exoſa manus victoria fugit, 435

Ut tantâ quicquam pro ſpe tentare recuſem.

*Sin et opes, et juvenus adhuc intacta, Italæque urbes populi-
que ſuperſunt nobis auxilio; ſin et gloria venit Trojanis cum
multo ſanguine; ſunt illis ſua funera, parque tempeſtas per
omnes: cur nos indecores in primo limine? cur tremor
occupat noſtros artus ante tubam? dies, variuſque labor mu-
tabilis ævi retulit multa in melius; Fortuna alterna revifens
luſit multos, et rurfus locavit eos in folido ſtatu. An Ætolus
non erit auxilio nobis, et Arpi? At Meſſapus erit, felixque To-
lumnius, et duces, quos tot populi miſere; nec parva gloria
ſequetur eos delectos à Latio et Laurentibus agris. Eſt Camilla
de egregiâ gente Volſcorum, agens agmen equitum, et cater-
vas florentes ære. Quòd ſi Teucris poſcunt me ſolum in certa-
mina, idque placet, obſtroque communibus bonis tantum; vic-
toria non adèd fugit hæc mea manus, exoſa eas, ut recuſem
tentare quicquam pro tantâ ſpe.*

TRANSLATION.

and dying bit the Ground. But if we have both Forces, and youthful Troops ſtill freſh, and Italian Cities and Nations left to our Aid; if the Trojans purchaſe their Honour with *the Expence of much Blood*; if they too have their Funerals, and the Storm of War has raged through all *with equal Fury*: Why faint we inglorious in the firſt Entrance to the War? Why does Trembling ſeize our Limbs, even before the Trumpet ſound? Length of Days, and the various Labour of changeſul Time, hath reduced many Things to a better State; Fortune, that viſits Men alternately with Good and Ill, hath baffled the Hopes of many, and again placed them in a State of ſolid Felicity. The Ætolian Prince, it ſeems, and his City Arpi, will not ſupport us: But Meſſapus will, and the fortunate Tolumnius, and thoſe brave Leaders whom ſo many Nations have ſent; nor ſhall ſmall Glory attend the ſeleſt Troops from Latium, and the Laurentine Fields. With us too is Camilla of the illuſtrious Race of the Volſcians, who leads a Squadron of Horſe, and Troops gayly glittering with Braſs. But if the Trojans demand me alone to the Fight, and if this be your Pleaſure, and I ſo much obſtruct your common Good; I have not hitherto been ſo much abandoned by Victory, to decline any Enterprize for ſo glorious a Proſpect. I will advance againſt him

NOTES.

421. *Sin et Trojanis, &c.* Literally, But if Glory comes even to the Trojans with much Bloodshed. | *felix, fortunate or aſpicious*, becauſe he was an Augur or Soothſayer, and animated the Troops by foretelling their good Fortune.

429. *Felix Tolumnius.* Tolumnius is called | 436. *Non adèd manus hæc exoſa victoria fugit.*

Ibo animis contra Ænean; licet ille præstet se vel magnum Achillem, induatque arma, paria Achilleis, facta manibus Vulcani. Ego Turnus, haud secundus ulli veterum virtute, devovi hanc animam vobis, socroque Latino. Æneas vocat me solum? et oro, ut vocet me solum. Nec potius Drances licet morte mecum, si hæc est ira Deorum, ut pereamus; si hæc est virtus et gloria, ut tollat eam.

Illi certantes agebant hæc inter se dubiis rebus: Æneas movebat castra aciemque. Ecce nuntius ruit ingenti tumultu per regia testæ, impletque urbem magnis terroribus: dicens, Teucros instructis acie, Tyrrhenamque manum descendere à Tiberino flumine totis campis. Extemplo animi sunt turbati, pectoraque vulgi concessa, et iræ arrectæ haud mollibus stimulis. Illi trepidi poscunt arma manu, juvenatus fremitu surgitans arma, et patres mæsti flent mustantque: hic magnus clamor undique

Ibo animis contra; vel magnum præstet Achillem,

Factaque Vulcani manibus paria induat arma Ille licet. Vobis animam hanc foceroque Latino

440 Turnus ego, haud ulli veterum virtute secundus, Devovi. Solum Æneas vocat? et vocet, oro. Nec Drances potius, si hæc est ira Deorum, Morte luat; si hæc est virtus, et gloria, tollat.

Illi hæc inter se dubiis de rebus agebant 445 Certantes: castra Æneas aciemque movebat.

Nuncios ingenti per regia testæ tumultu Ecce ruit, magnisque urbem terroribus implet: Instructos acie Tiberino à flumine Teucros, Tyrrhenamque manum totis descendere campis. Extemplo turbati animi, concussa vulgi

451 Pectora, et arrectæ stimulis haud mollibus iræ. Arma manu trepidi poscunt: fremit arma juven-

ventus. Flent mæsti mustantque patres. Hic undique clamor

TRANSLATION.

with Confidence, though he should even approve himself a great Achilles, and sheathe himself in similar Armour forged by Vulcan's Hands. To you, and to Latinus, my promised Father-in-law, I Turnus, not inferior in Valour to any of the ancient Heroes, have this Life of mine devoted. Does Æneas challenge me alone? Heaven grant he may. Nor, whether *this issue* in Vengeance from the Gods, shall Drances rather *than myself* by Death make the Atonement; or, whether in Glory and Valour, shall he bear away the Prize.

Thus while they in mutual Contention were debating on the perplexed State of their Affairs; Æneas was advancing his Camp and Army towards the City of Laurentum. Lo in vast Hurry a Messenger rushes through the Court, and fills the City with dreadful Alarms: That from the Tyber's Stream the Trojans ranged in Battle-array, and the Tuscan Host were marching down over all the Plains. Forthwith all Minds are seized with Perturbation, the Hearts of the Populace are stunned, and their Rage with keen stimulating Impulse is roused. In Hurry they call for Arms in Hand, for Arms the storming Youth exclaims. The Fathers in Sadness mourn and repine. Here, from every Quarter, the loud

NOTES.

As Abundance of Persons in old Coins are to be seen holding a Victory in one Hand, Mr. Addison thence conjectures that Virgil is here alluding to that Custom.

43. *Pecunia præstat Achillem.* Præstat here may either signify exhibits, represents, proferat; or, antecedit, for this Verb some-

times governs the Accusative in that Sense, as Quintilian says: *Præstat ingenio alius alium.*

443. *Nec Drances potius, &c.* Mr. Dryden has expressed the Sense of these two Lines with great Elegance and Conciseness:

*Drances shall rest secure, and neither share
The Danger, nor divide the Prize of War.*

Diffensu vario magnus se tollit in auras. 455
Haud secus, atque alto in luco cum forte ca-
tervæ

Confedere avium, piscesove amne Padusæ
Dant sonitum rauci per stagna loquacia cycni.
Imò, ait, ô cives, arrepto tempore, Turnus,
Cogite concilium, et pacem laudate sedentes: 460
Illi armis in regna ruunt. Nec plura locutus,
Corripuit sese, et tectis citus extulit altis.
Tu, Voluse, armari Volschorum edice mani-
plis;

Duc, ait, et Rutulos: equitem Messapus in ar-
mis,

Et cum fratre Coras latis diffundite campis. 465
Istis aditus urbis firment, turreisque capeffant;
Cætæra, quæ jussu, mecum manus inferat arma.
Illicet in muros totâ discurretur urbe.

Concilium ipse pater et magna incepta Latinus
Deserit, ac tristi turbatus tempore differt: 470
Multaque se incusat, qui non acceperit ultro
Dardanium Ænean, generumque asceverit urbi.
Prædoliunt alii portas, aut saxa, fudesque
Subvestant; bello dat signum rauca cruentum
Buccina: tunc muros variâ cinxere coronâ 475

TRANSLATION.

Clamour with various discordant Notes ascends to the Skies. Just as when by Chance in *some* tall Grove the S of Birds alight, or in Padusæ's fishy Streams sonorous Swans raise a clattering Din through the loquacious *resounding* Floods. Nay Citizens, says Turnus, snatching the Occasion, *now* convene your Council, and feared *there* harangue in Praise of Peace: *Whilst* they rush into our Kingdom in Arms. This said, he flung away, and quick from the lofty Hall withdrew. You, Voluse, he says, command to Arms the Volscian Troops, and lead on the Rutulians: Ye, Menæus, and Ceras with your Brother, pour abroad the armed Horsemen over the extended Plain. Let some secure the Passes to the City, and man the Towers; the rest employ their Arms with me where I shall command. Instant to the Calls they run from all Quarters of the Town. The royal Sire Latinus himself quits the Council and his great Designs of Peace, and distracted with the present fatal Conjunction adjourns: Himself he much accuses, that he had not directly accepted the Trojan Hero, and to the City admitted him his Son in Law. Others dig Tranches before the Gates, or heave up to them Rocks and Rubbish; the hoarse Trumpet sounds the bloody signal for the War: Then in various circling Clouds Matrons and Boys crowned the Ramparts: Their

NOTES.

455. *Padusæ*. One of the Mouths of the | 474. *Subvestant*. Others read *Substernant*; but
Po. the former is the better Reading.

475. *Ar-*

tollit se in auras vario diffensu.
Haud secus atque cum forte ca-
tervæ avium confedere in alto
luco, raucive cyeni dant sonitum
piscosove amne Padusæ per loquacia
stagna. Turnus, tempore arrepto;
ait, imò, ô cives, cogite
concilium, et sedentes laudate
pacem: illi ruunt armis in reg-
na. Ne locutus plura, corri-
puit sese, et citus extulit sese
altis tectis. Tu, Voluse, edice
manipulis Volschorum armari; duc
et Rutulos, ait: Messapus et
Coras cum fratre diffundite equi-
tem in armis latis campis. Pars
firment aditus urbis, capeffant-
que turre: cætera manus infe-
ret arma mecum, quæ jussu. I-
bi et discurritur in muros ex totâ
urbe. Pater Latinus ipse deserit
concilium et magna incepta, ac
turbatus tristi tempore differt eu-
in usque se multa, qui non
ultro acceperit Dardanium Æ-
nean, asceveritque cum generum
urbi. Alii prædoliunt portas,
aut subvestant saxa fudesque;
bello dat signum rauca cruentum
que cinxere muros variâ coronâ:

ultimus labor vocat omnes. Nec
non Regina, cum magnâ cater-
vâ matrum, subvehitur ad tem-
plum, adque summas arces Pal-
ladiis, ferens dona; juxtaque
eam virgo Lavinia comes, causa
eanti mali, atque dejecta quoad
decoros oculos. Matres succe-
dunt, et vaporant templum ebure,
et fundunt mœstas voces de alto
limine. Virgo Tritonia, armi-
potens præses belli, frange telum
Phrygii prædonis manu, et sterne
ipsum pronum solo, effundeque
eum sub altis portis.

Turnus ipse furens certatim
cingitur in prælia: jamque adeò
indutus quoad Rutulum thoraca
horrebat ahenis squamis, inclu-
seratque suras auro, adhuc nu-
dus quoad tempora; accinxerat
que enses lateri, fulgebatque
aureus decurrens altâ arce; ex-
sultatque animis, et jam præci-
pit hostem spe. Talis qualis e-
quus, ubi fugit præsepia, vin-
clis abruptis, tandem liber, po-
tiusque aperto campo; ille aut
tendit in pastus armentaue e-
quarum;

Matronæ puerique: vocat labor ultimus omnes.
Nec non ad templum summasque ad Palladis
arces

Subvehitur magnâ matrum Regina catervâ,
Dona ferens; juxtaque comes Lavinia virgo,
Causa mali tanti, atque oculos dejecta decoros.
Succedunt matres, et templum thure vapo-
rant,

481

Et mœstas alto fundunt de limine voces:
Armipotens præses belli, Tritonia virgo,
Frange manu telum Phrygii prædonis, et ipsum
Pronum sterne solo, portisque effunde sub altis.

Cingitur ipse furens certatim in prælia Tur-
nus:

486

Jamque adeò Rutulum thoraca indutus, ahenis
Horrebat squamis, surasque incluserat auro,
Tempora nudus adhuc; laterique accinxerat
ensem.

Fulgebatque altâ decurrens aureus arce; 490
Exsultatque animis, et spe jam præcipit hostem.
Qualis, ubi abruptis fugit præsepia vinclis

Tandem liber equus, campoque potitus aperto:
Aut ille in pastus armentaue tendit equarum;

TRANSLATION.

last Extremity summons all to join their Aid. Mean while the Queen, with a great Retinue of Matrons, is borne aloft to the Temple and high Towers of Pallas, bearing Offerings to the Goddesses; and by her Side attending the Virgin Lavinia, the Cause of so great Woe, falling on the Ground her beauteous Eyes. The Matrons advance, and with Incense fume the Temple, and from the lofty Threshold pour forth their doleful Prayers: Armipotent Patroness of War, Tritonian Virgin, crush with thine Arm the Phrygian Pyrate's Lance, and stretch himself prostrate on the Ground, and overthrow him under our lofty Gates.

Turnus himself with emulous Ardour raging is armed for Battle: And now, clad in his Rutulian Corslet, with brazen Scales he shot a horrid Glare, and had sheathed his Legs in Gold, his Temples yet naked and unarmed; to his Side he had buckled on his Sword, and from the high Fort speeding his Way shone all in Gold; with martial Pride he exults, and already in Hope anticipates the Foe. As when the Courser having burst his Bonds flies from the Stall, at length at Liberty, and possessed of the open Plain; either to the Pastures and Herds of Mares

NOTES.

483. Armipotens, &c. This Prayer is copied almost Word for Word from the seventeenth Book of the Iliad, where the Trojan Matrons thus invoke Pallas's Aid against Diomede, ac-

cording to Mr. Pope's elegant Translation:
Ob awful Goddess! ever-dreadful Maid,
Troy's strong Defence, unconquer'd Pallas,
aid!

Break

Aut assuetus aquæ perfundi flumine noto 495
 Emicat; arrectisque fremit cervicibus altè
 Luxurians, luduntque jubæ per colla, per amos.
 Obvia cui, Volscorum acie comitante, Camilla
 Occurrit, portisque ab equo Regina sub ipsis
 Desiluit: quam tota cohors imitata, relictis 500
 Ad terram defluxit equis: tum talia fatur:
 Turne, sui meritò si qua fiducia forti,
 Audeo, et Æneadum promitto occurrere turmæ,
 Solaque Tyrrhenos equites ire obvia contra.
 Me sine prima manu tentare pericula belli: 505
 Tu pedes ad muros subsiste, et mœnia serva.
 Turnus ad hæc, oculos horrendâ in virgine
 fixus:

O, decus Italiæ, virgo, quas dicere grates,
 Quasve referre parem? sed nunc, est omnia
 quando

Iste animus supra, mecum partire laborem. 510
 Æneas, ut fama fidem, missique reportant
 Exploratores, equitum levia improbus arma
 Præmisit, quaterent campos: ipse ardua montis
 Per desertâ jugo properans adventat ad urbem.
 Furta paro belli convexo in tramite silvæ, 515

TRANSLATION.

he bends his Way; or, accustomed to be laved in the well known Flood, springs forth; and rearing up his Crest on high neighs with wanton Pride, and his waving Mane plays on his Neck and Shoulders. Whom full in the Face Camilla, attended by her Volscian Squadron, meets, and under the very Gates the Queen leaps down from her Horse; after whose Example the whole Troop, quitting their Steeds, slid down to Earth: Then thus she speaks: Turnus, if justly in themselves the Brave may aught confide, I dare and promise to stand the Shock of the whole Trojan Host, and singly to make Head against the Tuscan Horse. Suffer me with this Arm to tempt the first Dangers of the War: By the Walls stay you behind on Foot, and guard the City. To this Turnus, with Eyes fixed on the redoubted Maid: O Heroine, thy Country's Ornament, what Thanks can I think to express, or to thee repay? But now, since that Soul of thine is superior to all Dangers, share with me the Toil. Æneas, as Fame and the Scouts we sent bring sure Advice, with wicked Purpose hath sent before light-armed Horse to scour the Plains: Himself along the desert Height of the Mountain hasting down its Brow marches against the City. Therefore to cut his Cunning a Stratagem of War I devise, in a winding Path of yonder Wood to

NOTES.

Break thou Tydides' Spear, and let him fall
 Prone on the Dust before the Trojan Wall.
 500. Desiluit. Here Virgil gives an illustrious Example of the high Respect that was anciently paid to the General of an Army; Camilla,

tho' a Queen, dismounts with her whole Squadron, to do Turnus Honour.

512. Improbus. i. e. Consilio satis casto, sed reque improbo.

515. Furta belli. Literally, the theft of war. E c c

ut obsidam bivias fauces armato milite. *To excipe Tyrrhenum equitem signis collatis. Acer Messapus erit tecum, Latinæque turmæ, manusque Tiburti: et tu concipe curam ducis.* Sic Turnus ait, et paribus dictis hortatur Messapum, scioque ducet in prælia, et ipse pergit in hostem. Est vallis curvus anfractus, ac omnino fraudi delictæ armorum; quom atrum latus urget utrimque densis frondibus; quò tenuis semita ducit, angustæque fauces, malignique aditus ferunt. Super banc, in speculis, inque summo vertice mortis, ignota planities jacet, ratique receptus; seu velis occurrere pugna dextrâ lævâque; siue insilere è jugis, et volvere grandia saxa in nosem. Juvenis Turnus fertur huc notâ regione viarum, arripuitque locum, et insedit iniquis silvis.

Interea, in superis sedibus, Latonia compellabatur velo em Opim, unam ex sociis virginibus, sacræque catervâ,

Ut bivias armato obsidam milite fauces. Tu Tyrrhenum equitem collatis excipe signis: Tecum acer Messapus erit, turmæque Latinæ, Tiburtique manus: ducis et tu concipe curam. Sic ait, et paribus Messapum in prælia dictis 520 Hortatur, sociosque duces, et pergit in hostem. Est curvo anfractu vallis, accommoda fraudi, Armorumque dolis; quam densis frondibus atrum

Urget utrimque latus; tenuis quò semita ducit Angustæque ferunt fauces, aditusque maligni.

Hanc super, in speculis, summoque in vertice montis,

Planities ignota jacet, tutique receptus; Seu dextrâ lævâque velis occurrere pugna; Sive insilire jugis, et grandia volvere saxa.

Huc juvenis notâ fertur regione viarum, 530 Arripuitque locum, et silvis insedit iniquis.

Velocem interea superis in sedibus Opim, Unam ex virginibus sociis, sacræque catervâ,

TRANSLATION.

beset with an armed Band the Defile which in two Ways divides. Do you in close Fight engage the Tuscan Horse. The brave Messapus thee will join, and the Latin Troops, and the Tiburtine Band: And assume you the General's Charge. He said, and in like Terms animates Messapus and the confederate Chiefs to the Fight, and *himself* marches on against the Foe. In a mazy winding Tract a Valley lies, commodious for Ambush and the Wiles of War; which a gloomy Flank of Wood with thick Boughs incloses on either Side; whither a scanty Path conveys, narrow Defiles and malignant Passes lead. Over this, in the Mountain's prospective Brow and lofty Summit lies a concealed Plain and safe Resort; whether from Right or Left you choose to attack an Enemy; or from the Ridge to gall him, and tumble on him ponderous Rocks. Hither young Turnus repairs along the Path's well known Direction, with Expedition seized the Post, and in the intangled Thickets insidious lay.

Meanwhile Diana in the superior Mansions addressed swift Opis, one of her Virgin Train and sacred Retinue, and with sad Accent pronounced these Words:

NOTES.

War, i. e. Stratagems, Ambuscades. The same Phrase is used by *Sallust*: *Gens ad furia belli peridonea.*

517. *Collatis signis.* Conferre signa is a military Term, signifying to engage in close Fight, as in *Livy*: *Artem infesto agmine itur: nec procul inde cum Aruncis signa collata, præliisque uno debellatum est.* So *Cicero*: *In Ægypto-*

tum venit, signa contulit cum Alexandrinis.

524. *Urget utrimque latus.* i. e. *Latus nemoris*, as *Æn.* VII. 566.

528. *Occurrere pugna.* The same as *occurrere hostibus.*

539. *Invidiam.* The Sense we have given of this Word agrees better with *vires superbas*, and has *Servius's* Authority to support it.

541. *Prælia:*

Compellabat, et has tristi Latonia voces
Ore dabat : Graditur bellum ad crudele Ca-
milla,

535

O virgo, et nostris nequicquam cingitur armis ;
Cara mihi ante alias : neque enim novus iste
Dianæ

Venit amor, subitâque animum dulcedine movit.

Pulsus ob invidiam regno viresque superbas,

Priverno antiquâ Metabus cum excederet urbe,

Infantem, fugiens media inter prœlia belli,

541

Sustulit exilio comitem, matrisque vocavit

Nomine Casmillæ, mutatâ parte, Camillam.

Ipse sinu præ se portans juga longa petebat

Solorum nemorum ; tela undique sæva preme-

bant,

545

Et circumfuso volitabant milite Voisci.

Ecce fugæ medio summis Amasenus abundans

Spumabat ripis ; tantus se nubibus imber

Ruperat : ille, innare parans, infantis amore

Tardatur, caroque oneri timet. Omnia se-

cum

550

Versanti, subitò vix hæc sententia sedit.

Telum immane, manu validâ quod forte ge-

rebat

Bellator, solidum nodis, et robore cocto ;

TRANSLATION.

O Nymph, Camilla to cruel War sets out, and is with our Arms in vain arrayed ;
the whom I love above her Fellows : Nor is this a new Passion that rises in Dia-
na, and with a sudden Fondness moves my Soul. When Metabus, expelled his
Kingdom for invidious Measures, and insolent Abuse of Power, quitted his an-
cient City Privernum, flying amidst the Tempest of War, he carried off the In-
fant his Companion in Exile, and from her Mother's Name Casmilla, with small
Variation, called her Camilla. He, in his Bosom bearing her before him, to the
remote Mountains and solitary Groves took his Way ; while cruel Darts pursued
him on all Hands, and the Volscians hovered about with Troops around him
spread. Lo in the middle of his Flight Amasenus overflowing foamed over his
highest Banks ; such a Torrent of Rain had burst from the Clouds : He pre-
paring to swim is retarded by his Tendernefs for the Child, and Fears for his
darling Charge. Weighing every Expedient with himself, on a sudden this Re-
solution with Reluctance settled in his Breast. A ponderous Javelin, which in
his mighty Hand the Warrior chanced to wield, solid with Knots and Oak well

NOTES.

541. *Prælia belli.* Literally, the Battles or Skirmishes of War. So Lucretius has more than once *certamina belli*.

Serius.

551. *Vix. i. e.* He was suddenly compelled to fix on that Resolution, in spite of all his tender Fears for the Safety of the Child.

E c c 2

553. *Ipse*

et dabat has voces tristi ore : O virgo, Camilla graditur ad crudele bellum, et nequicquam cingitur nostris armis ; Camilla cara mihi ante alias : neque enim iste amor novus venit Dianæ, movitque animum subitâ dulcedine. Cum Metabus, pulsus regno ob invidiam, superbasque vires, excederet antiquâ urbe Priverno, fugiens inter media prælia belli, sustulit infantem, comitem exilio, vocavitque eam Casmillam de nomine matris Casmillæ, parte nominis mutatâ. Ipse, portans eam præ se sinu, petebat longa juga solorum nemorum ; sæva tela premebant eum undique, et Volsci volitabant milite circumfuso. Ecce, medio fugæ, fluvius Amasenus, abundans, spumabat summis ripis ; tantus imber ruperat se nubibus ; ille, parans innare, tardatur amore infantis, timetque oneri. Subitò vix hæc sententia sedit illi, versanti omnia secum. Erat immane telum, quod forte bellator gerebat validâ manu, solidum nodis et cocto robore ;

implicat natam huic celo, clausam libro et silvestri subere clausam, Implicat, atque habilem mediæ circumligat hastæ ;
Quam dextrâ ingenti librans, ita ad æthera fatur : Alma, tibi hanc, nemorum cultrix Latonia virgo, Ipse pater famulam voveo : tua prima per auras Tela tenens supplex hostem fugit ; accipe, testor, Diva tuam, quæ nunc dubiis committitur auris.
Dixit : et adducto contortum hastile lacerto Immittit : fonuere undæ ; rapidum super amnem Infelix fugit in jaculo stridente Camilla.
At Metabus, magnâ propius jam urgente cattervâ, Dat sese fluvio, atque hastam cum virgine victor
Gramineo, donum Triviæ, de cespite vellit. Non illum tectis ullæ, non mœnibus urbes Accepere ; neque ipse manus feritate dedisset : Pastorum et solis exegit montibus ævum.
Hic natam in dumis, interque horrentia lustra, Armentalis equæ mammis, et lacte ferino

555

560

565

571

TRANSLATION.

seasoned ; to this he fastens the Babe wrapped up in Bark and filvan Cork, and with Dexterity binds her about the Middle of the Spear ; which poising in his vast Hand, he thus addresses himself to Heaven : To thee, Diana, Virgin Goddess, auspicious Innate of the Woods, this *Child*, thy Handmaid, I in a Father's Right devote : Wielding thy Weapons first she flies through the Air, thy Suppliant from the Foe : O Goddess, I thee implore, receive thy own, who now is committed to the uncertain Winds. He said, and with intent Arm flung the whirled Lance : The Waves resound ; over the rapid Stream ill-fated Camilla on the whizzing Javelin flies. But Metabus, a numerous Troop now pursuing him more closely, flings himself into the Flood, and, Master of his Wish, plucks from the grassy Turf the Spear with the *Infant Nymph, now Diana's consecrated Gift*. Him no Cities, Houses, or Walls received ; nor by reason of his savage Nature would he have condescended to live in Society : But in the lonely Mountains he led a Shepherd's Life. There among the Brakes and horrid Haunts of wild Beasts he nursed his Child from the Dugs of a Brood-mare, and with Ani-

N O T E S.

558. *Ipse pater.* Because none but the Father had a Right to devote his Children to the Service of the Gods. And these Ministers thus devoted were called *Camilli* by the Latins.

571. *Armentalis equæ.* One of the Drove of Mares that were kept for Breed.

571. *Lacte ferino.* Means no more than the Milk of that Animal ; for *ferus* is said of a Horse, a Deer, an Ass ; and therefore Mr. Dryden translates it very absurdly, *the Dugs of Bears and every savage Beast* : The tenuous immulgent ubera libris shows the Animal to have been tame and tractable.

Nutribat ; teneris immulgens ubera labris.
 Utque pedum primis infans vestigia plantis
 Insiterat, jaculo palmas oneravit acuto ;
 Spiculaque ex humero parvæ suspendit, et ar-
 cum.

575

Pro crinali auro, pro longæ tegmine pallæ,
 Tigridis exuvizæ per dorsum à vertice pendent.
 Tela manu jam tum tenerâ puerilia torfit,
 Et fundam tereti circum caput egit habenâ ;
 Strymoniamque gruem, aut album dejecit olo-
 rem.

580

Multæ illam frustra Tyrrhena per oppida matres
 Optavere nurum. Solâ contenta Dianâ,
 Æternum telorum et virginittatis amorem
 Intemerata colit. Vellem haud correpta fuisset
 Militiâ tali, conata laceffere Teucros !
 Cara mihi, comitumque foret nunc una mearum.
 Verùm age, quandoquidem satis urgetur acerbis,
 Labere nympha polo, sinefque invise Latinos ;
 Tristis ubi infausto committitur omine pugna.
 Hæc cape, et ultricem pharetrâ deprome sagit-
 tam :

590

Hac, quicunque sacrum violârit vulnere corpus,
 Tros Italusve, inihî pariter det sanguine pœnas.
 Post ego nube cavâ miserandæ corpus et arma
 Inspoliata feram tumulo, patriæque reponam.

TRANSLATION.

mal-milk ; milking the Teats into her tender Lips. And, soon as the Infant with the first Prints of her Feet had marked the Ground, he loaded her Hands with the pointed Javelin ; and from the Shoulders of the little *Amazon* a Bow and Arrows hung. Instead of *Ornaments of Gold* for the Hair, instead of being arrayed in a long trailing Robe, a *Tyger's Hide* hangs over her Back down from her Head. Even then with tender Hand she slung childish Darts, and whirled round her Head a smooth-thonged Sling, and struck down a *Strymonian Crane* or *Milk white Swan*. Many Matrons through the *Tuscan Towns* wished her for their Daughter in law. She with *Diana* alone content, a spotless *Maid*, cherishes the perpetual Love of Darts and Virginity. Would she had never been in love with War like this, nor attempted to assault the Trojans ! My Favourite *Virgin*, and one of my Retinue, she might now have been. But come, O Nymph, since she is urged on by cruel Fates, slide down the Sky, and visit the *Latian Coasts*, where with inauspicious Omens the woeful Fight is ushered in. Take these *Weapons*, and from my Quiver draw forth a vengeful Arrow : By this, whoever with a Wound shall violate her sacred Body, whether Trojan or Italian, let him to me without Distinction pay the Forfeit with his Blood. Then in a hollow Cloud will I into a Tomb convey the Corpse and unspoiled Arms of my lamented Maid.

and

Diana dixit : at illa Nympha demissa per leves auras cœli infonuit, circumdata quoad corpus nigro turbine.

At interea Trojana manus propinquat muris, Etruscique duces, omnisque exercitus equitum, compositi in turmas numero. Insultans sonipes fremit toto æquore, et pugnat habenis pressis, obversus huc et huc: tum ferreus ager borret latè hastis, campique ardent sibilibus armis. Nec non contra eos Messapus, celeresque Latini, et Coras cum fratre, et ala virginis Camillæ, apparent adversi campo; protenduntque hastas longè dextris reductis, et vibrant spicula: adventusque virum, fremitusque equorum, ardescit, Jamque uterque exercitus, progressus intra jactum teli, substitit: erumpunt subito clamore, exhoranturque frementes equos: simul fundunt crebra tela undique,

Dixit: at illa leves cœli demissa per auras 595 Infonuit, nigro circumdata turbine corpus.

At manus interea muris Trojana propinquat, Etruscique duces, equitumque exercitus omnis; Compositi numero in turmas. Fremit æquore toto

Insultans sonipes, et pressis pugnat habenis; 600 Huc obversus, et huc: tum latè ferreus hastis Horret ager, campique armis sublimibus ardent. Nec non Messapus contra, celeresque Latini, Et cum fratre Coras, et virginis ala Camillæ, Adversi campo apparent; hastasque reductis 605 Protendunt longè dextris, et spicula vibrant: Adventusque virum, fremitusque ardescit equorum.

Jamque intra jactum teli progressus uterque Substitit: subito erumpunt clamore, frementesque Exhortantur equos: fundunt simul undique tela 610

TRANSLATION.

and restore her to her native Land. *Diana* said: But she, shooting down through the light airy Regions of the Sky, rattled along, her Body wrapped around in a black Whirlwind.

But the Trojan Host meanwhile approaches to the Walls, and the Tuscan Chiefs, and the whole Army of Horsemen in Order ranged; the prancing Courser neighs aloud over all the Plain, and curvets on the strait-born Reins, this Way and that Way wheeling about: Then far and wide an Iron Field of Spears rises horrid to the View, and the Plains shoot a fiery Glare with Arms raised aloft. Again on the other Side opposed to these appear in the Field *Messapus*, and the swift Latins, and *Coras* with his Brother, and Virgin *Camilla's* Wing; and with Right-hands drawn back pretend their Spears far before them, and brandish their Darts: The March of the Heroes, and Neighing of the Steeds, shews more and more fierce. And now either Army, advanced within a Javelin's Throw, made a Halt: Then with a sudden Shout they spring forth, and cheer their sprightly Steeds: At once from all Quarters they pour thick Show-

NOTES.

599. Numero, i. e. Orderly, in Number and Proportion, or in Battle-array.

603. Celeresque Latini, i. e. Such of the Latins as were light-armed, and consequently more nimble.

605. Protendunt longè. Longè means that they hold their Spears by the h. Arcum, and protendunt is, they advance with them in a threatening extended Posture, and ready to discharge

them on the Foe. Ruas translates it immittunt, which is quite a different Idea.

607. Adventusque virum, &c. Literally, The March of Men, and Neighing of Steeds, groans &c. Adventus here seems to be but a cold Word to express the Marching of an Army, when they are just on the Point of giving Battle.

Crebra, nivis ritu ; cœlumque obtexitur umbrâ.
Continuò adversis Tyrrhenus et acer Aconteus
Connixi incurrunt hastis, primique ruinam
Dant sonitu ingenti, perfractaque quadrupedan-

tum
Pectora pectoribus rumpunt. Excussus Acon-
teus, 615

Fulminis in morem, aut tormento ponderis acti,
Præcipitat longè, et vitam dispergit in auras.

Extemplo turbatæ acies, versique Latini
Rejiciunt parmas, et equos ad mœnia vertunt.

Troes agunt : princeps turmas inducit Asy-
las. 620

Jamque propinquabant portis : rursusque Latini
Clamorem tollunt, et mollia colla reflectunt :

Hi fugiunt, penitusque datis referuntur habenis.
Qualis ubi alterno procurrens gurgite pontus

Nunc ruit ad terras, scopulosque superjacet un-
dam 625

Spumeus, extremamque sinu perfundit arenam :

TRANSLATION.

ers of Darts, like Snow ; and with their Shade the Face of Heaven is covered. Forthwith Tyrrhenus and fierce Aconteus, exerting their whole Force, rush on each other with Lance to Lance opposed, and first with mighty Noise give a thundering Charge, and with a violent Shock dash their Horses Counters against each other. Aconteus, tossed from his Steed after the Manner of a Thunderbolt, or Weight shot from an Engine, is flung headlong to a Distance, and disperses his Life in Air. Instant the Lines are thrown into Disorder, and the Latins, put to Flight, cast their Shields behind, and turn their Horses to the City. The Trojans pursue : Asylas Chief leads on the Troops. And now they approached the Gates : When the Latins again raise a Shout, and wheel about the pliant Necks of their Steeds : The others fly, and giving their Horses full Reins retreat. As when the Sea rolling with alternate Tides now rushes on the Land, and foamy throws over the Rocks its Waves, and with its spreading Skirts overflows the Extremity of the Strand :

NOTES.

611. *Cœlumque obtexitur umbrâ.* Agreeable to this is the Saying of the brave Lacedæmonian General, recorded by Cicero ; who being told the Persians were so numerous that the Multitude of their Darts would even obstruct the Light of the Sun : Then, says he, we shall have the Advantage to fight in the Shade.

615. *Rumpunt.* Here is almost vice, as ÆN. XII. 527.

Rumpuntur resista
Pectora,

ritu nivis ; cœlumque obtexitur umbrâ. Continuè Tyrrhenus et acer Aconteus connixi incurrunt, adversis hastis, primique dant ruinam ingenti sonitu, rumpuntque pectora quadrupedantum perfracta pectoribus. Aconteus, excussus in morem fulminis, aut ponderis acti tormento, præcipitat longè, et dispergit vitam in auras. Extemplo orbes fulminis, et reserpsit parmas, et vertunt equos ad mœnia. Troes agunt eos : princeps Asylas inducit turmas. Jamque propinquabant portis : rursusque Latini tollunt clamorem, et reflectunt mollia colla eorum : hi Trojani fugiunt, referunturque habenis penitus datis. Qualis ubi pontus, procurrens alterno gurgite, nunc ruit ad terras, spumensque jacit undam super scopulos, perfunditque extremam arenam sinu :

Perfracta pectora pectoribus, is their Horses Counters running full tilt against each other.

617. *Præcipitat.* See is understood.

619. *Rejiciunt parmas.* &c. They covered their Backs with their Shields. This Manner of flying, and then facing about, was, it seems, according to the Rules of fighting with the Cavalry, as practised by the Romans : More equestris prælii, says Sallust, sumptis tergibus ardentibus.

626. *Sinu.* Servius explains it : *rotatione et flexu*

nunc rapidus, atque resorbens
 saxa revoluta æst; fugit retro,
 relinquitque litus vado labente.
 Bis Tusci egere Rutulos versos
 ad mœnia: bis rejecti respectant
 tegentes terga armis. Sed post-
 quam sunt congressi in tertra
 prælia, implicue totas acies
 inter se, virque legit virum;
 tum verò et gemitus morientum
 audiuntur, armaque, corpora-
 que, et semianimes equi permixti
 cæde virorum volvantur in alto
 sanguine: aspera pugna surgit.
 Orsilochus intorsit hastam: equo
 Remuli, quando borebat adire
 ipsam, reliquitque ferrum sub
 aure equi. Quo ictu sonipes fu-
 rit arduus, impatiensque vulne-
 ris, jactat alta crura pectore
 arrepto. Ille Remulus excussus
 volvitur humi. Catillus dejicit
 Iolam, Herminiumque ingentem
 animis, ingentem corpore et ar-
 mis: cui erat fulva cæsaries
 nudo vertice, nudique humeri.
 Nec vulnera terrent eum, patet
 tantus in arma.

Nunc rapidus retro, atque æstu revoluta resor-
 bens

Saxa, fugit, litusque vado labente relinquit.
 Bis Tusci Rutulos egere ad mœnia versos:
 Bis rejecti armis respectant terga tegentes. 630
 Tertia sed postquam congressi in prælia, totas
 Implicuere inter se acies, legitque virum vir:
 Tum verò et gemitus morientum, et sanguine
 in alto

Armaque, corporaque, et permixti cæde virorum
 Semianimes volvantur equi: pugna aspera sur-
 git. 635

Orsilochus Remuli, quando ipsum horrebat ad-
 ire,

Hastam intorsit equo, ferrumque sub aure re-
 liquit.

Quo sonipes ictu furit arduus, altaque jactat,
 Vulneris impatiens, arrepto pectore, crura.
 Volvitur ille excussus humi. Catillus Iolam, 640
 Ingentemque animis, ingentem corpore et ar-
 mis

Dejicit Herminium: nudo cui vertice fulva
 Cæsaries, nudique humeri. Nec vulnera terrent;
 Tantus in arma patet. Latos huic hasta per
 armos

TRANSLATION.

Now with rapid Motion, and sucking in again the Stones rolled back with the Tide, it retreats, and with ebbing Current leaves the Shore. Twice the Tuscans drove the flying Rutulians to their Walls: Twice the repulsed Rutulians face about on their Foes, who fly in their Turn, and with their Targets defend their Backs. But, after joining Battle the third Time, they mingled their whole Armies in close Fight, and Man singles out his Man; then dying Groans are heard, and Arms and Corpses, and expiring Steeds, mingled with slaughtered Heaps of Men, roll in deep Blood: A furious Combate ensues. Orsilochus against the Horse of Remulus, when he dreaded to attack himself, hurled a Lance, and left the Steel beneath his Ear. With which Blow the Courser rages bounding high, and, impatient of the Wound, tosses his Legs aloft, rearing up his Breast. His Lord dismounted tumbles to the Ground. Catillus overthrows Iolas, and Herminius, equally formidable for Courage, for Size and Arms: Whose yellow Locks waved on his bare Head, and bare were his Shoulders. Nor Wounds make him dismayed; so strong, and of such huge Dimensions, he

NOTES.

flexu undarum: the Curling and Winding of the Waves. It signifies the expanded Skirts or Volumines of Water into which the Howling Sea stretches itself farther and farther on the Shore, and overspreads the Beach like a Garment. 644. *Tantus in arma patet*. Servius, and most

Acta tremit, duplicatque, virum transfixa, dolore. 645

Funditur ater ubique cruor; dant funera ferro
Certantes; pulchramque petunt per vulnera
mortem.

At medias inter cædes exsultat Amazon,
Unum exserta latus pugnæ, pharetrata Camilla;

Et nunc lenta manu spargens hastilia denset, 650
Nunc validam dextrâ rapit indefessa bipennem.

Aureus ex humero sonat arcus, et arma Dianæ.

Illa etiam, si quando in tergum pulsa recessit,
Spicula converfo fugientia dirigit arcu.

At circum lectæ comites, Larinaque virgo, 655
Tullaque, et æratam quatiens Tarpeia securim,

Italides; quas ipsa decus sibi dia Camilla
Delegit, pacisque bonas bellique ministras.

*Hæstæ, acta per latus armas
buit, tremit, transfixæque d-
plicat virum dolore. Ater cruor
funditur ubique; certantes dant
funera ferro; petuntque pul-
chram mortem per vulnera. At
inter medias cædes Amazon,
pharetrata Camilla, exsultat,
exserta quoad unum latus pug-
næ. Et nunc spargens lenta
hastilia manu denset ea, nunc
indefessa rapit validam bipen-
nem dextrâ. Aureus arcus sonat
ex humero, et arma Dianæ.
Illa etiam, si quando pulsa re-
cessit in tergum dirigit fugientia
spicula converfo arcu. At cir-
cum eam sunt lectæ comites, La-
rinaque virgo, Tullaque, et
Tarpeia quatiens æratam secu-
rim, omnes Italides; quas dia
Camilla ipsa delegit quasi decus
sibi. ministrasque bonæ pacis
bellique.*

TRANSLATION.

stands to Arms opposed. The Spear, driven through his broad Shoulders, trembles, and transfixing the Warrior doubles him down with Pain. Black Gore is poured forth all around; yying with each other they deal Destruction with the Sword, and by Wounds seek glorious Death. But amidst Heaps of slain the Amazon Camilla, armed with a Quiver, proudly prances over the Field, with one Breast bared for the Fight; and now with her Hand in Showers tough Javelins she throws, now with unwearied Arm she snatches her sturdy Halbert. From her Shoulder rattles her golden Bow, and Arms of Diana. Even if at any Time repulsed she gave Ground, still from her Bow turned *against the Foe* she aimed the winged Shafts. Around her rode her select Retinue, the Virgin Larina, Tulla, and Tarpeia brandishing her brazen Ax, Italian Nymphs; whom sacred Camilla herself had chose her Ornament and faithful Ministers in War and

NOTES.

most, if not all the Interpreters after him, explain this to be equivalent to *tantum patebat in hastilia tela, so large a Mark he stood exposed to the Darts of the Enemy*. But this is so far from being a Reason for his not being afraid, that it is one of the strongest Arguments why he ought to have been dismayed. The Sense we have given is what the Words may well bear, taking in for *contra*, and agrees best with the Context.

645. *Duplicatur, virum transfixa, dolore.* Some Copies read *duplicatur viri transfixa dolore*; others *duplicatque, virum transfixa, dolore*. But we have chosen that which is agreeable to the Roman, Medicean, and other Manu-

scripts of great Antiquity.

649. *Unum exserta latus pugnæ.* i. e. *Her Right side was naked and disengaged for Action; whereas her Left was incumbered with her Bow or Half moon Shield.* Or *pugnæ* here may signify the Attacks of the Enemy, as above, Verse 528. And then the Sense will be, *That she had one Side, to wit, the Right, exposed to her Foe, while the other was covered with the Shield*; which prepares the Reader for the Circumstances mentioned afterwards of her receiving her fatal Wound in this Place of her Body, Vers. 803.

*Hæstæ | be festam dñes perlata papulum
Hæstæ.*

*Quales Threïciæ Amazones,
cum pulſant flumina Thermo-
doontis, et bellantur piſtis armis;
ſeu circum Hippolyten, ſeu cum
Martia Pentheſilea reſert ſe
curru, magnoque tumuli ulu-
lante feminea agmina exſultant
lunatis peltis. Aſpera virgo,
quem primum, quem poſtremum
dejiciſſe teſis? aut quot morientia
corpora ſedis humi? primum
Eumenium natum Clytio patre;
apertum peſtus cujus aduerſi
tranſverberat longâ abiete. Ille
cadit vomens rivos ſanguinis, at-
que mandit cruentam humum,
mortis ſue verſat ſe in ſuo vul-
nere. Tum ſuper interficit Li-
rin Pegafumque; quorū alter,
dum reſolutus equo ſuffoſo col-
ligit habenas, alter, dum ſubit
ei, ac tendit inertem dextram
labenti, ruunt præcipites pari-
terque. Addit Amaſtrum Hip-
potaden hiſ; incumbenſque ſequi-
tur eminus baſſâ Tereaque, Har-
palycumque, et Demophoonta,
Chrominque;*

Quales Threïciæ cum flumina Thermo-
doontis
Pulſant, et piſtis bellantur Amazones armis; 660
Seu circum Hippolyten, ſeu cum ſe Martia
curru

Pentheſilea reſert, magnoque ululante tumultu
Feminea exſultant lunatis agmina peltis.

Quem telo primum, quem poſtremum aſpera
virgo

Dejiciſſe? aut quot humi morientia corpora fun-
dis? 665

Eumenium Clytio primum patre; cujus aper-
tum

Adverſi longâ tranſverberat abiete peſtus.

Sanguinis ille vomens rivos cadit, atque cruentam
Mandit humum, morienſque ſuo ſe in vulnere
verſat.

Tum Lirin, Pegafumque ſuper; quorum alter
habenas 670

Suffoſo reſolutus equo dum colligit, alter

Dum ſubit, ac dextram labenti tendit inertem,
Præcipites, pariterque ruunt. Hiſ addit Amaſ-
trum

Hippotaden; ſequiturque incumbens eminus
baſſâ,

Tereaque, Harpalycumque, et Demophoonta
Chrominque: 675

TRANSLATION.

auspicious Peace. Like Thracian Amazons, when they beat the Banks of Ther-
modoon, and war with particoloured Arms; or round *their Queen* Hippolyte, or
when martial Pentheſilea in her Chariot returns, and with loud yelling Uproar
the female Troops with Half moon Shields exult. Whom firſt, whom laſt, didſt
thou fierce Virgin with thy Shafts overthrow? Or how many Bodies didſt thou
ſtretch gasping on the Ground? Firſt Eumenius, the Son of Clytius, whoſe ex-
poſed Breſt, as he ſtood right againſt her, ſhe tranſfixes with the long *Spear of*
Fir. He, vomiting up Torrents of Blood, falls, and bites the bloody Ground,
and dying writhes himſelf on his Wound. Then Liris and Pegafus beſides; of
whom the one tumbling backwards from his Horſe wounded under him while he
gathers up the Reins, the other as he comes up, and reaches his unavailing Hand
to his falling *Friend*, both headlong and at once ruſh to the Ground. To theſe ſhe
joins Amaſtrus, the Son of Hippotas; and at Diſtance keenly plying with Darts
pursues Tereas, Harpalycus, Demophoon, and Chromis: And as many Shafts as

NOTES.

659. *Flumina*. Here is put for the Banks of the River; the Meaning is, *they beat the Banks ſo as to make the River reſound*.

677. *Arms*

Quotque emissâ manu contorsit spicula virgo,
Tot Phrygii cecidere viri. Procul Ornytus ar-
mis

Ignotis, et equo venator Iapyge fertur;
Cui pellis latos humeros erepta juuenco
Pugnatori operit; caput ingens oris hiatus, 680
Et malæ texere lupi cum dentibus albis,
Agrestisque manus armat sparus. Ipse catervis
Vertitur in mediis, et toto vertice supra est.
Hunc illa exceptum, neque enim labor agmine
verso, 684

Trajicit, et super hæc inimico pectore fatur:
Silvis te, Tyrrhene, feras agitare putasti?
Advenit qui vestra dies, muliebribus armis,
Verba redargueret: nomen tamen haud leve pa-
trum

Manibus hoc rescres, telo cecidisse Camillæ.
Protinus Orsilochoum, et Buten, duo maxima
Teucrûm 690

Corpora; sed Buten adversum cuspidem figit,
Loricam galeamque inter, quâ colla sedentis
Lucent, et lævo dependet parma lacerto:

quotque spicula emissâ manu vir-
go contorsit, tot Phrygii viri
cecidere. Ornytus venator fer-
tur procul ignotis armis, et Iap-
pyge equo; cui latos humeros
pellis erepta juuenco pugnatori
operit; ingens hiatus oris, et
malæ lupi cum albis dentibus
texere caput, agrestisque sparus
armat manus. Ipse vertitur in
mediis catervis, et est supra al-
liis toto vertice. Illa trujicit
hunc exceptum, neque enim erat
labor agmine verso, et satur hæc
super inimico pectore: Tyrrhene,
p. id est te agitare feras silvis?
d ei advenit, qui redargueret
cetera verba muliebribus armis.
Tamen referes hoc nomen haud
leve Manibus patrum, te ceci-
disse telo Camillæ. Protinus
occidit Orsilochoum et Buten, duo
maxima Teucrium corpora; sed
figit Buten adversum cuspidem
inter lorica galeamque, quâ
colla ejus sedentis equo lucent,
et parma dependet lævo lacerto:

TRANSLATION.

shot from her Hand the Virgin hurried, so many Trojan Heroes fell. Afar the Hunter Ornytus in strange Arms rides on his Apulian Steed; the Warrior's broad Shoulders a Hide torn from a Bullock overspreads; his Head a Wolf's vast yawning Mouth and Jaws with white grinning Teeth cover, and a rustic Lance arms his Hand. In the midst of the Troops he moves about, and overtops the rest by the whole Head. Him intercepted (nor hard was the Task, now that she had puts his Troop to Flight) she transfixes, and over him these Words with spite-ful Heart pronounces: Tuscan, didst thou fancy thou wast hunting Beasts of Chace in the Woods? The Day is come, that by a Female's Arms rescels your Vaunts: Yet to the Manes of thy Fathers this no inconsiderable Honour shalt thou bear, that by the Weapon of Camilla thou fell. In Order next Orsilochous and Butes, the two most bulky Bodies of the Trojans, she assaults; but Butes right against her with the pointed Lance she transfixes, between the Corslet and the Helmet, where, as he sits *in the Horse*, the shining Neck appears, and where down from his Left arm the Buckler hangs: Orsilochous she mocks with *dissembled*

NOTES.

677. *Armis ignotis.* Arms that were strange and unusual to him.

678. *Iapyge.* See the Note on Verse 247.

690. *Protinus.* Next in Order, as Geom. IV. 1.

Protinus acris militis, &c.

691. *Adversum.* Pierius found *adversum* in some of the best Manuscripts; but the Sense determines for *adversum*, the Wound having been given just in the Gorge, where the *sternum* ends, *loricam galeamque inter*; which could not have happened, had his Back been wounded.

Fif 2

693. *Geom.*

fugiens Orsiloebum, agitataque
per magnum orbem interior gyro
eludit eum, sequiturque eum se-
quentem se. Tum insurgens al-
tior congeminat validam securim
perque arma perque ossa viro,
oranti et precanti multis: vul-
nus rigat ora calido cerebro.
Bellator filius Auni Apennini-
colæ, haud extremus Ligurum,
dum fata sinebant eum fallere,
incidit huic, territusque subito
aspectu horrit. Iste, ubi cernit
se jam posse evadere pugnam nullo
cursu, neque avertere Reginam
instantem, ingressus versare do-
los consilio et astu, incipit hæc:
Quid est tam egregium, si tu
bellatrix femina fidis forte quo?
dimitte fugam, et crede te comi-
nus mecum æquo solo, accinque
te pedestri pugna: jam nosces,
cui ventosa gloria ferat fraudem.
Dixit: at illa furens, ac ensa-
que acri dolore, tradit equum comi-
ti, assistitque in paribus ar-
mis;

Orsiloebum fugiens, magnumque agitata per or-
bem, 694

Eludit gyro interior, sequiturque sequentem.
Tum validam perque arma viro, perque ossa se-
curim,

Altior insurgens, oranti, et multa precanti
Congeminat: vulnus calido rigat ora cerebro.

Incidit huic, subitoque aspectu territus hæsit
Apenninicolæ bellator filius Auni; 700
Haud Ligurum extremus, dum fallere fata sine-
bant.

Iste ubi se nullo jam cursu evadere pugnam
Posse, neque instantem Reginam avertere cernit,
Consilio versare dolos ingressus, et astu,
Incipit hæc: Quid tam egregium, si femina
forti 705

Fidis equo? dimitte fugam, et te cominus
æquo

Mecum crede solo, pugnaeque accinge pedestri:
Jam nosces, ventosa ferat cui gloria fraudem.

Dixit: at illa furens, acrique accensa dolore,
Tradit equum comiti, paribusque assistit in ar-
mis; 710

TRANSLATION.

Flight, and wheeling round in a spacious Orb turns short upon him in a narrower Circle, and pursues the Pursuer. Then rising high with Stroke on Stroke redoubled the drives home her sturdy Ax through his Arms, and through his Bones, as he prays, and earnestly begs *his Life*: With his warm Brains the Wound be-
smears his Face. Her *casually* encountered, and startled with the sudden Sight
stopped short the Warrior Son of Aunus, Inhabitant of Mount Apennine, not the
last of the Ligurians, while the Fates suffered him to practise Fraud. Soon as he
perceives that now by no Flight he can evade the Combat, nor avert the Queen
who presses him close, with Policy and Craft attempting to execute his Wishes,
he thus begins: What mighty Courage, Female, *can you boast*, if on a warlike
Steed you rely? But throw away the *Means* of Flight, and trust thyself with me
Hand to Hand on *fair* equal Ground, and address thee to the Combat on Foot:
Soon shalt thou know which of us shall smart for vain-glorious Boasting. He
said: But she breathing Fury, and stung with fierce Repentment, delivers her
Steed to an Attendant, and confronts him in equal Arms with the naked Sword

NOTES.

695. Gyro interior. In a shorter Compass, *as in* Horace, 2 Sat. VI. 26.

----- *Non brevis nunc valem*

Interiore diem gyro trahit.

700. Dimitte fugam. Dismiss your Flight; *i. e.* dismiss your Steed, which enables you to fly.

708. Ventosa ferat cui gloria fraudem. This is the Reading of the Roman Manuscript, for which *Serius* contends; and indeed the Sense seems to plead for it. Most Editions however have *laudem* instead of *fraudem*.

Ense pedes nudo, puraque interrita parmâ.
 At juvenis, vicisse dolo ratus, avolat ipse,
 Haud mora, conversisque fugax aufertur habenis,
 Quadrupedemque eitum ferratâ calce fatigat.
 Vane Ligus, frustra que animis elate superbis, 715
 Nequicquam patrias tentasti lubricus artes;
 Nee fraus te incolumem fallaci perferet Auno.
 Hæc satur Virgo, et pernicibus ignea plantis
 Transit equum cursu, frænisque adversa pre-
 hensis
 Congreditur, poenasque inimico à sanguine sum-
 mit; 720
 Quàm facilè accipiter saxo facer ales ab alto
 Consequitur pennis sublimem in nube colum-
 bam,
 Comprensamque tenet, pedibusque eviseerat un-
 cis;
 Tum cruor, et vulsæ labuntur ab æthere plumæ.
 At non hæc nullis hominum fator atque De-
 orum 725
 Observans oculis, summo sedet altus Olympo.
 Tyrrhenum Genitor Tarchontem in prælia sæva
 Suscitât, et stimulis haud mollibus incitat iras.

*pedes, interrita, nudo ense, pu-
 râque parmâ. At juvenis, ra-
 tus se vicisse dolo, ipse
 avolat, haud est mora, fugax-
 que aufertur habenis conversis,
 fatigatque citum quadrupedem
 ferratâ calce. Vane Ligus, frus-
 traque elate superbis animis, tu
 lubricus nequicquam tentasti pa-
 trias artes; nec fraus perferet
 te incolumem fallaci Auno. Vir-
 go satur bæc, et ignea perni-
 cibus plantis transit equum cursu,
 frænisque prehenfis adversa con-
 greditur, sumitque poenas ab in-
 imico sanguine. Quàm facilè
 accipiter, ales facer Marti, vo-
 lans ab alto saxo, consequitur
 pennis columbam sublimem in
 nube, tenetque eam comprehensam,
 eviseeratque eam unciis pedibus;
 tum cruor, et vulsæ plumæ la-
 buntur ab æthere.*

*At Jupiter, fator hominum
 atque Deorum, observans hæc
 non nullis oculis, sedet altus sum-
 mo Olympo. Tum ille genitor
 suscitât Tarchontem Tyrrhenum
 in sæva prælia, et incitat iras
 ejus haud mollibus stimulis.*

TRANSLATION.

on Foot, and with her Maiden Shield undaunted. But the Youth, presuming he had now overcome his Foe by Artifice, instant flies off, and turning about his Horse's Head is borne away with Precipitation, and tires his fleet Courser with the Iron Spur. Fond Ligurian, says she, flushed with unavailing Pride of Soul, in vain hast thou perfidious tried thy Country's slippery Arts; nor shall all thy Artifice bring thee off safe to Aunus, thy fallacious Sire. Thus the Virgin said, and with nimble Foot all on Fire outruns his Courser's Speed, and grasping the Reins engages him Face to Face, and takes Vengeance on his hostile Blood; with the same Ease as from a lofty Rock the Faulcon, sacred Bird of Mars, with winged Speed overtakes a Dove soaring aloft among the Clouds, and seizing gripes her fast, and scoops out the Bowels with his hooky Talons: Then from the Sky her blood and torn Plumcs drop down.

But not with regardless Aspect the Sire of Gods and Men, these Scenes surveying, on high Olympus exalted sits. The Almighty Parent roused Jufcan Tarchon to bloody battles, and with no gentle incentives inflames his Rage. There-

NOTES.

711. *Purâ parmâ.* Her Shield, that had no Im. ret. upon it; in the same Sense as *parma alba* in the ninth Book, Verse 548.

719. *Transit equum.* This Action of Camilla would appear incredible, had we not been pre-

pared for it in the seventh Book, Verse 808, where her Swiftncfs is thus described:

*Ille vel instans figens per fœmina volaret
 Gramine, ne teneras cursu lassisset aristas.*

Ergo inter cædes cedentiaque agmina Tarchon fertur equo, instigatque alas variis vocibus, vocans quemque nomine; reficitque pulsos in prælia. O Tyrrheni, nunquam dolituri, ô semper inertes, quis metus, quæ tanta ignavia venit vestris animis? Femina agit vos palantes, atque vertit hæc agmina? quid geritis ferrum? quidve gerimus hæc tela irrita nostris dextris? at non estis segnes in Venerem, nocturnaue bella, aut ubi curva tibia indixit choros Bacchi, expectare dapes, et pocula plenæ mensæ. Hic est vester amor, hoc est vestrum studium; dum secundus aruspex nunciet sacra, ac pinguis hostia vocet vos in altis lucis. Effatus hæc, ipse et moriturus concitat equum in medios, et turbidus infert se adversum Venulo; complectiturque hostem dextrâ deceptum ab equo, et concitus multâ vi aufert eum ante suum gremium. Clamor tollitur in cælum: cunctique Latini convertere oculos. Igneus Tarchon volat æquore,

Ergo inter cædes cedentiaque agmina Tarchon fertur equo, variisque instigat vocibus alas, 730
Nomine quemque vocans; reficitque in prælia pulsos.

Quis metus, ô nunquam dolituri, ô semper inertes

Tyrrheni, quæ tanta animis ignavia venit?
Femina palantes agit, atque hæc agmina vertit?
Quò ferrum? quidve hæc gerimus tela irrita dextris?

At non in Venerem segnes, nocturnaue bella;
Aut, ubi curva choros indixit tibia Bacchi,
Expectare dapes, et plenæ pocula mensæ.
Hic amor, hoc studium; dum sacra secundus
aruspex

Nunciet, ac lucos vocet hostia pinguis in altos.

Hæc effatus, equum in medios, moriturus et ipse,
Concitat; et Venulo adversum se turbidus infert,
Dereptumque ab equo dextrâ complectitur hostem,

Et gremium ante suum multâ vi concitus aufert.
Tollitur in cælum clamor: cunctique Latini
Convertere oculos. Volat igneus æquore Tarchon,

TRANSLATION.

fore amidst the Scenes of Slaughter and flying Squadrons Tarchon is rapped by his Steed, and with various Remonstrances animates the Wings, calling each by his Name, and rallies the broken Troops to Battle. Oh never to be moved with just Indignation, Oh still dastardly faint-hearted Tuscans, what Fear, what Cowardice so base has seized your Minds? Does a Woman drive you thus straggling, and put all these Squadrons to Flight? What avails the Sword? Or why wield we in our Hands these useless Weapons? But not so slothful are ye in the Service of Venus and her nocturnal Wars; or when the winding Pipe of Bacchus hath summoned the Choirs to wait for the Banquets and Bowls at the sumptuous Board. This is your Delight, this your Ambition; while the auspicious Augur declares the sacred Rites begun, and the fat Victim invite you to the deep Groves. This said, he spurs on his Steed into the midst, he too bent on Death, and in furious Perturbation advances directly up against Venulus, and with his Right-hand grasps the Foe torn off his Steed, and precipitant with huge Violence bears him off before him. A Shout is raised to Heaven, and all the Latins turned their Eyes that Way. Fiery Tarchon flies over the Plain, bearing both the Warrior

NOTES.

735. *Quidve hæc gerimus.* Other Editions read *geritis*; but *gerimus* is authorized by the best and greatest Number of Manuscripts.

Arma, virumque ferens : tum summâ ipsius ab
hastâ

Diffringit ferrum ; et partes rimatur apertas,
Quâ vulnus lethale ferat. Contra ille repugnans
Sustinet à jugulo dextram, et vim viribusexit. 750
Utque volans altè raptum cum fulva draconem
Fert aquila, implicuitque pedes, atque unguibus
hæsit :

Saucius at serpens sinuosa volumina versat,
Arrectisque horret squamis, et sibilat ore,
Arduus insurgens : illa haud minus urget ob-
unco 755

Luctantem rostro ; simul æthera verberat alis :
Haud aliter prædam Tiburtum ex agmine Tar-
chon

Portat ovans. Ducis exemplum eventumque
secuti

Mæonidæ incurrunt. Tum fatis debitus Aruns
Velocem jaculo, et multâ prior arte Camil-
lam 760

Circuit, et, quæ sit fortuna facillima, tentat.
Quâ se cunque furens medio tulit agmine Virgo,
Hæc Aruns subit, et tacitus vestigia lustrat.

TRANSLATION.

and his Arms : Then from the Top of his Lance breaks off the Steel, and explores the open Chinks where he may inflict the mortal Wound. He on the other Hand struggling against him wards off his Hand from his Throat, and Force by Force evades. And as when the tawny Eagle soaring high bears off a Serpent seized his Prey, hath fixed in him his Feet, and with his Talons gripped him fast : The wounded Serpent writhes his curling Volumes, and with erected Scales looks horrid, and hisses with his Mouth, rising high against his *Foe* : She not the less with hooky Beak squeezes him struggling ; at the same Time flaps the Air with her Wings : Just so from the Army of the Tiburtines Tarchon in Triumph bears off his Prey. The Tuscans following the Example and Fortune of their Leader rush on. Then Aruns, to Death devoted, with his Javelin and much Artifice first courses round the swift Camilla, and watches what most favourable Opportunity may occur. Wherever amidst the Troops the furious Maid drove on, there Aruns follows, and silently surveys her Steps. Wherever she

NOTES.

759. *Fatis debitus Aruns.* Aruns is called *debitus fatis*, devoted to Death, because he is to kill *Camilla* ; and whoever put her to Death, forfeited his Life to *Diana* by the Decree of that Goddess, Verse 551.

*Hæc, quicumque se sa. rum violaverit vulnere tor-
pus,*

ferens arma virumque : tum diffringit ferrum ab summâ hastâ ipsius, et rimatur apertas partes, quâ ferat lethale vulnus. Contra ille repugnans sustinet dextram à jugulo, et exit vim viribus. Utque cum fulva aquila, volans altè, fert draconem raptum, implicuitque pedes, atque hæsit unguibus : at serpens saucius versat sinuosa volumina, horretque squamis arrectis, et sibilat ore, insurgens arduus : illa haud minus urget eum luctantem obunco rostro, simul verberat æthera alis : haud aliter Tarchon ovans portat prædam ex agmine Tiburtum. Mæonidæ, secuti exemplum eventumque ducis, incurrunt. Tum Aruns, debitus fatis, prior circumit velocem Camillam jaculo et multâ arte, et tentat, quæ fortuna sit facillima. Quâcunque furens Virgo tulit se medio agmine, Aruns subit hæc, et tacitus lustrat vestigia :

Tros Ital sue, mihi pariter det sanguine pænas.

761. *Fortuna.* As Fortune has great Influence in bringing Events about, so it is here put for the Means or Opportunity of effecting his Purpose.

quâ illa victrix redit, reportat-
que pedem ex hoste, juvenis fir-
tim detorquet celeres habenas hæc.
Pererrat hos aditus, jamque hos
aditus, omnemque circuitum un-
dique, et improbus quatit cer-
tam hastam. Forte Chloreu,
facer Cybelæ, olimque ejus sacer-
dos, insignis fulgebat longè in
Phrygiis armis, agitabatque
spumantem equum: quem pellis,
conferta abenis spumans et auro
in plumam tegebat. Ipse, cla-
rus peregrinâ ferrugine et ostro,
torquebat Gortynia spicula Lycio
cornu. Aureus arcus sonat ex
humeris, et aurea cassida est
huic vati: tum ollegerat cro-
ceamque eblamydem, carbases-
que sinus crepantes in nodum
fulvo auro; pictus acu quoad
tunicas et barbara tegmina cru-
rum. Virgo, sive ut præfigeret
Troia arma templis, sive ut
venatrix ferret se in captivo au-
ro, cæca sequebatur hanc unum
ex omni certamine pugnæ; in-
cautaque ardebat per totum ag-
men femineo amore prædæ et
spoliorum. Cum tandem Aruns,
tempore capto, conjicit telum ex
insidiis, et precatur Superos sic
voce:

Quâ victrix redit illa pedemque ex hoste repor-
tat,

764

Hæc juvenis furtim celeres detorquet habenas.

Hos aditus, jamque hos aditus, omnemque pererrat

Undique circuitum, et certam quatit improbus
hastam.

Forte facer Cybelæ Chloreu, olimque sacerdos,

Insignis longè Phrygiis fulgebat in armis,

Spumantemque agitabat equum: quem pellis a-
benis

770

In plumam squamis auro conferta tegebat.

Ipse, peregrinâ ferrugine clarus et ostro,

Spicula torquebat Lycio Gortynia cornu.

Aureus ex humeris sonat arcus, et aurea vati

Cassida: tum croceam chlamydemque sinusque
crepantes

775

Carbaseos fulvo in nodum collegerat auro;

Pictus acu tunicas, et barbara tegmina crurum.

Hunc Virgo, sive ut templis præfigeret arma

Troia, captivo sive ut se ferret in auro,

Venatrix, unum ex omni certamine pugnæ

780

Cæca sequebatur; totumque incauta per agmen

Femineo prædæ et spoliorum ardebat amore.

Telum ex insidiis cum tandem, tempore capto,

Conjicit, et Superos Aruns sic voce precatur:

TRANSLATION.

victorious returns, and from the Foe withdraws her Steps, that Way the Youth
secretly winds about the Reins with Speed. And now these, now those approaches,
and the whole Circuit around traverses, and with mischievous Purpose shakes
his unerring Lance. Chloreu, sacred to Cybele, and long her Priest, at Dis-
tance shone conspicuous in bright Phrygian Arms, and spurred on his foaming
Steed: Which a Hide compact with gilded scaly Plates of Brass, in Form of
Plumes, did cover. The Rider himself, gaudy in barbaric Attire of blue and pur-
ple Dye, shot Cretan Arrows from his Lycian Bow. Of Gold the Bow hung
rattling from his Shoulders, and of Gold was the Helmet of the Priest: Then in
a Knot of yellow Gold he had collected his Saffron Symar, and its rustling Plaits
of Lawn, having his Tunic and Phrygian Cuissees embroidered with Needle-
work. Him the Virgin, whether with a View to fix in the Temple's Front
Trojan Arms, or to shew herself at the Chace in captive Gold, of all the war-
ring Chiefs alone blindly pursued; and through the whole Host, from a Wo-
man's longing for the Prey and Spoils, with heedless Ardour roamed. When at
length Aruns, snatching the Occasion, from his Covert throws a Dart, and thus
to the Powers above addresses his Prayer: Apollo, greatest of Gods, Guardian of

NOTES.

777. *Barbara tegmina, i. e. Embroidered, of foreign or Phrygian Fashion.*

787. *Medium*

Summe Deum, sancti custos Soracis Apol-
lo, 785

Quem primi colimus, cui pineus ardor acervo
Pascitur; et medium freti pietate per ignem
Cultores multâ premimus vestigia prunâ;
Da, pater, hoc nostris aboleri dedecus armis,
Omnipotens. Non exuvias, pulsæve tropæum
Virginis, aut spolia ulla peto: mihi cætera
laudem 791

Facta ferent. Hæc dira meo dum vulnere
pestis

Pulsa cadat, patriam remeabo inglorius urbem.
Audiit, et voti Phœbus succedere partem
Mente dedit; partem volucres disperfit in auras.
Sterneret ut subitâ turbatam morte Camillam,
Annuit oranti; reducem ut patria alta videret,
Non dedit, inque Notos vocem vertere procellæ.
Ergo, ut missa manu sonitum dedit hasta per
auras,

Convertere animos acres, oculosque tulere 800
Cuncti ad Reginam Volsci: nihil ipsa nec auræ,
Nec sonitus memor, aut venientis ab æthere teli,

TRANSLATION.

the holy *Hill* Soracte, whom we chiefly adore, in whose Honour the Fire of Pine by us with Heaps of Fuel is fed; and through the midst of the Flames we thy Votaries, relying on our Piety, walk over a Length of burning Coals; Grant, Almighty Sire, that by our Arms this Infamy may be blotted out. Not Pillage or Trophy, or any Spoils of a vanquished Maid I seek: To me my other Exploits shall procure Renown. If so be that smote by a Wound from me this rueful Pest shall fall, I to my native City shall willingly return inglorious. Phœbus heard, and with himself ordained that Part of his Vow should be fulfilled; Part in fleet Air he dispersed. By sudden Death to overthrow Camilla in this Hour of Perturbation he granted to his Suppliant; that his illustrious Country should see him safe returned he denied, and that Perdition the Tempests turned adrift among the Winds. Therefore, soon as sent from his Hand the Spear gave a whizzing Sound through the Air, the Armies turned their Attention, and all the Volscians on the Queen their Eyes directed: Neought she nor Air nor whizzing Sound regarded, or the Weapon flying from the Sky, till plunged beneath her naked Breast

NOTES.

787. *Medium, freti pietate, per ignem.* This is illustrated from an historical Passage in *Pliny*, Lib. VII. Cap. 2. *Haud procul urbe Roma, in Faliscorum agro, similis sunt pauca, quæ vocantur Hirpiæ: quæ sacrificiis annuæ, ac ed fœd montem Soracem Apollini, super ambustum ligni struem ambulantes circumducuntur.*

793. *Remeabo* *inglorius*. I was dishonoured.

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able in Arms to wound Camilla like a Traitor, without daring to enter the Lists with her in fair Combat.

795. *Mente dedit.* He gave no external Indication of his Will, the Arms had been devoted from the Action, but only proposed in his Heart.

C 22

801. Sub.

donec bassa, perlata subexsertam
papillam, hæsit, atque aliè bi-
bit virgineum cruorem. Trepidæ
comites Camillæ concurrunt, sus-
cipiuntque dominam ruentem.
Aruns exterritus fugit ante om-
nes, lætitiâ metuzque misto: nec
jam ampliùs audet redere bassæ,
nec occurrere armis virginis. Ac
velut ille lupus, priusquam ini-
mica tela sequantur eum, con-
tinò avius abdidit sese in altos
montes, pastore, magnoc juven-
co occisi, confcius audacis facti;
remicentisque caudam subiecit e-
am pavitantem utero, silvasque
silvas: baud secus turbidus A-
runs abstulit se ex oculis, conten-
tusque fugâ immiscuit se mediis
armis. Illa moriens trahit tel-
lum manu; sed ferreus mucro
stat ad costas inter ossu alto vul-
nere. Labitur exsanguis, lumi-
na labuntur frigida letho; color
quondam purpureus reliquit ora.
Tum expirans sic alliquit Acca-
tam, unam ex æqualibus,

Hæst, virgineumque altè bibit acta cruorem.
Concurrunt trepidæ comites, dominamque ru-
entem 805

Suscipiunt. Fugit ante omnes exterritus Aruns,
Lætitiâ mistoque metu: nec jam ampliùs hæst
Credere, nec telis occurrere virginis audet.
Ac velut ille, prius quàm tela inimica sequantur,
Continuò in montes sese avius abdidit altos 810
Occiso pastore lupus, magnove juvenco,
Confcius audacis facti; caudamque remulcens
Subjectit pavitantem utero, silvasque petivit:
Haud secus ex oculis se turbidus abstulit Aruns,
Contentusque fugâ, mediis se immiscuit ar-
mis. 815

Illam manu moriens telum trahit; ossa sed inter
Ferreus ad costas alto stat vulnere mucro.
Labitur exsanguis; labuntur frigida letho
Lumina; purpureus quondam color ora reliquit.
Tum sic expirans Accam ex æqualibus u-
nam 820

T R A N S L A T I O N.

the Spear stuck fast, and driven home drunk deep her Virgin Blood. Her At-
tendants in fearful Hæst pour in together, and lift up their falling Queen. A-
bove all Aruns stunned with Joy and mingled Fear flies, and now no longer dares
trust to his Spear, nor make Head against the Weapons of the Virgin Warrior.
And as some fierce Wolf, after he has slain a Shepherd or lusty Bullock, con-
fiscious of his audacious Act, forthwith by some unbeaten Path hath to the lofty
Mountains made his Retreat, before the hostile Darts pursue him; and cowering
claps his cowardly Tail under his Belly, to the Woods repaired: Just so Aruns
in hurrying Perturbation from Sight withdrew, and pleased with his Flight mix-
ed among the armed Troops. She dying wrenches out the Weapon with her
Hand; but between the Bones in her Side the Steel Point stands fixed with a
deep Wound. Down she sinks bloodless; down sink her cold Eyes in Death;
and now her once blooming Hue hath forsook her Face. Then thus, breathing
her last, she addresses Acca, one of her Companions, who beyond the rest was

N O T E S.

809. *Sub.* The Reader may often observe that *sub* in Virgil has the Force of *deep into*, and Care has been taken to translate it so, where-
ever the Sense appears to require it.

812. *Caudamque remulcens.* Hugging, or fondly taking Care of it.

818. *Labitur exsanguis.* Donatus reads *labitur et sanguis*, seemingly to save the Appear-
ance of Contradiction in this Narration; since

Camilla does not fall from her Horse till some Time after this, Verse 827.

*Simul bis dictis linguebat babenas,
Ad terram non sponte fluens.*

But *labitur* does not necessarily signify *she falls to the Ground*, but *she faints*, or *sinks down*, being supported perhaps on her Horse for some few Minutes.

Alloquitur ; fida ante alias quæ sola Camillæ,
Quicum partiri curas ; atque hæc ita fatur :
Hæcenus, Acca soror, potui ; nunc vulnus acerbum

Conficit, et tenebris nigrescunt omnia circum.
Effuge, et hæc Turno mandata novissima perfer :

Succedat pugnæ. Trojanosque arceat urbe.
Jamque vale. Simul his dictis linquebat habenas,

Ad terram non sponte fluens : tum frigida toto
Paulatim exsolvit se corpore ; lentaque colla,
Et captum letho posuit caput, arma relinquens :
Vitaque cum gemitu fugit indignata sub umbras :

Tum verò immensus surgens ferit aurea clamor
Sidera. Dejectâ crudescit pugnâ Camillâ.
Incurrunt densi, simul omnis copia Teucrûm,
Tyrrhenûmque duces, Evandrique Arcadis alæ.

At Triviæ custos jamdudum in montibus
Opis

Alta fedet summis, spectatque interrita pugnas.
Utque procul medio juvenum in clamore furentum

quæ sola erat fida Camillæ ante
alias, quicum solebat partiri curas ;
atque ita fatur hæc : Soror Acca, potui hæcenus ; nunc
acerbum vulnus conficit me, et omnia circum nigrescunt tenebris.
Effuge, et perfer hæc novissima mandata Turno : succedat pugnâ,
arceatque Trojans urbe. Jamque vale. Simul, his dictis,
linquebat habenas, ævens ad terram non sponte : tum frigida paulatim exsolvit se toto corpore,
posuitque lenta colla, et caput captum letho, relinquens arma : vitaque indignata figit cum gemitu sub umbras. Tum verò immensus clamor surgens ferit aurea sidera. Camillâ dejectâ, pugna crudefcit. Densi incurrunt, simul omnis copia Teucrûm Tyrrhenûmque duces, alæque Evandri Arcadis.

At Opis, custos Triviæ, jamdudum sedet alta in summis montibus,
interritaque spectat pugnas. Utque procul

TRANSLATION.

singularly trusty to Camilla, with whom she used to divide her Cares ; and thus these Words she speaks : Thus far, O Sister Acca, have I held out ; now a cruel Wound undoes me, and all Objects round me put on a Face of Darkness. Fly quick, and bear these my last Commands to Turnus. Let him advance to the Combate, and repel the Trojans from the City. And now farewell. At the same Time with these Words she dropped the Reins, sinking to the Ground involuntary : Then of vital Heat bereft she disengages herself from the whole Body by Degrees ; and reclined her languid drooping Neck, and Head captivated by Death, leaving her Arms : And with a Groan her Life indignant fled to the infernal Shades. Then indeed a prodigious Outcry arising strikes the golden Stars. The Combate grows more bloody, now that Camilla is overthrown. At once in thick Array rush on the whole Strength of the Trojans, the Tuscan Chiefs, and the Wings of Arcadian Evander.

But Opis, appointed by Diana to watch the Fair, a long while had sat aloft on the high Mountains, and fearless viewed the Combate. And, soon as from far she spied Camilla by a piteous Death overthrown amidst the Bustle of the insu-

NOTES.

823. Hæcenus potui. Servius supplies vivere or pugnare : But it is more emphatical to consider it absolutely as La Cerdæ, hæcenus po-

tui, i. e. idumdu, valui viribus, et potens fui bello.

prospexit Camillam, multatam
tristi morte, in medio clamore ju-
venum furem, ingemuitque,
deditque has voces imo pectore :
Heu ! Virgo, lussi nimium, ni-
mium crudele supplicium, cona-
ta laceſcere Teucros bello : nec
profuit tibi deſerta in dumis co-
luſſe Dianam, aut geſſiſſe noſtras
pharetras humero : tamen tua
Regina non relinquet ſe indecorem
jam in extremâ morte ; neque hic
letum erit ſine nomine per gen-
tes, aut patieris famam inultæ.
Nam quicumque violavit tuum
corpus vulnere, luet meritâ morte.
Sub alto monte, fuit ingens
piſtum antiqui Laurentis regis
Dercenni ex terreno aggere, tec-
tumque opacâ illic. Illic pri-
mum pulcherrima Dea ſiſſit ſe
rapido viſu, et ſpeculatur Arun-
tem ab alto tumulo. Ut vidit
eum fulgentem armis, ac tumentem
vava ; inquit, cur abis di-
verſus ? dirige gremium huc, ve-
ni huc periture ; ut capias præ-
mia dâna Camillæ occiſæ. Tune
etiam moriere telis Dianæ ? dix-
it, et quæmadmodum Threïſſa ſag-
ittam auratâ pharetrâ, inſenſuque tetendit arcu,

Proſpexit trifti multatam morte Camillam ;
Ingemuitque, deditque has imo pectore voces : 840
Heu ! nimium, Virgo, nimium crudele luffi
Supplicium, Teucros conata laceſſere bello :
Nec tibi deſertæ in dumis coluiſſe Dianam
Proſuit, aut noſtras humero geſſiſſe pharetras :
Non tamen indecorem tua te Regina relinquet
Extremâ jam in morte ; neque hoc ſine nomine
letum 846

Per gentes erit, aut famam patieris inultæ.
Nam quicumque tuum violavit vulnere corpus,
Morte luet meritâ. Fuit ingens monte ſub alto
Regis Dercenni terreno ex aggere buſtum 850
Antiqui Laurentis, opacâque illic teſtum.
Hic Dea ſc primùm rapido pulcherrima niſu
ſiſſit, et Aruntem tumulo ſpeculatur ab alto.
Ut vidit fulgentem armis, ac vana tumentem ;
Cur, inquit, diverſus abis ? huc dirige gremium,
Huc periture veni ; capias ut digna Camillæ 856
Præmia. Tune etiam telis moriere Dianæ ?
Dixit, et auratâ volucrem Threïſſa ſagittam
Depromſit pharetrâ, cornuque inſenſa tetendit,

TRANSLATION.

riate Youths, ſhe inly groaned, and from the Bottom of her Breſt uttered theſe Words: Ah hapleſs Virgin, too, too cruel Punishment haſt thou ſuſtained, for offering to deſy the Trojans in War! Nor hath it aught availed thee that lonely in the Woods thou waſt a Votary to Diana, and on thy Shoulder bore our Quivers: Yet not without due Honours will thy Queen forſake thee now in Death's Extremity; nor ſhall this thy Death be unrecorded among the Nations, nor ſhalt thou bear the Infamy of being unrevenged. For whoever with a Wound hath violated thy ſacred Body ſhall by juſt Death his Crime atone. Underneath the lofty Mountain ſtood the ſtately Tomb of Dercennus, the ancient King of Laurentum, of a Mount of Earth, and ſhaded with gloomy Holm. Here fiſt the Goddeſs, ſurpaſſing fair, with a rapid Effort of her Wings alights, and Aruns from the high Eminence ſurveyſ. Soon as ſhe ſaw him ſhining in Armour, and vainly ſwelling: Why, ſays ſhe, move you off that Way? Hither direct thy Courſe, hither come to meet thy Doom; that from Camilla thou mayſt receive thy due Reward. Shalt thou too, Poltroon, have the Honour to die by Diana's Shafts? She ſaid, and from her gilded Quiver the Thracian Nymph drew forth a winged Arrow, and wraſnful bent her Bow, and ſtretched it to its full

NOTES.

840. Regis Dercenni. This Dercennus was probably one of the Kings of the Aborigines, the primitive Inhabitants of Italy.

852. Threïſſa. Latona brought ſome Nymphs

from the Hyperboreans to educate Diana and Apollo; theſe Hyperboreans Servius makes the ſame with the Thracians, and probably Opis was one of theſe.

870. De-

Et duxit longè; donec curvata coirent 860
 Inter se capita, et manibus jam tangeret æquis,
 Lævâ aciem ferri, dextrâ nerveoque papillam.
 Extemplo teli fridorem aurisque sonantes
 Audiit unâ Aruns, hæsitque in corpore ferrum.
 Illum expirantem focii, atque extrema ge-
 mentem 865

Obliti ignoto camporum in pulvere linquunt:
 Opis ad ætherium pennis aufertur Olympum.

Prima fugit, dominâ amissâ, levis ala Cam-
 millæ;

Turbati fugiunt Rutuli; fugit acer Atinas;
 Disiectique duces, desolatique manipuli 870
 Tuta petunt, et equis averſi ad mœnia tendunt.
 Nec quisquam instantes Teucros lethumque fe-
 rentes

Sustentare valet telis, aut sistere contra;
 Sed laxos referunt humeris languentibus arcus;
 Quadrupedumque putrem cursu quatit ungula
 campum. 875

Volvitur ad muros caligine turbidus atrâ
 Pulvis; et è speculis percussæ pectora matres
 Femineum clamorem ad cœli sidera tollunt.
 Qui cursu portas primi irrupere patentes,
 Hos inimica super misto premit agmine turba;

TRANSLATION.

Length, till the crooked Points together met, and now with both Hands alike
 she touched, with the Left the Steel Point, with the Right and Bow-string her
 Breast. Forthwith Aruns heard at once the Hissing of the Shaft and sounding
 Air, and in his Body the Steel stuck fast. Him, expiring and groaning his last,
 his regardless Friends abandon in the dusty Plain unknown: Opis to the ethereal
 Sky on Wings is borne away.

First flies Camilla's light-armed Wing, now that their Queen is lost; the Ru-
 tulians in Confusion fly; valiant Atinas flies; the discomfited Leaders, and the
 desolate Companies both seek safe Retreats, and, turning their Backs, on flying
 Courſers bend their Course towards the Town. Nor is any one now able with
 Arms to sustain, nor stand against the Trojans pressing the Attack, and dispensing
 Death; but on their languid Shoulders they bear off their Bows unbent, and
 with swift Career the Courſer's Hoof beats the mouldering Plain. Dust in thick
 Clouds of black Vapour rolls towards the Walls; and from the Towers the Ma-
 trons beating their Breasts raise the female Shriek to the Stars of Heaven. On
 those who first with Speed burst into the expanded Gates a hostile Throng in a

NOTE S.

870. *Desolatique manipuli.* Manipulus is properly a Standard bearer, so called from the Bundle of Hay tied to the End of a Pole, which the first Romans used instead of an En-
 sign.

nec effugiunt miseram mortem, sed in limine ipso, in patriis mœnibus, atque inter tuta loca domorum confixi expirant animas. Pars incipit claudere portas; audent nec aperire viam sociis, nec accipere eos orantes mœnibus: miserrimæ cædes oritur defendentum aditus armis, ruentumque in arma. Qui sunt exclusi, pars volvitur in præcipientes fossas, ruinâ urgente, ante oculos oraque parentum lacrymantum; pars cæca et concita frænis immixta arietat in portas, et postes duros obice. In summo certamine, ut matres ipsæ videre Camillam de muris (verus amor patriæ monstrat id) trepidæ jacent tela manu, ac imitantur ferrum duro robore, stipitibus, obustisque sudibus, ardentique primæ mori pro mœnibus. Interea sævissimus nuncius implet Turnum in silvis, et Acca fert ingentem tumultum juveni: acies Volscorum esse deletas, Camillam cecidisse, infensos hostes ingruere, et corripuisse omnia secundo Marte;

Nec miseram effugiunt mortem, sed limine in ipso, 881

Mœnibus in patriis, atque inter tuta domorum Confixi expirant animas. Pars claudere portas; Nec sociis aperire viam, nec mœnibus audent Accipere orantes: oriturque miserrima cædes Defendentum armis aditus, inque arma ruentum. 886

Exclusi, ante oculos lacrymantumque ora parentum,

Pars in præcipientes fossas, urgente ruinâ, Volvitur; immixta pars cæca et concita frænis Arietat in portas, et duros obice postes. 890
Ipsæ de muris summo certamine matres (Monstrat amor verus patriæ) ut videre Camillam,

Tela manu trepidæ jacent; ac robore duro, Stipitibus ferrum sudibusque imitantur obustis Præcipientes, primæque mori pro mœnibus ardent. 895

Interea Turnum in silvis sævissimus implet Nuncius, et juveni ingentem fert Acca tumultum:

Deletas Volscorum acies, cecidisse Camillam, Ingruere infensos hostes, et Marte secundo

TRANSLATION.

mingled Body presses; nor escape they piteous Death, but in the very Entrance, under their native Walls, and amidst the Shelter of the Houses transfix'd together they expire their Souls. Some shut the Gates; nor dare to open a Passage even to their Friends, nor within the Walls receive them imploring *Admission*: And a most lamentable Slaughter insues of such as guarded with their Arms the Passes, and such as rushed on *those* Arms. The Excluded, before the Eyes and Faces of their grieving Parents, tumble headlong into the deep Trenches, Ruin close pursuing. Some, giving *their Horses* loose Reins, blindfold and with rapid Speed bounce against the Gates, and the firmly barricadoed Posts. Even the trembling Matrons, soon as from the Walls they spied *the Corpse* of Camilla, with the greatest Eagerness (sincere Affection to their Country prompts them) throw Darts with their Hands, and rushing precipitant with hardened Oaks, Stakes, and Poles burnt at the Point, imitate Iron *Weapons*, and are ambitious to die the first before the Walls. Meanwhile this most cruel News fills *the Ears* of Turnus as he lay ambushed in the Woods, and to the Youth Acca reports the dreadful Disorder: That the Troops of the Volscians were cut in Pieces, Camilla fallen, the vengeful Foes were making a furious Onset, and by success-

N O T E S.

897. *Fert.* Here has the Sense of *refert* or *nuntiatur*, as in other Passages of *Virgil*. See *Æn.* 11. 230.

————— *Et scelus expendisse merentem Laocoonta ferunt.*

905. *Evadit.*

Omnia corripuisse ; metum jam ad mœnia ferri.
Ille furens (nam sæva Jovis sic numina pos-
cunt)

901

Deferit obsessos colles, nemora aspera linquit.
Vix è conspectu exierat, campumque tenebat,
Cum pater Æneas, saltus ingressus apertos,
Exsuperatque jugum, silvâque evadit opacâ. 905
Sic ambo ad muros rapidi, totoque feruntur
Agmine ; nec longis inter se passibus absunt.
Ac simul Æneas fumantes pulvere campos
Prosperxit longè, Laurentiaque agmina vidit ;
Et sævum Ænean agnovit Turnus in armis, 910
Adventumque pedum, flatumque audit equo-
rum.

Continuò pugnas ineant, et prælia tentent,
Ni roseus fessos jam gurgite Phœbus Ibero
Tingat equos, noctemque die labente reducat.
Confidunt castris ante urbem, et mœnia val-
lant.

915

TRANSLATION.

ful War had made themselves Masters of all, that the Consternation was now propagated to the City. He in furious Haste (for so the inflexible Decrees of Jove require) quits the Hills he had beset, forsakes the rugged Woods. Scarce had he gone out of Sight, and possessed the Plain, when Prince Æneas, entering the open Lawns, overpasses the Mountain's Ridge, and safe through the gloomy Wood takes his Way. Thus both impetuous, and with their whole Army, towards the City advance ; nor are they many Paces distant from each other. And at once Æneas at Distance spied the Plain smoking with Dust, and saw the Laurentine Bands ; and Turnus descried Æneas fierce in Arms, and heard the Tread of Feet, and the Snorting of the Steeds. Forthwith they would engage in Fight, and essay the Combate, did not the rosy Sun now dip in the western Ocean his tired Steeds, and, Day declining, bring back the Night. In their Camps before the Town they rest, and intrench the Walls.

NOTES.

905. *Evadit*. This Word implies the Danger he had been in from the Ambush which *Turnus* laid for him.

913. *Gurgite Ibero*. In the Spanish or western Ocean, wherein the Poets supposed the Sun to extinguish his Light every Evening.

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER DUODECIMUS.

O R D O.

Ut Turnus videt Latinos in-
 fractos aduerso Marte defecisse;
 sua promissa nunc reposui, et se
 signari oculis; ille implacabi-
 lis ardet, attollitque animos.
 Qualis ille leo, in arvis Pœno-
 rum saucius quoad pectus gravi
 pectore venantum, tunc demum
 movet arma, gaudetque excutiens
 comantes toros cervice, impa-
 dusque frangit fixum telum la-
 tronis, et fremit cruento ore.
 Haud secus violentia gliscit ac-
 censo Turno. Tum sic affatur Re-
 gem, atque ita turbidus infit: est
 nulla mora in Turno; est nihil,

Turnus ut infractos aduerso Marte La-
 tinos
 Defecisse videt; sua nunc promissa re-
 posci,

Se signari oculis; ultro implacabilis ardet,
 Attollitque animos. Pœnorum qualis in arvis
 Saucius ille gravi venantum vulnere pectus, 5
 Tum demum movet arma leo, gaudetque co-
 mantes

Excutiens cervice toros, fixumque latronis
 Impavidus frangit telum, et fremit ore cruento.
 Haud secus accenso gliscit violentia Turno.
 Tum sic affatur Regem, atque ita turbidus infit:
 Nulla mora in Turno; nihil est quod dicta re-
 tractent

II

T R A N S L A T I O N.

Turnus, soon as he saw the Latins, quite broken with unsuccessful War,
 had lost Heart; that now his Promise was claimed, himself marked out
 by the Eyes of all; with inbred Ardour he parts for the Combate impla-
 cably fierce, and raises his martial Spirit high. As in the Fields of Carthage a
 grizzly Lion, whose Breast is pierced by the Hunters with a smart Wound, then
 at length he rouses all his Terrors, and springs to the Fight with Joy, shaking
 the brawny Muscles of his shaggy Neck, and with undaunted Pride breaks the
 infixed Weapon of his murderous Foe, and roars with bloody Jaws. Just so in
 Turnus's inflamed Breast impetuous Fury rises. Then thus he addresses the
 King, and thus in the Perturbation of his Soul begins: In Turnus is no Delay:
 From him the dastardly Trojans have no Handle to retract their Challenge, nor

N O T E S.

Turnus challenges Æneas to a single Combate;
 Articles are agreed on, but broken by the Ru-
 tuli, who wound Æneas: He is miraculously
 cured by Venus, forces Turnus to a Duel, and
 concludes the Poem with his Death.

1. *Infractos*. Servius takes *infractos* for un-
 broken, or who had been hitherto invincible;
 but the Word hardly ever occurs in that Sense.
 The *m* increases the Signification, and gives it
 the Force of *valde et vere fractus*.

3. *Utro*. Signifies *keenly impelled from within*,
 agitated by some *latent*, but *voluntary* Em-
 motion.

4. *Pœnorum*. The Carthaginians, here put
 for the Africans in general.

6. *Movet arma*. Literally, *He moves or*
excites his Arms.

7. *Latens*. Who comes on him like a Rob-
 ber to destroy.

Ignavi Æneadæ, nec, quæ pepigere, recusent.
Congredior: fer sacra, pater, et concipe foedus.
Aut hac Dardanum dextrâ sub Tartara mit-
tam,

Desertorem Asiæ (sedeant, spectentque Latini) 15
Et solus ferro crimen commune refellam;
Aut habeat victos, cedat Lavinia conjux.

Olli sedato respondit corde Latinus:
O præstans animi juvenis, quantum ipse feroci
Virtute exsuperas, tanto me impensius æquum
est 20

Consulere, atque omnes metuentem expendere
casus.

Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu; nec non aurumque animusque La-
tino est.

Sunt aliæ innuptæ Latio et Laurentibus agris;
Nec genus indecores. Sine me hæc haud mol-
lia fatu 25

Sublatis aperire dolis: simul hæc animo hauri.
Me natam nulli veterum sociare procorum
Fas erat, idque omnes Divique hominesque ca-
nebant.

propter quod ignavi Æneadæ
retractent dicta, nec recusent
facere ea quæ pepigere. Con-
gredior: pater, fer sacra, et
concipe foedus. Aut mittam Dar-
danum, desertorem Asia, sub
Tartara hæc dextrâ (Latini se-
deant, spectentque pugnam) et
solus refellam commune crimen
ferro; aut Trojanus habeat nos
victos, et Lavinia conjux cedat
illi victori. Latinus respondet
olli sedato corde: O juvenis præ-
stans animi, quantum ipse exsu-
peras feroci virtute, tanto im-
pensius est æquum me consulere
tibi, atque metuentem expendere
omnes casus. Sunt tibi regna
patris Dauni, sunt multa oppida
capta manu; nec non est aurum-
que animusque Latino: sunt aliæ
innuptæ virgines Latio et Lau-
rentibus agris; nec inde ores
quoad genus. Sine me aperire
hæc haud mollior fatu, dolis sub-
latis, simul hauri hæc tuo ani-
mo. Erit fas me sociare natam
nulli veterum procorum, omnesque
Divique hominesque caneant id.

TRANSLATION.

to decline what they have agreed to. I enter the Lists: Order thou, O royal
Sire, the sacred Rites, and ratify the Truce. Or I with this Right-hand shall
dispatch to Tartarus the Trojan, the Renegade of Asia (let the Latins sit still and
look on) and alone shall with the Sword reſel the common Charge; or let him
rule us vanquished, let Lavinia be resigned his Spouse. To him with Mind com-
posed Latinus replied. O Youth, heroic in Soul, the more you excel in fierce
during Valour, the more ſollicitouſly it concerns me to conſult your Safety, and
with fearful Precaution to weigh the Dangers of this propoſed Combate. You are
Heir to the Kingdom of your Father Daunus, to this you have added many Ci-
ties won by your Valour; beſides you poſſeſs the Treasures and Heart of King
Latinus: Let theſe then ſatisfy your Ambition. Choice too there is of other Virgins
unwedded in Latiuni and the Territories of Laurentum; nor ignoble in their
Birth. Give me Leave to lay before you without Guile theſe Truths however
ungrateful: At the ſame Time let me intreat you to drink them in with deep Atten-
tion. Heaven ha' decreed that I ſhould wed my Daughter to none of the Princes
of Latini, ſuch former Suits, and this Decree both Gods and Men unanimous

NOTES.

15. *Latini*. The League that is to enſue in
Conſequence of the Combate.

25. *Nec genus indecores*. Latinus ſpe-
cially takes the Sente to be, *Latinus ſatis opu-*
Vol. II.

lentus eſt et nobilis etiam abſque his neptis. Mean-
ing, That as *Trojus* was powerful and wealthy
enough without contracting an Alliance with
Latini; ſo *Latinus* needed not to marry
11 h h D. 211

Ego victus amore tui, victus
 cognato sanguine, et lacrymis
 mœstæ conjugis, rupi omnia vin-
 cula; eripui eam promissam ge-
 nero; sumsi impia arma. Tur-
 ne, tu vides qui casus, quæ bel-
 lo sequantur me ex illo tempore:
 quantos labores tu primus pa-
 tiare. Nos, victi bis magnâ
 pugnâ, vix tuemur Italas spes
 urbe: Tyberina fluenta adhuc
 recalent nostro sanguine, inven-
 tesque campi albet ossibus. Quid
 referor toties? quæ insania mu-
 tat meam mentem? Si sem par-
 ratus accire Troianos socios, Tur-
 no extincto; cur non potius tollo
 certamina, eo incolumi? quid
 consanguinei Rutuli dicent, quid
 cætera Italia dicet? si prodide-
 rim te ad mortem (fors refutet
 hæc mea dicta) te petentem na-
 tam et nostra connubia? Respice
 varias res bello: miserere lon-
 gævi parentis, quem nunc mœstum
 tua patria Ardea dividit longè
 a te. Violentia Turni haudqua-
 quam flectitur his dictis: exspe-
 rat magis, ægrescitque medendo.

Victus amore tui, cognato sanguine victus,
 Conjugis et mœstæ lacrymis, vincla omnia rupi;
 Promissam eripui genero; arma impia sumsi. 31
 Ex illo qui me casus, quæ, Turne, sequantur
 Bella, vides: quantos primus patiare labores.
 Bis magnâ victi pugnâ, vix urbe tuemur
 Spes Italas: recalent nostro Tiberina fluenta 35
 Sanguine adhuc, campique ingentes ossibus al-
 bent.

Quo referor toties? quæ mentem insania mutat?
 Si Turno extincto socios sum accire paratus;
 Cur non incolumi potius certamina tollo?
 Quid consanguinei Rutuli, quid cætera dicet 40
 Italia? ad mortem si te (fors dicta refutet)
 Prodiderim, natam et connubia nostra peten-
 tem?

Respice res bello varias: miserere parentis
 Longævi, quem nunc mœstum patria Ardea
 longe
 Dividit. Haudquaquam dictis violentia Turni
 Flectitur: exsuperat magis, ægrescitque me-
 dendo. 46

TRANSLATION.

pronounced. Yet, overpowered by my Love to thee, overpowered by the Ties of Kindred-blood, and by the Tears of my afflicted Consort, I broke through all Restraints; wrested my Daughter from the Son-in-law to whom she was promised; nay more, I took up impious Arms against him. From that Time, Turnus, you see what Calamities, what Wars pursue me: What Disasters yourself in chief endure. In two great Battles routed, we scarce defend our Hopes of Italy in this City: The Streams of Tyber still run warm with our Blood, and the spacious Fields are white with the Bones of our Slain. Whither am I so often driven back from my Purpose? What Infatuation changes my Mind? If, upon Turnus's Death, I am resolved to invite the Trojans to be my Allies; why not rather put an End to all Dissensions, while he lives? What will my Kinsmen the Rutulians, what the rest of Italy say, if thee to Death (Heaven disappoint my Fears) I shall betray, who court my Daughter and Alliance by Marriage? Consider the various Chances of War: Pity thy aged Sire, whom now disconsolate his native Ardea far from thee divides. By these Remonstrances the Rage of Iturnus is not checked in the least: He swells up the more, and by Medicine grows more distempered.

NOTES.

Daughter with him for the sake of aggrandizing himself. But, though this makes sense of *autem* it puts a forced Signification upon *animus*.
 29. *Cognato sanguine*. Turnus, being the Son of Ventia, who was the Sister of Amata.

34. *bis magnâ victi pugnâ*. First at Æ-

neas's Landing from Etruria, when Mezentius was killed, Æn. X. 310. and a second Time in the Horse fight under Taribon, where Camilla fell, Nl. 97.

41. *Fors dicta refutet*. Literally, May Fortune or the Issue refute my Words.

52. *Longè*

Ut primùm fari potuit, sic institit ore :

Quam pro me curam geris, hanc precor, optime,
pro me

Deponas, lethumque sinas pro laude pacisci.

Et nos tela, pater, ferrumque haud debile dex-
tri

Spargimus, et nostro sequitur de vulnere sanguis.

Longè illi Dea mater erit, quæ nube fugacem

Femineâ tegat ; et vanis sese occulat umbris.

At regina, novâ pugnæ contrita sorte,

Flebat, et ardentem generum moritura tenebat :

Turne, per has ego te lacrymas, per si quis A-
matæ

Tangit honos animum : spes tu nunc una se-
nectæ,

Tu requies miseræ ; decus imperiumque Latini

Te penes ; in te omnis domus inclinata recum-
bit :

Unum oro, desiste manum committere Teucris.

Qui te cunque manent isto certamine casus,

Et me, Turne, manent : simul hæc invisa relin-
quam

Lumina, nec generum Ænean captiva videbo.

Acceptit vocem lacrymis Lavinia matris,

*Ut primùm potuit fari, sic in-
stitit ore : optime regum, precor,
ut pro me deponas hanc curam,
quam geris pro me, sine spe me
pacisci lethum pro laude. Et
nos, pater, spargimus tela, fer-
rumque haud debile dextrâ, et
sanguis sequitur de nostro vulnere.
Dea mater erit longè illi, quæ
teget eam fugacem femineâ nube ;
et occulat sese vanis umbris. At
regina, contrita novâ sorte
pugnæ, flebat, et moritura tene-
bat ardentem generum : ait, Turne,
precor te per has lacrymas,
per honorem Amatæ, si quis
honos ejus tangit tuum animum :
tu nunc es una spes mea senec-
tæ, tu requies mihi miseræ ; decus
imperiumque Latini est penes
te ; omnis nostra domus inclinata
recumbit in te : Oro hoc unum,
desiste committere manum Teucris.
Quicumque casus manent te, Turne,
isto certamine, manent et me :
simul relinque hæc invisa lumina,
nec captivâ videbo gene-
rum Ænean. Lavinia accepit
vocem matris lacrymis,*

TRANSLATION.

As soon as he was able to speak, he thus began : Whatever Care for me you entertain, most excellent Prince, I beseech you lay aside, and suffer me to purchase Death in Exchange for Glory. *Why should we be dismayed ?* We too, great Monarch, can sling the Dart and Spear with no feeble Arm, and Blood flows from the Wounds we give. Nought shall his Goddess Mother him avail, who in a female Cloud screens the Fugitive, and conceals herself in delusive Shades. But the Queen, terribly alarmed with the new State of the Fight, was all in Tears, and, ready to die *with Grief*, grasped her outrageous Son in law : O Turnus, by these Tears, by whatever Regard for Amata touches your Soul : Thou, now the only Hope, the only Solace of my wretched Age ; on thee depends the Glory and Crown of *King* Latinus ; on thee our whole Family now in its Decline relies : This one Request I make, forbear to engage with the Trojans. Whatever Fortune waits thee in that Combate, *the same*, O Turnus, waits me too : With you will I quit this hated Light, nor to be treated as a Captive will I see Æneas my Son-in-law. Lavinia, bathing her glowing Cheeks in Tears, lis-

NOTES.

52. *Longè illi mater erit.* This is a Latin Idiom, the Meaning whereof we have expressed in the Translation.

54. *Novâ pugnæ sorte.* Sors signifies *Desti-*

nation, State or Condition, which bears the Words to the same sense with that of *Scrutin*, without any of its Refinement.

*Perfusa quoad flagrantem genas :
cui plurimus rubor subiecit ignem,
et cucurrit per calefacta ora,
Veluti si quis violaverit Indum
ebur sanguineo ostro; vel ubi
alba lilia, mixta multâ rosâ,
rubent: virgo dabat tales colores
ore. Amor turbat illum, figitque
cultus in virgine. Ardet
magis in arma, affaturque Ama-
matam paucis verbis: O mater,
quæso, ne prosequere me lacry-
mis, neve tanto omine, euntem
in certamina duri Martis: neque
enim est mora mortis libera Tur-
no. Tu, Idmon, nuncius refer
hæc mea dicta Phrygio tyranno,
baud placitura ei: cum primum
craftina Aurora, inveſta Puni-
ceis rotis, rubebit cælo, non agat
Teucros in Rutulos; arma Teu-
crum et Rutulûm quiescant; bel-
lum dirimatur nostro sanguine;*

Flagrantes perfusa genas: cui plurimus ignem 65
Subjecit rubor, et calefacta per ora cucurrit.

Indum sanguineo veluti violaverit ostro
Si quis ebur; vel mixta rubent ubi lilia multâ
Alba rosâ: tales virgo dabat ore colores. 69

Illum turbat amor, figitque in virgine vultus.
Ardet in arma magis, paucisque affatur Ama-
tam:

Ne quæso, ne me lacrymis, neve omine tanto
Prosequere, in duri certamina Martis euntem,
O mater: neque enim Turno mora libera mor-
tis. 74

Nuncius hæc Idmon Phrygio mea dicta tyranno
Haud placitura refer: cum primum craftina
cælo

Puniceis inveſta rotis Aurora rubebit,
Non Teucros agat in Rutulos; Teucrum arma
quiescant

Et Rutulûm; nostro dirimatur sanguine bel-
lum;

TRANSLATION.

tens to the Expostulations of her Mother: *Lavinia*, in whom profound Modesty lighted up a burning Flush, and diffused itself over her inflamed Face. As if one has stained the Indian Ivory with ruddy Purple; or as when white Lilies mingled with copious Roses blush: Such Colours the Virgin in her Visage shewed. Love raises a Tumult in his Soul, and fixes his Looks upon the Maid. He burns for Arms the more, and briefly thus addresses Amata: O Mother, don't, I beseech thee, don't with Tears, don't with so inauspicious an Omen send me from you, now that I am in my Way to the Combate of rigid Mars; for Turnus is not at Liberty to retard his Death. Thou, Idmon, my faithful Herald, report from me this no pleasing Message to the Phrygian Tyrant: When first the en-suing Morn, borne in her Crimson Car, shall blush up in the Sky; let him not lead his Trojans against the Rutulians: Let the Arms of Trojans and Rutulians rest: By our Blood be the War decided: In that Field the *beauteous* Bride Lavi-

NOTES.

65. Cui plurimus ignem subiecit rubor. Here Servius again has Recourse to his unnatural Hypo-
pologe, and thinks the Words, to make Sense, must be turned thus: Cui plurimus ignis subiecit ruborem. But why may not rubor signify here the Passion of Shame or Modesty, and ignem, the Effect of it in the Glowing of her Cheeks. S-b-jicit signifies properly spread under her Skin.

70. Figitque. I see no Reason here for sup-
posing, with Dr. Trapp, a new Nominative to be understood. If amor be the Nominative to what, why not to figit too? It is surely no-
let. into ligible, and much more poetical, to say,

Love chains down his Eyes, and fixes them on the Maid, than to say, He fixes them on her himself.

73. Prosequere. Prosequi is properly to convey one when he is setting out on a Journey. Thus Plautus says: Novam nuptam colo rus prosequi. And Livy: Decedentem domum cum favore ac laudibus prosequenti.

74. Neque enim T. rno mora libera mortis. As if he had said, Your Tears will be of no Avail; for Turnus has passed his Word, and, if Death is to be the Consequence, he cannot retract, nor has it in his Power to retard the Destiny. This, one

Illo quæraturn conjux Lavinia campo. 80

Hæc ubi dicta dedit, rapidusque in tecta recessit,

Poscit equos, gaudetque tuens ante ora fremētes ;

Pilumno quos ipsa decus dedit Orithya ;

Qui candore nives anteirent, cursibus auras.

Circumstant properi aurigæ, manibusque lace-
sunt 85

Pectora plausa cavis, et colla comantia pectunt.

Ipse dehinc auro squalentem alboque orichalcho

Circumdat lorica m humeris ; simul aptat ha-
bendo

Ensemque, clypeumque, et rubræ cornua cristæ :

Ensem, quem Dauno ignipotens Deus ipse pa-
renti 90

fecerat, et Stygiâ candentem texerat undâ.

Exin, quæ in mediis ingenti adnixa columnæ

Ædibus astabat, validam vi corripit hastam,

Actoris Aurunci spoliū, quassatque tremētem,

Vociferans : nunc, ô nunquam frustrata voca-
tus 95

Hasta meos, nunc tempus adest : te maximus
Actor,

Te Turni nunc dextra gerit : da sternere corpus,

TRANSLATION.

nia be won. When he had pronounced these Words, and with rapid Speed retired into the Palace, he calls for his Steeds, and exults to see them neighing in his Presence ; which Steeds Orithya gave a royal Present to Pilumnus, such as in Whiteness might surpass the Snow, in Speed the Winds. The officious Grooms stand around, and with their hollow Hands cheer their stroked Chests, and comb their waving Manes. Then he himself wraps about his Shoulders his Corset rough with Gold and pale Mountain-brass : At the same Time fits for Use his Sword and Buckler, and the Forks of his flaming Crest : The Sword which the God of Fire himself had forged for his Father Daunus, and plunged the glowing Metal in the Stygian Wave. Next with Force he grasps his mighty Spear, which in the Middle of the Palace stood resting on a mighty Column, Auruncian Actor's Spoil, and brandishes it quivering, exclaiming thus : Now, O trusty Spear, that never balked my Call, now the Time is at hand : Thee heroic Actor once, thee Turnus's Right-hand now wields : Grant I may stretch the Body

NOTES.

one would think, is the obvious enough Meaning of the Passage ; yet Servius reckons it among the Places that are inexplicable.

83. *Orithya*. The Daughter of Erechtheus, King of Athens, who is said to have been carried off by Boreas into Thrace, Geor. IV. 463. she was reputed a Goddess, and Virgil makes

conjux Lavinia quæraturn illo campo. Ubi dedit hæc: dicitur, rapidusque recessit in tecta, poscit equos, gaudetque, tuens eos fremētes ante ora ; quos Orithya ipsa dedit decus Pilumno ; qui equi anteirent nives candore, et auras cursibus. Properi aurigæ circumstant, laceſsuntque pectora eorum plausa cavis manibus, et pectunt comantia colla. Dehinc Turnus ipse circumdat lorica m humeris, squalentem auro alboque orichalco ; simul aptat sibi habendo ensēque, clypeumque, et cornua rubræ cristæ : ensē, quem ignipotens Deus ipse fecerat Dauno parenti, et tinxerat candentem Stygiâ undâ. Exin corripit validam hastam vi, quæ astabat in mediis ædibus adnixa ingenti columnæ, hastam spoliū Aurunci Actoris, quassatque eam tremētem, vociferans : nunc, ô ista nunquam frustrata meis votis, nunc tempus adest : olim maximus Actor gerebat te, nunc dextra Turni gerit te : da tibi sternere corpus,

Pilumnus, the Great-grandfather of Turnus, to have received these Horses from her ; because Thrace, the Place of her Residence, was famous for breeding generous Steeds.

89. *Cornua*. Two Tufts or Pecks that rise up on the Top of the Helmet like Horns.

*lacerareque loricam semiviri
Phrygis, revulsam meâ validâ
manu, et fœdere crines ejus in
pulvere, vibratos calido ferro,
madentesq. e myrrhâ. Agitur
his furis, scintillæque abssistunt
ab toto ore ejus ardentis: ipsis
micat acribus oculis. Pel. t. e. m.
taurus ciet terrificos mugitus in
prima prælia, atque tentat ir-
rasci in cornua, obnixus trunco
arboris, laceffitque ventos scti-
bus, et proludit ad pugnam a-
renâ sparsâ. Nec minus interea
Æneas, sævus in maternis ar-
mis, acuit Martem, et suscitât
se irâ, gaudens bellum componi
fœdere oblato. Tum solatur sa-
cios, metumque mæsti Iuli, do-
cens eos fata: jubet, ut viros re-
ferre certa responsa regi Latino,
et dicere leges pacis.*

*Vix postera dies, orta, sper-
gebat fumos montes lumine, cum
primùm equi solis tollunt se ab
alto gurgite, efflantque lucem
elatis naribus. Rutuli Teucri-
que viri, dirersi campum ad cer-
tamen, parabant locum sub mœ-
nibus in . n. u. bis: inque medio
fœcis, et graminibus aras commu-
nibus Dis:*

Loricamque manu validâ lacerare revulsam
Semiviri Phrygis, et fœdare in pulvere crines,
Vibratos calido ferro, myrrhâque madentes. 100
His agitur furis, totoque ardentis ab ore
Scintillæ abssistunt: oculis micat acribus ignis.
Mugitus veluti cum prima in prælia taurus
Terrificos ciet, atque irasci in cornua tentat,
Arboris obnixus trunco, ventosque laceffit 105
Ictibus, et sparsâ ad pugnam proludit arenâ.
Nec minus interea maternis sævus in armis
Æneas acuit Martem, et se suscitât irâ,
Oblato gaudens componi fœdere bellum.
Tum socios mæstique metum solatur Iuli, 110
Fata docens: regique jubet responsa Latino
Certa referre viros, et pacis dicere leges.

Postera vix fummos spargebat lumine montes
Orta dies, cum primùm alto se gurgite tollunt
Solis equi, lucemque elatis naribus efflant. 115
Campum ad certamen, magnæ sub mœnibus
urbis,

Dimensi Rutulique viri Teucrique parabant:
In medioque focos, et Dis communibus aras

TRANSLATION.

on the Ground, and with my forceful Hand rend the Corslet torn from that Phrygian Eunuch, and soil in the Dust his Locks frizled with hot Irons, and dripping with Myrrh. With such Furies is he tossed, and from the whole Face of him inflamed Sparkles incessant fly: From his fierce Eyes the Fire flashes. As when a Bull to usher in the Fight raises hideous Bellowings, and on his Horns essays his Rage, goring against the Trunk of a Tree, with Blows he beats the Air, and preludes to the Fight by spurning the Sand. Mean while Æneas, fierce in his divine Arms, with no less Ardour, whets his martial Fury, and kindles up his Rage, joyous that the War was to be decided on the proffered Terms. Then he solaces his Friends and the Fears of dejected Iulus, teaching them the Fates: And orders the Messengers to carry back his positive Answer to King Latinus, and prescribe the Terms of Peace.

The next Day arisen had scarce sprinkled the Tops of the Mountains with Light, when first from the deep Ocean's Gulf the Horses of the Sun lift up their Heads, and from their crested Nostriils breathe forth Day. Under the Walls of the spacious City Rutulians and Trojans both prepared the measured Ground for the Combate: And in the Center raised Hearths and Altars of Turf to their

NOTES.

102. *Abssistunt.* *Exire non cessant,* says Do-
notui,

107. *Maternis in armis.* The Armour
forged by Vulcan at his Mother's Desire.

120. *Veluti*

Gramineas : alii fontemque ignemque ferebant
Veluti lino, et verbenâ tempora vincti. 120
Procedit legio Aufonidûm, pilataque plenis
Agmina se fundunt portis : hinc Troius omnis,
Tyrrhenusque ruit variis exercitus armis :
Haud secus instructi ferro, quam si aspera Mar-
tis 124

Pugna vocet. Nec non mediis in millibus ipsi
Duçtores auro volitant ostroque decori :
Et genus Affaraci Mnestheus, et fortis Asylas ;
Et Messapus equûm domitor, Neptunia proles.
Utque dato signo spatia in sua quisque recessit,
Defigunt tellure hastas, et scuta reclinant. 130
Tum studio effusæ matres, et vulgus inermum,
Invalidique senes, turres et tecta domorum
Obsedere : alii portis sublimibus astant.
At Juno ex summo, qui nunc Albanus habetur,
(Tunc neque nomen erat, neque huius, aut glo-
ria inonti) 135
Prospiciens tumulo, campum spectabat, et am-
bas

alii ferebant fontemque ignemque, veluti lino, et vincti quoad tempora verbenâ. Legio Aufonidûm procedit, pilataque agmina fundunt se plenis portis : hinc omnis Troius, Tyrrhenusque exercitus ruit variis armis : haud secus instructi ferro, quam si aspera pigna Martis vocet eos. Nec non mediis millibus duçtores ipsi volitant decori auro ostroque : et Mnestheus genus Affaraci, et fortis Asylas ; et Messapus domitor equûm, Neptunia proles. Utque quisque re essit in sua spatia signo dato, defigunt hastas tellure, et reclinant scuta. Tum matres effusæ studio vivendi certamen, et inermum vulgus, invalidique senes, obsidere turres et tecta domorum : alii astant sublimibus portis. At Juno, prospiciens ex summo tumulo, qui nunc habetur Albanus (tunc erat neque nomen, neque huius, aut gloria inonti) spectabat campum, et ambas

TRANSLATION.

common Gods : Others attired in Linnen Veils, and their Temples bound with Vervain, bore Fountain-water and consecrated Fire. The Ausonian Legion advances, and the armed Squadrons pour forth at the crouded Gates : On the other Side the whole Trojan and Tuscan Army with various Arms rush to the Field : No otherwise ranged in Battle-array, with Sword in Hand, than if summoned to the fierce Combate of Mars. The Leaders too in Gold and Purple decked amidst the Thousands scamper over the Plain : Mnestheus, the Offspring of Affaracus, and brave Asylas ; and Messapus, renowned Horseman, Neptune's Son. And soon as, upon the Signal given, each Man to his Station retired, they fix down their Spears in the Ground, and rest their Shields. Then with Eagerness to see the Combate Matrons in Crouds, the Populace unarmed, and feeble old Men, occupy the Towers and Roofs of Houses : Others stand by the lofty Gates. But from the Summit of the Hill, which now is call'd Alban (then the Mount had neither Name, nor Fame, nor Honour) Juno, stretching her View, surveyed the Field, and both Armies of Laurentines and Trojans, and

NOTES.

120. *Veluti lino.* Servius writes that the Priests and sacred Ministers among the Romans, by whom the Laws of Peace and War were confirmed, were prohibited to wear any Thing of Linnen ; and that Virgil designedly clothes the Feciales in Linnen Veils on this Occasion, to give us to know beforehand that the League was to be broken, since it was uſed only with

unlawful Rites. Others for *lino* read *limo*, a Kind of Gument or Aaron wore by the Priests in Sacifice, that reached down to in the Navel to the Feet.

121. *Pilato.* Literally, armed with Darts or Javelins.

124. *Albanus.* The Alban Mount took its Name from *Alba Longa*, which was built by

acies Laurentum Troûmque, urbemque Latini. Extemplo sic est affata sororem Turni, Diva affata Deam, quæ præfides stagnis, sonorisque fluminibus: Jupiter, altus rex ætheris, sacravit hunc honorem illi pro virginitate ereptâ. Nympha, decus fluviolorum, gratissima nostro animo, scis, ut prætulerim te unam cunctis Latinis, quæcunque Latinæ ascendere ingratum cubile magnanimi Jovis, libensque locârim te in parte cæli: Juturna, discite tuum dolorem, ne incuses me. Quid fortuna est visa pati, Parcæque sinebant res cedere prosperæ Latii, texi Turnum, et tua mœnia: nunc video juvenem concurrere imparibus fati: desque Parcarum et inimica vis propinquat. Non possum aspicere hanc pugnam oculis, non fœdero. Si tu audes quid præsentius pro tuo germano, perge; decet te: forsan meliora sequentur miseros. Vix ea sunt dicta, cum Juturna prædixit lacrymas oculis,

Laurentum Troûmque acies, urbemque Latini. Extemplo Turni sic est affata sororem, Diva Deam, stagnis quæ fluminibusque sonoris Præfides: hunc illi rex ætheris altus honorem Jupiter ereptâ pro virginitate sacravit. 141 Nympha, decus fluviûm, animo gratissima nostro,

Scis, ut te cunctis unam, quæcunque Latinæ Magnanimi Jovis ingratum ascendere cubile, Prætulerim, cœlique libens in parte locârim: 145 Discite tuum, ne me incuses, Juturna, dolorem. Quâ visa est fortuna pati, Parcæque sinebant Cedere res Latio, Turnum et tua mœnia texi: Nunc juvenem imparibus video concurrere fati: Parcarumque dies et vis inimica propinquat. 150 Non pugnam aspicere hanc oculis, non fœdera possum.

Tu pro germano si quid præsentius audes, Perge; decet: forsan miseros meliora sequentur. Vix ea, cum lacrymas oculis Juturna profudit,

TRANSLATION.

the City of Latinus. Forthwith the Sister of Turnus she thus addressed, a Goddess to the Goddess who over Pools and sounding Streams presides: On her this sacred Honour Jove, the high Sovereign of the Sky, for her ravished Virginity conferred. O Nymph, the Ornament of Rivers, dearest to my Soul, thou knowest how thee in chief to all the Maids of Latium who mounted the ungrateful Bed of mighty Jove I have preferred, and willingly settled thee Partner of the Skies. Learn now, Juturna, lest me you should accuse, your sad Disaster. As far as Fortune seemed to suffer, and the Fates permitted the State of Latium to prosper, Turnus and your City I protected: Now I see the Youth engaging with unequal Fates, the Day and untoward Power of the Destinies draws nigh. With these Eyes I am not able to behold this Combate, nor *this* League. If aught thou darest more present for a Brother, proceed; it *well* becomes *thy* Care: Perhaps better Fortune shall attend the wretched *Latinis*. Scarce had she said, when from her Eyes Juturna poured forth Tears, and thrice and four Times with

NOTES.

Afranius, after he had reigned forty Years in *Latinius*: For the Reason of the Name *Albus* see *Æn.* VIII. 44.

144. *Ingratum cubile*. The Bed is called *ungrateful*, to save the Indecency of giving that harsh Epithet to *Jove*, though the Meaning be the same.

152. *Præsentius*. Servius explains it *efficiatius, vehementius*; but it seems to refer to what

she had said before, *Non pugnam aspicere hanc oculis, non fœdera possum*; for my Part I cannot bear to be an Eye-witness of the Combate, I can only lament *Turnus's* hard Fate, and intercede for him at a Distance; but if you have Courage to lend your Brother some nearer Aid, and assist him with your Presence, then let about it as you ought; *perge, decet*.

Terque quaterque manu pectus percussit honestum.

Non lacrymis hoc tempus, ait Saturnia Juno,
Accelera, et fratrem, si quis modus, eripe
morti :

Aut tu bella cie, conceptumque excute scædus.
Auctor ego audendi. Sic exhortata reliquit
Incertam, et tristi turbatam vulnere mentis. 160

Interea reges, ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen ; bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro ; 165
Hinc pater Æneas, Romanæ stirpis origo,
Sidereo flagrans clypeo et cœlestibus armis,
Et juxta Ascanius, magnæ spes altera Romæ,
Procedunt castris : puraque in veste sacerdos
Setigeræ fœtum suis, intonsamque bidentem 170
Attulit, admovitque pecus flagrantibus aris.

terque quaterque percussit honestum pectus manu. Saturnia Juno ait, hoc non est tempus lacrymis, accelera, et eripe fratrem morti, si est quis modus : aut tu cie bella, excuteque conceptum scædus. Ego sum auctor audendi. Sic exhortata reliquit eam incertam, et turbatam tristi vulnere mentis.

Interea reges, Latinus ingenti mole vehitur quadrijugo curru, cui circum fulgentia tempora bis sex aurati radii cingunt, specimen solis avi ; Turnus it in albis bigis, crispans bina hastilia lato ferro manu ; hinc pater Æneas, origo Romanæ stirpis, flagrans sidereo clypeo et cœlestibus armis, et juxta eum Ascanius, altera spes magnæ Romæ, procedunt castris : sacerdosque in purâ veste attulit fœtum setigeræ suis, bidentemque intonsam, admovitque pecus flagrantibus aris.

TRANSLATION.

the Hand beat her comely Breast. This is no Time for Tears, Saturnian Juno says, dispatch, and, if there be any Means to effect it, rescue your Brother from Death : Or kindle thou the War anew, and dissolve the concerted League. I authorize you in the daring Attempt. Having thus advised, she left her nonplussed, and distracted with dreadful Agony of Soul. Mean while from the Camp the Kings advance, Latinus with a vast cumbersome Retinue rides in a Chariot by four Horses drawn, whose refulgent Temples round twelve golden Rays inclose, the Emblem of his Grandfire the Sun ; Turnus moves in a Car drawn by two white Steeds, flourishing in his Hand two Javelins tipped with broad Steel : On the other Side Father Æneas, the Founder of the Roman Race, blazing with his starry Shield and Arms divine, and Ascanius by his Side, the other Hope of mighty Rome, advance from the Camp : In a pure Vestment the Priest brought up the Youngling of a bristly Sow, and a Ewe lamb that had never been thorn, and presented the Victims at the blazing Altars. They, turning their Eyes to-

NOTES.

163. *Bis sex radii.* Representing the twelve Signs of the Zodiac.

164. *Solis avi.* Latinus was the Grandson of Picus, who took Circe, the Daughter of the Sun, to be his Wife or Concubine, and by her had Faunus, the Father of Latinus, who consequently was the Grandchild of the Sun.

170. *Fœtum in fide bidentem.* Rous observes that the Ewe was offered for Æneas, after the Manner of the Greeks, who commonly ratified

a League with the Sacrifice of a Sheep or Lamb, as we see in *Homer*, II. III. 103. The Sow again is for *Latinus*, after the Roman or Italian Fashion, which Livy intimates to have been of very great Antiquity. *Ibid* l. 24. where he gives the Form of ratifying a League between the Romans and *Albans* in the Reign of *Tullus Hostilius* : *Audi Jupiter, &c.* — Si prior discessit, tu illo die Jupiter & p. d. m. Romanum si. fœdus, ut ego hunc per. um. b. ludie feriam.

|||

124. E. a. d. d.

*Illi, conversi quoad lumina ad
furgentem solem, dant falsas fruges
manibus, et notant summa
tempora pecudum ferro, libant-
que altaria pateris. Tum pius
Æneas, ense stricto, precatur
sic : nunc sol, et hæc terra,
propter quam potui perferre tan-
tos labores, esto testis mihi pre-
canti : et omnipotens pater ; et
tu Saturnia Juno, O Diva,
jam, jam melior, precor ; tu-
que, tuelyte Mavors, qui pater
torques cuncta bella sub tuo nu-
mine : voco fontesque fluviosque,
quæque religio alti ætheris, et
quæ numina sunt cæruleo ponto.
Si fors victoria cesserit Ausonio
Turno, convenit Teucros vi-ctos
discedere ad urbem Evandri :
Iulus cedet his agris ; nec post
Æneadæ rebelles referent ulla
arma huc, laceissent hæc regna
ferro. Sin victoria annue-
rit nostrum Martem nobis, (ut
potius reor, et potius Dî firment
spem numine) ego non jubebo,
nec Italos parere Teucris, nec
peto regna mihi : ambæ*

*Illi ad surgentem conversi lumina Solem,
Dant fruges manibus falsas, et tempora ferro
Summa notant pecudum, paterisque altaria li-
bant.*

*Tum pius Æneas stricto sic ense precatur : 175
Esto nunc Sol testis, et hæc mihi terra precanti,
Quam propter tantos potui perferre labores :
Et pater omnipotens ; et tu Saturnia Juno,
Jam melior, jam, Diva, precor ; tuque, inclyte
Mavors,*

*Cuncta tuo qui bella pater sub numine tor-
ques : 180*

*Fontesque fluviosque voco, quæque ætheris alti
Religio, et quæ cæruleo sunt numina ponto.
Cesserit Ausonio si fors victoria Turno,
Convenit Evandri victos discedere ad urbem :
Cedet Iulus agris ; nec post arma ulla rebel-
les 185*

*Æneadæ referent, ferro hæc regna laceissent.
Sin nostrum annuerit nobis victoria Martem,
(Ut potius reor, et potius Dî numine firment)
Non ego, nec Teucris Italos parere jubebo,
Nec mihi regna peto ; paribus se legibus am-
bæ 190*

TRANSLATION.

wards the rising Sun, sprinkle with their Hands the salt Cakes, and mark with the Sword the Top of the Victims Foreheads, and from the sacred Goblets pour Libations on the Altars. Then the pious Æneas, having unsheathed his Sword, thus prays : I thou, O Sun, be Witness now unto my Prayer, and this Land, for whose Sake I have been able to sustain such grievous Toils : And thou, Almighty Father, and thou, Saturnian Juno, now Goddesses, now more propitious bear, I pray : And thou, glorious Father Mars, who by thy sovereign Will disp. sest the Fate of Battles : The Fountains and Rivers I invoke, and whatever *Objects* of Religion in the Heavens above reside, and the Deities that in the azure Ocean dwell. If the Victory shall chance to fall to Ausonian Turnus, it is agreed that the vanquished Trojans shall to Evander's City retire : Iulus shall quit these Territories : Nor for the Future shall the Æneadæ, infringing the Peace, make War again on Latium, or vex these Realms with the Sword. But if Victory shall declare Mars on our Side (as I rather presume, and rather may the Gods confirm by their divine Sanction) never shall I compel the Latins to be subject to the Trojans, nor aim I at Empire for myself : Let both Nations unsubdued submit on equal Terms to an everlasting League. I shall ordain the sacred Rites and

NOTES.

184. *Evandri ad urbem.* The City Pallan-
tis, Æn. VIII. 54.

same Signification as *propitius* or *secundus*. Mars
is theirs whole Interest he espouses.

187. *Nostrum Martem.* Nestor here has the

192. *Arma*

Inviſtæ gentes æterna in fœdera mittant.
Sacra Deoſque dabo; focer arma Latinus habeto,

Imperium ſolemne focer: mihi mœnia Teucrici
Conſtituent, urbique dabit Lavinia nomen.

Sic prior Æneas: ſequitur ſic deinde Latinus,
Suſpiciens cœlum, tenditque ad ſidera dextram:

Hæc eadem, Ænea, terram, mare, ſidera juro,
Latonæque genus duplex, Janumque bifrontem,
Vimque Deûm infernam, et diri ſacraria Ditis.

Audiat hæc genitor, qui fœdera fulmine ſancit.

Tango aras, medioſque ignes, et numina teſtor:
Nulla dies pacem hanc Italis nec fœdera rumpet,
Quo res cunque cadent: nec me vis ulla volentem

Avertet; non, ſi tellurem effundat in undas

Diluvio miſcens, cœlumve in Tartara ſolvat.

Ut ſceptrum hoc (dextrâ ſceptrum nam fortè gerebat)

gentes inviſtæ mittent ſe paribus legibus in æterna fœdera. Dabo ſacra Deoſque: ſocer Latinus habeto arma, ſocer habeto ſolemne imperium: Teucrici conſtituent mœnia mihi, Laviniaque dabit nomen urbi. Æneas prior dixit ſic: deinde Latinus ſic ſequitur, ſuſpiciens cœlum, tenditque dextram ad ſidera: Ænea, juro per hæc eadem numina, terram, mare, ſidera, duplex genus Latonæ, bifrontemque Janum, infernamque vim Deûm, et ſacraria diri Ditis. Genitor, qui ſancit fœdera fulmine, audiat hæc. Tango aras, medioſque ignes, et teſtor numina: nulla dies rumpet hanc pacem, nec hæc fœdera Italis, quocunque res cadent: nec ulla vis avertet me volentem ad iis; non, ſi illa vis effundat tellurem in undas, miſcens eam diluvio, ſolvatque cœlum in Tartara. Ut hoc ſceptrum (nam fortè gerebat ſceptrum dextrâ)

TRANSLATION.

Worſhip of the Gods: Let my Father-in law Latinus enjoy the Power of Peace and War, his wonted ſovereign Rule: To me my Trojans ſhall raiſe a City, and to that City Lavinia ſhall give the Name. Thus Æneas ſiſt: Then thus Latinus, raiſing his Eyes to Heaven, ſucceeds, and to the Stars ſtretches forth his Right-hand: By thoſe ſame Powers, Æneas, by the Earth, the Sea, the Stars I ſwear, by Latona's double Offspring, and two-fac'd Janus, by the Majesty of the Gods infernal, and the awful Courts of grizly Pluto. Theſe Oaths let the Almighty Father hear, who by his Thunder ratifies our Leagues. On the Altars I lay my Hand; and the ſacred Fires in the Miſt of them, and the Gods, I call to witneſs: No Day ſhall ever violate this Peace, this Treaty on the Side of the Italians, whatever Way the Event ſhall fall out: Nor ſhall any Power make me ſwerve from them with my Will: Not tho' it ſhould overwhelm the Earth in the Waves, blending Sea and Land in a general Deluge; or, by a Diſſolution of Nature, plunge Heaven into Hell. As this Sceptre (for a Sceptre in his Hand he chanced to wield) ſhall never more ſprouting with light Leaves diſſuſe Twigs or

NOTES.

192. *Arma habeto.* Let him have the Management of Peace and War, which is the ſame Thing as being King, the King being alſo the Leader of the Army.

199. *Vimque Deûm infernam.* A Circumlocution for *inferniſque Deos*, borrowed from the Greeks. Thus, in *Homer*, Priam is called *ἡρώων*

ἥρωον, the Power of Priam; or, as we ſay in *Ergaſt*, Priam's Majeſty, Il. III. 105.

206. *Ut ſceptrum hoc, &c.* This Compariſon is taken almoſt literally. See Mr. Pope's critical Remarks upon the two Paſſages in his Note on Il. I. 309. of the Translation.

nunquam fundet virgulta nec
 umbras levi fronde; cum semel
 recisum de imo stirpe in filvis
 caret matre, posuitque comas et
 brachia ferro: olim fuit arbos,
 nunc manus artificis includit eam
 decoro ære, deditque Latinis pa-
 tribus gestare eam. Talibus dic-
 tis firmabant fœdera inter se in
 medio conspectu procerum: tum
 rite jugulant sacratas pecudes in
 flammam, et eripiunt viscera iis
 vivis, cumulantque aras oneratis
 lancibus.

At verò ea pugna jamdudum
 caput videri Rutulis esse impar,
 et pectora misceri vario motu;
 tum magis, ut propius cernunt
 duces esse non æquis viribus.
 Turnus adjuvat hanc opinionem,
 progressus tacito inessu, et sup-
 pliciter venerans aram demisso
 lumine, tabentesque genæ, et pal-
 lor in juvenili corpore. Quam
 sermonem inter Rutulos simul ac
 Juturna ejus soror vidit crebres-
 cere, et labantia corda vulgi
 variare; assimilata formam Ca-
 mertis, cui erat ingens genus à
 proavis, clarumque

Nunquam fronde levi fundet virgulta nec um-
 bras;

Cum semel in filvis imo de stirpe recisum
 Matre caret, posuitque comas et brachia ferro:
 Olim arbos, nunc artificis manus ære decoro
 Includit patribusque dedit gestare Latinis. 211
 Talibus inter se firmabant fœdera dictis,
 Conspectu in medio procerum: tum rite sa-
 cratas

In flammam jugulant pecudes, et viscera vivis
 Eripiunt, cumulantque oneratis lancibus aras.

At vero Rutulis impar ea pugna videri 216
 Jamdudum, et vario misceri pectora motu:
 Tum magis, ut propius cernunt non viribus æ-
 quis.

Adjuvat incesso tacito progressus, et aram
 Suppliciter venerans demisso lumine Turnus, 220
 Tabentesque genæ, et juvenili in corpore pallor.
 Quem simul ac Juturna soror crebrescere vidit
 Sermonem et vulgi variare labantia corda;
 In medias acies, formam assimilata Camerti,
 Cui genus à proavis ingens, clarumque pater-
 næ 225

TRANSLATION.

shady Boughs, since once for all lopped in the Wood from the low Stem it is fe-
 vered from its Mother-tree, and forced by the Ax laid down its Locks and branch-
 ing Arms: Once a Tree, now the Artist's skilful Hand hath incased it in
 beauteous Brass, and fashioned it for the Latin Kings to wield. By such Asseve-
 rations they mutually confirmed the League full in the View of the Chiefs:
 Then over the Flames they stab the Victims consecrated in due Form, and tear
 out their Entrails from them yet alive, and heap the Altars with loaded
 Chargers.

But the Rutulians had long begun to think the Match unequal, and their
 Breasts were agitated with various mixed Commotion: But then the more, as
 they discern more nearly that the Chiefs are of unequal strength. Turnus ad-
 vancing with a silent *penſive* Gait, and in suppliant Form with downcast Eyes
 venerating the Altars, his wan Cheeks, and the Paleness over his youthful Body,
 aggravate their Fears. Which Surmises soon as his Sister Juturna observed to be
 spread abroad, and that the giddy Minds of the Populace were wavering; into
 the Midst of the Troops, personating the Form of Camertus (who was of a noble
 ancient Line, and from his Father's Valour derived an illustrious Name, himself

NOTES.

215. Cumulantque oneratis lancibus aras. See ben'esse; but the former is both confirmed by
 the Note on Æn. VIII. 284. the Authority of the best Manuscripts, and most
 agreeable to the Design of the Place.

Nomen erat virtutis, et ipse acerrimus armis,
In medias dat sese acies, haud nescia rerum,
Rumoresque ferit varios, ac talia fatur :
Non pudet, ô Rutuli, cunctis pro talibus unam
Objectare animam ? numerone, an viribus æ-

qui 230

Non fumus ? en omnes et Troes et Arcades hic
sunt,

Fatalisque manus, insensa Etruria Turno :

Vix hostem, alterni si congregiamur, habemus.

Ille quidem ad Supero, quorum se devovet aris,

Succedet famâ, vivusque per ora feretur ; 235

Nos, patriâ amissâ, dominis parere superbis

Cogemur, qui nunc lenti confedimus arvis.

Talibus incensa est juvenum sententia dictis,
Jam magis atque magis, serpitque per agmina
murmur.

Ipsi Laurentes mutati, ipsique Latini. 240

Qui sibi jam requiem pugnæ, rebusque salutem

Sperabant, nunc arma volunt, fœdusque pre-

cantur

nomen paternæ virtutis, et ipse acerrimus armis, dat sese in medias acies, inquam in medias acies, haud nescia rerum, feritque varios rumores, ac fatur talia : non pudet vos, ô Rutuli, objectare unam animam pro cunctis talibus ? nonne fumus æ qui numero, an non viribus ? en omnes et Troes et Arcades sunt hic, Etruriaque insensa Turno, fatalis manus ; vix habemus hostem, si alterni congregiamur. Ille Turnos quidem famâ succedet ad Superos, quorum aris devovet se, fereturque vivus per ora ; nos, patriâ amissâ, cogemur parere superbis dominis, qui nunc lenti confedimus arvis.

Jam sententia juvenum est magis atque magis incensa talibus dictis, murmurque serpit per agmina. Laurentes ipsi, Latinique ipsi sunt mutati, qui jam sperabant requiem pugnæ sibi salutemque rebus, nunc volunt arma, precanturque fœdus esse

TRANSLATION.

too in Arms most valiant) into the Midst of the Troops she throws herself, not unskilled in Expedients, sows various Rumours among the Lines, and thus harangues them : Are you not ashamed, O Rutulians, to expose one Life for all these ? Are we not equal in Numbers and in Strength ? Lo Trojans and Arcadians both, and the fatal Band, Etruria inveterate to Turnus, all are here ranged before us : Yet should but every second Man of us engage, we hardly have a Foe. He (*Turnus*) 'tis true, by Fame shall be advanced to the Gods, at whose Altars he devotes himself, and in the Mouths of Men shall ever live ; but we, who now as idle Spectators are seated on the Plain, shall, after having lost our Country, be constrained to submit to haughty Lords.

By these Words the Resolution of the heroic Youths was now more and more inflamed, and through the Troops the Murmur glides. Even the Laurentines are changed in their Resolution, and those very Latins, who were just now promising themselves Repose from War, and Prosperity to the State, now are to

N O T E S.

232. *Fatalisque manus.* By the *fatalis manus* here *Servius* understands the *Trojans*, who were fated to come into *Italy* ; and then he charges *Virgil* with being guilty of idle Repetition, the *Trojans* being mentioned before. But it is no new Thing for Interpreters first to mistake an Author, then censure him for committing Fault, which are only of their own Making. It is sufficient to shew from what is said in the eighth Book, Verse 501, that by the *fatalis manus* here *Virgil* designed not the *Trojans*, but

the *Tuscans*, who were directed by Fate to put themselves under the Conduct of *Æneas*, a foreign Leader, and on that Condition alone were insured of Success.

232. *Insensa Etruria Turno.* i. e. That Part of *Etruria* which was hostle to *Turnus* ; for one Part thereof bore Arms for him under the Conduct of *Messapus*, *Æn.* VII. 691.

235. *Vivusque feretur.* Literally, shall be declared immortal.

247. *Rubrâ*

*infectum, et miserantur iniquam
sortem Turni. Juturna adjungit aliud majus his, et dat signum ab alto cœlo; quo non ullum præsentius turbavit Italas mentes, seseiitque eas monstro. Namque aquila, fulvus ales Jovis, volans in rubrâ æthrâ, agitabat litoreas aves, sonantemque turbam aligeri agminis; cum subito lapsus ad undas, improbus, rapit excellentem cycnum uncis pedibus. Itali arrexere animos: cunctæque volucres convertunt jugum clamore, mirabile visus, obscurantque æthera pennis, premuntque hostem per auras velut nube factâ; donec ales, visus vi et pendere ipso, deficit, præjicitque cycnum prædum e unguibus in fluvio, penitusque fugit in nubila. Tum verò Rutuli salutant a gurium clamore, expediuntque manus: Tolumnius si e augur primus inquit, hoc erat, hoc erat, quid scire possis; et*

*Infectum, et Turni sortem miserantur iniquam
His aliud majus Juturna adjungit, et alto
Dat signum cœlo; quo non præsentius ullum
Turbavit mentes Italas, monstroque seseiit.
Namque volans rubrâ fulvus Jovis ales in æthrâ,
Litoreas agitabat aves turbamque sonantem
Agminis aligeri; subito cum lapsus ad undas,
Cycnum excellentem pedibus rapit improbus
uncis.* 250

*Arrexere animos Itali: cunctæque volucres
Convertunt clamore fugam, mirabile visu,
Ætheraque obscurant pennis, hostemque per auras*

*Factâ nube premunt; donec vi victus, et ipso
Pondere defecit, prædamque ex unguibus ales
Projecit fluvio, penitusque in nubila fugit.
Tum verò augurium Rutuli clamore salutant,
Expediuntque manus: primusque Tolumnius
augur,*

Hoc erat, hoc votis, inquit, quod sæpe petivi;

TRANSLATION.

Arms inclined, with the League unmade, and pity the hard Fate of Turnus. To these *Incentives* Juturna adds another yet stronger, and gives a Sign from high Heaven; than which none more effectually alarmed the Minds of the Italians, and misled them by its portentous Influence. For in the ruddy Sky the tawny Bird of Jove with winged Speed pursued a Flock of Sea Fowl, and a noisy Tribe of the feathered Kind; when suddenly stooping to the Waves, cruelly rapacious, he snatched up in his crooked Pounces a goodly Swan. The Italians roused their Attention: And all the Fowls with screaming Noise turn their Flight, amazing to see! and darken the Sky with their Wings, and forming a Cloud pursue their Prey through the Air; till by the Force of their Attacks, and the very Incumbrance of his Burden overpowered, the Bird gave way, and from his Talons dropped his Prey into the River, and flew far out of Sight among the Clouds. Then indeed with Acclamation the Rutulians salute the Omen, and put their Troops in Array: And first Tolumnius the Augur, this, says he, this is what with ardent Prayers I often wished; I welcome the Omen, and own the Inter-

NOTES.

247. *Rubrâ-æthrâ.* For *æthra*, see the Note on Æn. III. c85. It comes from *a.æ.*, to be inflamed, because it is the Sphere of the Sun and Stars, those numerous Globes of Fire.

257. *Augurium*, &c. Augurium in this Place occurs in its proper Sense, which is an Omen or Prognostic taken from the Flight or Chipping of Birds. The Rutulians are right in explaining the Eagle to mean *Æneas*, the Swan *Turnus*,

and the little Birds themselves; but they are fatally mistaken in taking this Augury, which *Juturna* procured, to be sent from the Gods. This Interposition however of a superior Power was necessary to account for the sudden Change produced in the Minds of the Rutulians: If *Virgil* introduces his Divinities, it is only when there is a *dignus vindice nodus*.

Accipio agnoscoque Deos ; me, me duce fer-
rum 260

Corripite, ô Rutuli, quos improbus advena bello
Territat, invalidas ut aves, et litora vestra
Vi populat. Petet ille fugam, penitusque pro-
fundo

Vela dabit. Vos unanimi densate catervas,
Et Regem vobis pugnâ defendite raptum. 265

Dixit, et adversos telum contorsit in hostes
Procurrrens : sonitum dat stridula cornus, et auras
Certa secat. Simul hoc, simul ingens clamor,
et omnes

Turbati cunei, calefactaque corda tumultu.
Hasta volans, ut fortè novem pulcherrima fra-
trum 270

Corpora constiterant contra, quos fida creârat
Una tot Arcadio conjux Tyrrhena Gilippo ;
Horum unum ad medium, teritur quâ futilis alvo
Balteus, et laterum juncturas sibula mordet,
Egregium formâ juvenem et fulgentibus ar-
mis, 275

Transadigit costas, sulvâque effundit arenâ.
At fratres, animosa phalanx, accensaque luctu,
Pars gladios stringunt manibus, pars missile fer-
rum

TRANSLATION.

position of the Gods ; myself, myself upon your Head, snatch up your Swords, O Rutulians, whom this injurious Foreigner thus like weak Fowls with War dismays, and by Violence plunders your Coasts. He shall betake himself to Flight, and far hence set Sail into the Deep. Ye all with one Accord close your ferried Squadrons, and from the Combate save your King, whom they would ravish from you.

He said, and rushing forth hurled a Dart full in the Face of the Enemy : The whizzing Shaft gave a Twang, and with unerring Aim cuts the Air. At once 'tis done, at once a loud Shout arises, and the whole Ranks are alarmed, and their Hearts inflamed with tumultuous Rage. The flying Javelin, as against it stood nine Brothers, most comely *Personages*, whom one faithful Consort of Iuscan Blood had bore to Arcadian Gilippus ; one of these, a Youth distinguished by his Mien and shining Arms, just in the Middle, where the stitched Belt embraces the Waist, and the Buckle strains the Joints of the sides, it pierces through the Ribs, and stretches on the yellow Sand. But the Brothers, a resolute Band, and stung with Grief, some draw their Swords, some snatch the mis-

NOTES.

267. *Cornus*, i. e. The Shaft made of the Cornus, *stridula*, i. e. the noise of the Rattle given by the wheel.
273. *Teritur quâ* i. e. lit. of a balteus. *Literâ* 287. *Aut*

accipio omen, agnoscoque Deos ; me, me duce, corripite ferrum, ô Rutuli, quos improbus advena bellum territat belis, ut invalidas aves, et populat vestra litora vi. Ille petet fugam, penitusque dabit vela profundo mari. Vos unanimi densate catervas, et pugnâ defendite Regem raptum vobis.

Dixit, et procurrrens contorsit telum in adversos hostes : stridula cornus dat sonitum, et certa secat ousas. Simul hoc fit, simul ingens clamor oritur, et omnes cunei sunt turbati, cordaque calefacta tumultu. Hasta volans, ut fortè novem pulcherrima corpora fratrum constiterant contra, quos tot uno fida Tyrrhena conjux creârat Arcadio Gilippo ; transadigit per costas, unum horum juvenem et regium formâ et fulgentibus armis, ad medium corpus, quâ futilis balteus teritur alvo, et sibula mordet juncturas laterum, effundit eum in arenâ. At fratres, phalanx animosa, accensa luctu, pars gladios stringunt manibus, pars accipiunt missile ferrum,

cæcique ruunt : contra quos ag-
mino Laurentum procurrunt :
hinc rursus densi Troes, Agylli-
nique, et Arcodes piëtis armis
inundant. Sic unus amor habet
omnes decernere ferro. Diripu-
ere aras ; turbida tempestas tel-
lorum it toto cælo, ac ferreus
imber ingruit : ferunt crateras-
que focosque. Latinus ipse fu-
git, referens pulsatos Divos, fœ-
dere infecto. Alii infranant
currus, aut subijciunt corpora sal-
tu in equos, et adsunt strictis
ensibus. Messapus, avidus con-
fundere fœdus, proterret Tyrrhe-
num Aulesten regem, gerentem
insigne regis adverso equo :
ille recedens ruit, et miser invol-
vitur aris oppositis à tergo in
caput, inque humeros. At fer-
vidus Messapus advolat hastâ,
altiusque desuper equo graviter
ferit eum orantem multa traboli
hausta, atque ita satur : habet hoc
vulnus, hæc melior victima est
data magnis Divis.

Corripiunt, cæcique ruunt ; quos agmina contra
Procurrunt Laurentum : hinc densi rursus in-
undant 280

Troes, Agyllinique, et piëtis Arcades armis.
Sic omnes amor unus habet decernere ferro.
Diripuerunt aras ; ito toto turbida cælo
Tempestas telorum, ac ferreus ingruit imber :
Craterasque, focosque ferunt. Fugit ipse La-
tinus, 285

Pulsatos referens infecto fœdere Divos.
Infranant alii currus, aut corpora saltu
Subijciunt in equos, et strictis ensibus adsunt.
Messapus regem, regisque insigne gerentem
Tyrrhenum Aulesten, avidus confundere fœdus,
Adverso proterret equo : ruit ille recedens, 291
Et miser oppositis à tergo involvitur aris
In caput, inque humeros. At fervidus advolat
hastâ

Messapus, telosque orantem multa trabali
Desuper altus equo graviter ferit, atque ita
fatur : 295
Hoc habet ; hæc melior magnis data victima
Divis.

TRANSLATION.

five Steel, and rush blindfold : Against whom the Troops of Laurentum spring forth : Then in close Array Trojans, and Tuscans, and Arcadians, with painted Arms, again deluge the Plain. One common Ardour so strong possesses all to decide the Strife by Dint of Sword. They risted the very Altars ; a thick Tempest of Darts flies through all the Air, and an Iron Shower pours down amain : And the sacred Hearths and Goblets they overturn. Latinus himself, the League now broken, flies, bearing off his baffled and insulted Gods. Some rein their Chariots, or with a Bound vault on their Steeds, and with drawn Swords are ready to fall on. Messapus, eager to violate the Truce, gives a terrible Shock to the Tuscan Aulestes, a King, and bearing the Ensigns of a King, by jussling against him with his Horse : He retreating falls, and unhappily among the Altars planted behind him tumbles on his Head and Shoulders. But Messapus fierce flies up with his Lance, and with the beamy Weapon from on high, raising himself on his Steed, smites him with a grievous Blow, earnestly imploring his Life, and thus speaks : He has got it ; this to the great Gods a more grate-

NOTES.

287. *Aut corpora saltu subijciunt in equos.*
Literally, Or with a Bound throw up their Bo-
dies on their Steeds. *Subjicio* is used in the same
Sense by Livy, who says : *Desiluit pavidum-
que regem in equum subiecit.* And Virgil, *Ecl.*
X. 74.

Quantum vere novo viridis se subiecit alnus.
296. *Melior.* Better, or more effectual to
atone the Gods, than those Victims that had
been offered for the Truce on the Altars where
he fell.

Concurrunt Itali, spolianteque calentia membra.
Obvius ambugtum torrem Chorinæus ab arâ
Corripit, et venienti Ebuso, plagamque ferenti
Occupat os flammis. Illi ingens barba reluxit,
Nidoremque ambugta dedit. Super ipse secu-

301

Cæsariem lævâ turbati corripit hostis,
Impressoque genu nitens, terræ applicat ipsum;
Sic rigido latus ense ferit. Podalirius Alsum
Pastorem, primâque acie per tela ruentem 305
Ense sequens nudo superimminet: ille securi
Adversî frontem mediam mentumque reducâ
Disjicit, et sparso latè rigat arma cruore.
Olli dura quies oculos, et ferreus urget
Somnus; in æternam clauduntur lumina noc-

310

At pius Æneas dextram téndebatur inermem
Nudato capite, atque suos clamore vocabat.
Quò ruitis? quæve ista repens discordia surgit?
O cohibete iras! iustum jam scædus, et omnes
Compositæ leges: mihi jus concurrere soli; 315
Me finite, atque auferte metus: ego scædera faxo

recere; finite me pugnare, atque a ferte metus; ego faxo scædera

TRANSLATION.

ful Offering we give. The Italians run up, and strip his Limbs yet warm. From the Altar Chorinæus snatches a burning Brand, and confronting Ebusus, as he is coming up, and aiming a Blow, prevents him, by dashing the Flames full in his Face. His bushy Beard blazed, and singed all over spread a Stench. The other, close pursuing the Blow, with his Left hand grasps the Hair of his confounded Foe, and with exerted Force, pressing his Knee against him, nails him fast to the Ground; in this Posture he plunges the cruel Ponyard into his Side. Next Podalirius with naked Sword pursuing the Shepherd Albus, as in the Front of the Battle he rushes through Showers of Darts, presses close upon him: He (*Albus*) drawing back his Ax, cleaves asunder in the Middle the Forehead and Chin of his Opponent, and with the spattered Brains betwix his Arms all over. Cruel Slumbers and the Iron Sleep of Death press down his Eyes; quenched are their Orbs in everlasting Night.

But the pious Æneas, with his Head uncovered, stretched forth his unarmed Hand in Sign of Truce, and with loud Exclamation called to his Men: Whither rush you? What sudden Discord is this arisen? Oh restrain your Rage! The League is now struck up, and all the Articles settled: I alone have a Right to engage; permit me, and banish your Fears: This Hand of mine shall make the

N O T E S.

300. Occupat. Strikes him in the Face with a preventing Blow.

316. Ego scædera faxo, &c. The Marston is: This Hand of mine shall make good my Part of

the Fight; and, as for Turnus, shall have it
that give me Security for the rest of my
Days.

firma manu; hæc sacra jam debent Turnum mihi. Inter has voces, inter media talia verba, ecce stridens sagitta est allapsa alis viro Æneæ: est incertum, quâ manu sit pulsa, quo turbine sit adacta, quis casusne, Deusne, attulerit tantam laudem Rutulis; insignis gloria facti est pressa, nec quisquam jactavit sese vulnere Æneæ.

Ut Turnus vidit Ænean cedentem ex agmine, ducesque turbato, servidus ardet subitâ spe; simul poscit equos atque arma, superbusque emicat saltu in currum, et molitur habenas manibus. Volitans dat multa fortia corpora virum letho; volvit multos semineces, aut proterit agmina curru, aut ingerit hastas raptas fugientibus. Qualis cum sanguineus Mavors, concitus apud flumina gelidi Hebræi, increpat clypeo, atque movens bella immittit furentes equos: illi volant aperto æquore

Firma manu; Turnum jam debent hæc mihi sacra.

Has inter voces, media inter talia verba, Ecce viro stridens alis allapsa sagitta est, Incertum quâ pulsa manu, quo turbine adacta, 320

Quis tantam Rutulis laudem, casusne, Deusne, Attulerit: pressa est insignis gloria facti; Nec sese Æneæ jactavit vulnere quisquam.

Turnus ut Ænean cedentem ex agmine vidit, Turbatosque duces, subitâ spe servidus ardet; Poscit equos, atque arma simul; saltuque superbus 326

Emicat in currum, et manibus molitur habenas. Multa virum volitans dat fortia corpora letho; Semineces volvit multos, aut agmina curru Proterit, aut raptas fugientibus ingerit hastas. Qualis apud gelidi cum flumina concitus Hebræi 331
Sanguineus Mavors clypeo increpat, atque furentes

Bella movens immittit equos: illi æquore aperto

TRANSLATION.

League firm and sure; those sacred Rites give me Security for Turnus. Amidst these Words, amidst such like Expostulations, lo a hissing Arrow with winged Speed alighted on the Hero. By whose Hand shot, by whose whirling Force impelled; who acquired such Glory to the Rutulians, whether a God or Chance, is uncertain: Smothered was the Fame of the illustrious Action; nor did any vaunt himself in Æneas's Wound.

Soon as Turnus saw the Chief retreating from the Army, and the Trojan Leaders all in Disorder, with sudden Hope impetuous he burns; his Steeds and Arms at once he calls, and proudly springs into the Chariot with a Bound, and with his own Hands guides the Reins. Then, flying over the Field, he gives to Death many gallant Heroes; many half-dead he rolls along, or with his Chariot tramples down their Troops, or plies their flying Backs with hasty Showers of Darts. As when upon the Banks of the cold Hebrus bloody Mars with fierce Commotion clashes on his Shield, and, kindling War, lets loose his furious Steeds:

N O T E S.

325. *Subitâ spe servidus ardet.* The Absence of Æneas gave Turnus's Courage; now he is not more victorious, as he had been before, when the Trojan Chief was in Etruria. This indirect Manner of praising his Hero Virgil had learned from Homer, who makes Victory fall from the side of the Trojans, during the Absence of Hector, as he calls the Absence of Æneas in the same manner in favour of the

Larins.

330. *Raptas.* Raptus's Sense of this Passage is very absurd, *immittit fugientibus hastas abstractas inflexim;* i.e. he took the Spears from the Flyers themselves, and flung at them, as they were flying. *Raptas* signifies no more than snatched up, or flung precipitantly; as Æn. VII. 520. — *Raptis non obstantibus telis.*

347. *Proles*

Ante Notos Zephyrumque volant : gemit ultima pulsu

Thraca pedum ; circumque atræ Formidinis ora,

Iræque, Infidiæque, Dei comitatus, aguntur. 335

Talis equos alacer media inter prælia Turnus

Fumantes sudore quatit, miserabile cæsis

Hostibus insultans : spargit rapida ungula rores

Sanguineos, missique cruor calcatur arenâ. 340

Jamque neci Sthenelumque dedit Thamyrimque,

Pholumque,

Hunc congressus et hunc ; illum eminus ; eminus ambo

Imbrasidas, Glaucum atque Laden, quos Imbrasus ipse

Nutrierat Lyciâ, paribusque oneraverat armis,

Vel conferre manum, vel equo prævertere ventos. 345

Parte aliâ media Eumedes in prælia fertur,

Antiqui proles bello præclara Dolonis ;

Nomine avum referens, animo manibusque parentem :

Qui quondam, castra ut Danaûm speculator adiret,

Aufus Pelidæ precium sibi poscere currus : 350

TRANSLATION.

They over the open Plain outfly the Southwinds and Zephyr : Thrace to its utmost Bounds groans beneath the Trampling of their Feet ; and the Features of grim Terror, Rage, and Stratagem, the Retinue of the God, stalk around. With like Fury Turnus through the Midst of the embattled Plain exulting drives his Steeds smoaking with Sweat, prancing over his piteously slaughtered Foes : Their rapid Hooves scatter the dewy Drops of Blood, and Gore with mingled Sand is spurned up. And now to Death he gave Sthenelus, and Thamyris, and Pholus, the two last encountering Hand to Hand ; the other at Distance : At Distance both the Sons of Imbrasus, Glaucus and Lades, whom in Lycia Imbrasus had bred, and furnished them with equal Skill in Arms, either to fight on Foot Hand to Hand, or on Horseback to outfly the Wind. In another Quarter Eumedes rushes into the Midst of the Field, the warlike Son of ancient Dolon, representing his Grandfire in Name, in Soul and Action his Sire : Who once, sent as a Spy to visit the Grecian Camp, durst claim for his Reward

NOTES.

347. *Proles bello præclara.* This is to be understood ironically, as appears from what follows ; and particularly from the Character of

K k k a

ante Notos Zephyrumque : ultima Thraca gemit pulsu equinorum pedum ; circumque eum ora atræ Formidinis, Iræque, Infidiæque, comitatus Dei, aguntur. Talis Turnus, alacer inter media prælia, quatit equos fumantes sudore, miserabile visu, insultans cæsis hostibus : rapida ungula equorum spargit sanguineos rores, cruor calcatur mixtâ arenâ. Jamque dedit Sthenelumque, Thamyrimque, Pholumque neci, est congressus hunc, et hunc : cominus ; illum Sthenelum eminus : ambo Imbrasidas, Glaucum atque Ladem eminus, quos Imbrasus ipse nutrierat Lyciâ, oneraveratque paribus armis, vel conferre manum, vel prævertere ventos equo. Aliâ parte, Eumedes fertur in media prælia, Eumedes, proles antiqui Dolonis præclara bello, referens avum nomine, parentem animo manibusque : qui patens quondam, ut speculator adiret castra Danaûm, erat ausus poscere currus Achillis Pelidæ precium sibi :

359. En

Tydidēs affectū illum aliō precio
pro talibus ausis : nec amoliū
aspirat : equis Achillis. Ut Turnus
conspexit hunc procul in ap-
erto campo, ante secutus ipsum
per longum inane levi : su-
sisit bijuges equos, et desiluit cur-
ru, atque supervenit ei semiani-
mi lapsoque ; et, collo impresso
pede, extorquet mucronem dex-
træ, et tingit eum fulgentem
alto jugulo, atque insuper addit
hæc : En, Trojane, jacens me-
tue agros et Hesperiam, quam
petisti bello : ferunt hæc præ-
mia, qui sunt ausi tentare me-
ferræ ; sic condunt mœnia. Mit-
tit hinc comitem Ægeon cuspide
conjectâ ; mittit Chloreaque, Sy-
barinque, Daretaque, Therfilo-
cumque, et Thymœten lapsum
cervice sternacis equi. At ve-
lut, cum spiritus Edoni Boreæ
insonat alto Ægeon, sequiturque
flatus ad litora, quæ venti in-
cubuerunt, nubila dant fuggam cœ-
lo ; sic agmina cedunt Turno,
quacunque ferat viam,

Illum Tydides aliō pro talibus ausis
Affectū precio : nec equis aspirat Achillis.
Hunc procul ut campo Turnus conspexit aperto,
Ante levi jaculo longum per inane secutus,
Sistit equos bijuges, et curru desiluit, atque 355
Semianimi lapsoque supervenit ; et, pede collo
Impresso, dextræ mucronem extorquet, et alto
Fulgentem tingit jugulo, atque hæc insuper ad-
dit :

En agros, et quam bello, Trojane, petisti,
Hesperiam metire jacens : hæc præmia, qui
me 360

Ferro ausi tentare, ferunt ; sic mœnia condunt.
Huic comitem Aethutem conjectâ cuspide mittit ;
Chloreaque, Sybarinque, Daretaque, Therfilo-
cumque,

Et sternacis equi lapsum cervice Thymœten.
Ac velut Edoni Boreæ cum spiritus alto 365
Insonat Ægeon, sequiturque ad litora fluctus,
Quæ venti incubuere, fugam dant nubila cœlo ;
Sic Turno, quacunque viam secut, agmina ce-
dunt,

TRANSLATION.

the Chariot of Achilles. On him Tydides for so audacious an Attempt a quite
other Reward conferred : And now no more aspires he to the Steeds of Achilles.
Him as soon as Turnus at Distance spied on the open Plain, having first sent after
him a fleet Arrow through the extended Void, he stops his harnessed Steeds,
down from the Chariot springs, and flies up to him expiring and prostrate ; and,
pressing his Foot on his Neck, wrests the Ponyard from his Hand, deep in his
Throat plunged the shining Blade, and withal added these insulting Words : Lo,
Trojan, stretched at your Length measure the Lands, and that Hesperia which
by War you fought ; these Rewards they reap who dare attack me with the
Sword ; thus they build their promised Walls. Then hurling his Lance he sends
Butes to bear him Company, and Chloreas, and Sybaris, Dares, and Therfilo-
cus, and Thymœtes, fallen from the Neck of his foundering Horse. And
as when the Blast of Thracian Boreas roars on the Ægean Sea, and to the Shore
pursues the Waves, wherever the Winds exert their incumbent Force, the Clouds
fly racking through the Air ; just so before Turnus, wherever he cuts his Way,

NOTES.

360. *En agros, &c.* After a Victory, the
Conquerors divided among them the conquered
Lands, and took the Dimensions of them, in
order to distribute them equally among the
Troops. To this Custom Turnus in this bitter
Sarcasm seems to be alluding.

365. *Edoni Boreæ.* Thracian Boreas, from
the Edoni, a People in Thrace. Hence says Ho-
race,

Non ego sanius bacchabor Edonis.

Carm. Lib. II. Ode 7.

Conversæque ruunt acies : fert impetus ipsum,
Et cristam adverso curru quatit aura volentem.
Non tulit instantem Phegeus animisque fremen-
tem :

371

Objecit sese ad currum, et spumantia frænis
Ora citatorum dextrâ detorsit equorum.
Dum trahitur, pendetque jugis, hunc lata re-
tectum

Lancea consequitur, rumpitque infixâ bilicem 375
Loricam, et summum degustat vulnere corpus.
Ille tamen, clypeo objecto, conversus in hostem
Ibat, et auxilium ducto mucrone petebat ;
Cum rota præcipitem, et procursum concitus axis
Impulit, effuditque solo : Turnusque secutus, 380
Imam inter galeam, summi thoracis et oras,
Abstulit ense caput, truncumque reliquit arenâ.

Atque ea dum campis victor dat funera Tur-
nus,

Interea Ænean Mnestheus, et fidus Achates,
Ascaniusque comes castris statuere cruentum, 385
Alternos longâ nitentem cuspide gressus.

TRANSLATION.

the Troops retire, and the routed Squadrons fly : His impetuous Ardour bears him on, and the Wind blowing right against his Chariot shakes his fluttering Crest. Him thus bearing all before him, and raging with boisterous Fury, Phegeus could not endure : He opposed himself to the Chariot, and with his Right-hand twisted about the Mouths of the rapt Steeds foaming with the Bit. *In this Struggle* while he is dragged along, and hangs upon the Pole, *Turnus's* broad Lance reaches him *where he was* undefended, and piercing bursts his double-tissued Coat of Mail, and with a *slight* Wound grazes the Surface of his Body. But he, with Shield opposed turning on the Foe, advanced, and from his untheathed Ponyard sought Assistance ; when the Wheel and Axle, accelerated in its Career, hurled him headlong, and stretched him out on the Ground : And Turnus, following, with his Sword struck off his Head, between the lower Extremity of the Helmet, and the upper Border of the Corset, and left him on the Sand a *headless* Trunk.

Now while in the Field victorious Turnus makes such Havock, in the Interim Mnestheus, and trusty Achates, and Ascanius accompanying, placed in the Camp Æneas bleeding *in his Wound*, and on a long Spear propping his alternate Steps. He storms, and, having broken off the Shaft, struggles to wrench out the Dart,

NOTES.

370. *Ad: erso curru.* In his Chariot facing the Wind.

374. *Jugis.* Denatus explains it, *the Reins of the yoked Steeds.* Others take *jugis* to be *to jugo.*

374. *Retectum.* Not quite uncovered, as appears from what follows ; but not defended or protected, *to wit*, by the Buckler, which is the proper Signification of the Word.

378. *Aux.*

*Sævit, et luctatur eripere telum
arundine infractâ, poscitque viam
auxilio, quæ est proxima; ut
secent vulnus lato ense, rescindantque latebram teli penitus,
remittantque sese in bella. Jamque
lapyx, Iasides, dilectus Phæbo
ante alios, aderat; cui quondam
Apollo ipse, captus acri amore,
lætus dabat suas artes, sua munera,
augurium, citharamque, celeresque sagittas.
Ille, ut proferret fata depositi parentis,
scire potestates herbarum, usumque medendi
Maluit, et mutas agitare inglorius artes.
Stabat acerba fremens, ingentem nixus in hastam
Æneas, magno juvenum, et mœrentis Iuli
Concursu, lacrymis immobilis. Ille retorto
Pæonium in morem senior succinctus amictu,
Multa manu medicâ, Phœbique potentibus herbis
Nequicquam trepidat; nequicquam spicula dextrâ
Sollicitat, prensatque tenaci forcipe ferrum.
Nulla viam fortuna regit; nihil auctor Apollo*

*Sævit, et infractâ luctatur arundine telum
Eripere, auxilioque viam, quæ proxima, poscit;
Ense secent lato vulnus, telique latebram
Rescindant penitus, seseque in bella remittant. 390
Jamque aderat Phœbo ante alios dilectus lapyx
Iasides; acri quondam cui captus amore
Ipse suas artes, sua munera lætus Apollo
Augurium citharamque dabat, celeresque sagittas.*

*Ille, ut depositi proferret fata parentis, 395
Scire potestates herbarum, usumque medendi
Maluit, et mutas agitare inglorius artes.
Stabat acerba fremens, ingentem nixus in hastam
Æneas, magno juvenum, et mœrentis Iuli
Concursu, lacrymis immobilis. Ille retorto 400
Pæonium in morem senior succinctus amictu,
Multa manu medicâ, Phœbique potentibus herbis
Nequicquam trepidat; nequicquam spicula dextrâ*

*Sollicitat, prensatque tenaci forcipe ferrum.
Nulla viam fortuna regit; nihil auctor Apollo*

TRANSLATION.

and demands the speediest Means; bids them make an Incision with the broad Sword, and quite lay open the Weapon's deep Recess, and send him back to the War. And now came to his Aid Iapyx, the Son of Iasius, by Phœbus above others beloved; to whom Apollo himself, captivated with a violent Passion for him, heretofore had given the Option of his Arts, of his Gifts, his Skill in Augury, in the Lyre, and winged Shafts. He, to prolong his dying Father's Fate, chose to understand the Powers of Herbs, and Use of Medicine, and inglorious to practise those silent humble Arts. Raging violently with Impatience Æneas stood, leaning on his massy Spear, unmoved amidst the vast Confluence, and by the Tears of the Youths, and grieving Iulus. The skilful Sage in his Robe doubled back, succinctly girt after the Physician's Mode, with anxious Trepidation makes many Efforts in vain with his healing Hand, and the potent Herbs of Phœbus; in vain with his Right-hand tugs the Dart, and with tenacious Pincers gripes the Steel. No Success attends the Means; his Patron-God Apollo

NOTES.

378. *Auxilium ducto mucrone petebat.* Mr. Dryden and Ruus take the Sense to be, that he drew his Sword, and called for Aid.

393. *Suas artes.* Apollo's Arts were, 1. Prophecy. 2. Music: Whence he is often pictured with a Lyre, and deemed the Patron-god of Poets. 3. Skill in Archery; which is the Reason of giving him a Quiver. 4. Medicine.

397. *Mutas artes.* Arts more useful than

showy; not like the other Arts of Apollo, such as Music and Divination, which are more ostentatious.

401. *Pæonium in morem.* After the Manner of Pæon, the Physician of the Gods, here put for any Physician.

403. *Trepidat multa, i. e. Trepidus tentat multa.*

407. *Pulcers*

Subvenit : et sævus campis magis ac magis hor-
ror 406

Crebrescit, propiusque malum est. Jam pulvere
cælum

Stare vident : subeunt equites, et spicula castris
Densa cadunt mediis : it tristis ad æthera clamor
Bellantum juvenum, et duro sub Marte cadent-
tum. 410

Hic Venus, indigno nati concussa dolore,
Dittamnium genetrix Cretæa carpit ab Idæ,
Puberibus caulem foliis, et flore comantem
Purpureo : non illa feris incognita capris
Gramina, cum tergo volucres hæfere sagit-
tæ. 415

Hoc Venus, obscuro faciem circumdata nimbo,
Detulit ; hoc fuscum labris splendentibus annem
Inficit, occultè medicans ; spargitque salubres
Ambrosiæ succos, et odoriferam panaceam.
Fovit eâ vulnus lymphâ longævus Iapyx 420

*Subvenit nihil : et sævus horror
crebrescit magis ac magis in
campis, malumque est propius.
Jam vident castrum stare pulve-
re : equites subeunt, et densa spi-
cula cadunt in mediis castris :
tristis clamor bellantium juvenum,
et cadentium sub duro Marte, it
ad æthera.*

*Hic Venus genetrix, concussa
indigno dolore nati, carpit Dic-
tamnium ab Cretæa Idæ, caulem
pueribus foliis, et comantem pur-
pureo flore : illa gramina non
sunt in ignita feris capris, cum
volucres sagittæ hæfere tergo.
Venus, circumdata quoad faciem
obscuro nimbo, detulit hoc Dic-
tamnium ; hoc illa inficit fuscum
annem splendentibus labris
patinæ, medicans occultè ; spargit-
que succos salubris ambrosiæ,
et odoriferam panaceam. Longæ-
vum Iapys, ignorans, fovit
vulnus eâ lymphâ*

TRANSLATION.

lends no Aid : And now the fierce Terror of the Field spreads more and more, and the Mischief is nearer. Now they see the Air stand thick with Dust ; Turnus's Cavalry advance even to their Trenches, and thick Showers of Darts fall in the Midst of the Camp : To Heaven ascend the dismal Shouts of Youths, some fighting, and some falling under the cruel Stroke of Mars.

Here the Parent-goddess Venus, deeply affected with the undeserved Suffering of her Son, from Cretan Ida crops a Stalk of Dittany with downy Leaves, and diffusely spread with Purple Flowers : To the wild Goats those Herbs are not unknown, for from them they seek Relief, when in their Backs the winged Shafts have stuck. This Venus, her Face muffled in a black Cloud, conveyed ; with this she tinged of a blackish Hue the Water in the shining Vase, whereinto the Simples of Iapys were infused, secretly preparing the Medicine ; and injects the Juice of healing Ambrosia, and fragrant Panacea. With this Liqueur aged Iapyx, not knowing its communicated Virtue, fomented the Wound, and suddenly

NOTES.

407. *Pulvere cælum stare vident.* They see the Air or Sky stand thick or overspread with Dust. *Stare* has the same Sense in Horace, as *videtur ut alta stet nive*, &c.

412. *Dittamnium.* The Herb Dittany, which is said to grow only in Crete ; whence it has its Name from *Diète*, a Mountain in that Island. Its Leaves are overspread with a soft Down ; hence Virgil gives them the Epithet *p. brevis*. The Boughs are not single, but grow on al-

most every Leaf ; whence it is said to be *stere comans*.

419. *Ambrosiæ succos, et odoriferam panaceam.* Ambrosia is what Homer makes the Meat of the Gods ; the Word signifies Immortality. Panacea is a salutary Herb, whereof Pliny reckons three Kinds. Lib. XXV. Cap. 4. According to the Etymology of the Name, it ought to be a Remedy to all Diseases.

subitòque (*quippe omnis dolor fugit de corpore, et omnis sanguis Ætis imo vulnere; jamque sagitta, secuta ejus manum, excidit, nullo cogente, atque novæ vires rediere in pristina officia* :) Vos citi properate arma viro: quid statis? Iapyx conclamat, primusque accendit animos in hostes. Addit, hæc non proveniunt humanis opibus, non magistrâ arte, neque mea dextera servat te, Ænea; major Deus agit hæc, atque remittit te ad majora opera. Ille Æneas, avidus pugnae, incluserat furas auro hinc atque hinc, oditque moras, coruscaturque hastam. Postquam clypeus est habilis lateri, loricaque tergo, complectitur Ascanium armis fufis circum eum, delibansque summa oscula per galeam, fatur hæc: puer, discе virtutem verumque laborem ex me, discе fortunam ex aliis. Nunc mea dextera dabit te defensum bello, et ducet te inter magna præmia.

Ignorans, subitòque (*omnis de corpore fugit Quippe dolor, omnis stetit imo vulnere sanguis: Jamque secuta manum, nullo cogente, sagitta Excidit, atque novæ rediere in pristina vires* :) Arma citi properate viro: quid statis? Iapyx Conclamat, primusque animos accendit in hostes.

Non hæc humanis opibus, non arte magistrâ Proveniunt, neque te, Ænea, mea dextera servat;

Major agit Deus, atque opera ad majora remittit.

Ille avidus pugnae, furas incluserat auro Hinc atque hinc, oditque moras, hastamque coruscatur.

Postquam habilis lateri clypeus, loricaque tergo est;

Ascanium fufis circum complectitur armis, Summaque per galeam delibans oscula fatur: Discе, puer, virtutem ex me verumque laborem,

Fortunam ex aliis. Nunc te mea dextera bello Defensum dabit, et magna inter præmia ducet.

TRANSLATION.

(*for in a Trice all the Pain fled from his Body, and all the Blood in the deep Wound was stanch'd: And now the Arrow, following the Hand, without any Compulsion dropped out, and to his pristine State his Vigour returned anew*) Quick fly for the Hero's Arms; why do you stand? Iapyx cries aloud, and first kindles their Courage against the Foe. Not from human Aid, nor any masterly Art of Man, proceeds this Cure, nor, Æneas, is it my Right-hand that saves thee; a God more powerful is the Agent, and releases thee for Enterprizes of greater Moment. He, panting for the Combate, had incased his Legs in Gold. is impatient of Delay, and brandishes his Lance. After his Shield is fitted to his Side, and the Corset to his Back, within his armed Folds he embraces Ascanius, and, through his Helmet gently touching his Lips, thus addresses him: From me, my Son, learn Valour and true Hardiness, thy Fortune take from others. Now shall my Hand by War set thee in Safety from thy Foes, and lead thee into the glorious Fruits of Victory. Be sure you this remember, when ere long your

NOTES.

421. Subitòque, &c. In order to make Sense of the quippe, subitòque must be joined with arma citi, &c. and what intervenes included in a Parenthesis, as in Stephen's Edition.

430. Suras incluserat auro Linc atque hinc,

Literally, He had incased his Legs on this Side and that Side in Gold.

433. Fufis circum complectitur armis. Literally, He embraces him with Arms spread about him.

Tu facito, mox cum matura adoleverit ætas,
Sis memor; et te, animo repetentem exempla
tuorum,

Et pater Æneas, et avunculus excitet Hector. 440

Hæc ubi dicta dedit, portis sese extulit ingens,
Telum immane manu quatiens: simul agmine
denso

Anteusque Mnestheusque ruunt; omnisque re-
lictis

Turba fuit castris. Tum cæco pulvere campus
Miscetur, pulsuque pedum tremit excita tellus.

Vidit ab adverfo venientes aggere Turnus, 446

Videre Ausonii; gelidusque per ima cucurrit

Ossa tremor. Prima ante omnes Juturna La-
tinos

Audiit, agnovitque sonum, et tremefacta refugit.

Ille volat, campoque atrum rapit agmen apertum.

Qualis ubi ad terras, abrupto fidere, nimbis 451

It mare per medium: miseris, heu, præseia
longè

Horrescunt corda agricolis; dabit ille ruinas

TRANSLATION.

Age shall be grown up to Maturity; and, calling often to Mind the Examples of
your Ancestors, let your Father Æneas, and Uncle Hector, incite you *still* to
Virtue.

Soon as he uttered these Words, from the Gates he issued forth majestic, in
his Hand brandishing a ponderous Javelin: At the same Time in a thick Body
rush forth Anteus and Mnestheus, and the whole Troops from the abandoned
Camp pour along. Then with mingled Clouds of blinding Dust the Plain is
overspread, and the Earth shaken with the Trampling of their Feet trembles.
Them marching Turnus saw from an opposite Hill; the Ausonians saw, and
cold tremulous Fear ran thrilling through their inmost Bones. Before all the La-
tins Juturna first heard, and recognized the Sound, and in deep Consternation
fled. The Hero (Æneas) speeds his Way, and along the open Plain drives on
his dusty Squadron. As when under some furious Constellation a stormy Cloud
moves athwart the Mid ocean towards the Land; ah! how the Hearts of the
desponding Swains from far presaging the Disaster shudder! well knowing it will

NOTES.

440. *Avunculus Hector.* Hector was Æneas's
Uncle, his Mother, *Cressida*, being Priam's
Daughter, and Hector's Sister.

451. *Abr. pte fidere.* We may either take
fidere here meta-pherically for a Storm, which
was thought to be the Effect of some furious
Constellation, and then *abrupto fidere* will be
the same as *abrupto tempestate*, or *abrupto pro-*

celis in the third Georgic, *hurrying Storms*; or,
if *fidere* be taken in its proper Sense, *abrupto*
must mean *setting*, the Cloud being recko-
ned more particularly furious towards their
Setting.

451. *Nimbis.* As has been observed before,
signifies a Cloud fraught with Thunder and
Storm.

arboribus, stragemque fatis, et
ruet omnia latè : venti antevolant,
feruntque sonitum ad litora :
Talis Rhœteius ductor agis
agmen in adversos hostes : densi
quisque agglomerant se cuneis coactis.
Thymbræus ferit gravem
Osirim ense, Mnestheus obtruncat
Archetium, Achates obtruncat
Epulonem, Gyasque obtruncat
Ufentem. Tolumnius ipse augur
cadit, qui primus torserat telum
in adversos hostes. Clamor tollitur
in cælum; Rutulique versi
vicissim dant pulverulenta terga
fugâ per agros. Æneas ipse
neque dignatur sternere cæcos
mori; nec insequitur æquo pede
congressos, nec ferentes tela : vestigat
Turnum solum, lustrans in
densâ caligine, poscit eum solum
in certamina.

Virago Juturna, concussa
quandâ mentem hoc metu, excutit
Metiscum aurigam Turni inter
media lora, et relinquit eum lapsum,
longè à temone. Ipsa subit
in ejus locum, flestitque undantes
habenâs manibus, gerens
cuncta, vocemque, et corpus, et
arma Metisci.

Arboribus, stragemque fatis, ruet omnia latè :
Antevolant, sonitumque ferunt ad litora venti :
Talis in adversos ductor Rhœteius hostes 456
Agmen agit : densi cuneis se quisque coactis
Agglomerant. Ferit ense gravem Thymbræus
Osirim :

Archetium Mnestheus, Epulonem obtruncat Achates,
Ufentemque Gyas. Cadit ipse Tolumnius augur, 460

Primus in adversos telum qui torserat hostes.
Tollitur in cælum clamor : versique vicissim
Pulverulenta fugâ Rutuli dant terga per agros.
Ipse neque aversos dignatur sternere morti ;
Nec pede congressos æquo, nec tela ferentes 465
Insequitur : solum densâ in caligine Turnum
Vestigat lustrans, solum in certamina poscit.

Hoc concussa metu mentem Juturna virago
Aurigam Turni media inter lora Metiscum
Excudit, et longè lapsum temone relinquit. 470
Ipsa subit, manibusque undantes flestit habenâs,
Cuncta gerens, vocemque, et corpus, et arma
Metisci.

TRANSLATION.

bring Ruin on the Trees, and Desolation on the Fields of Corn, and lay all waste around. The Winds before it fly, and waft hoarse Murmurs to the Shore. With such Fury the Trojan Chief leads on his Squadron against the adverse Foes: In the thick Array they croud upon each other, closing their ferried Files. Thymbræus with the Sword smites to the Ground the stern Osiris, Mnestheus knocks down Archetius, Achates Epulo, and Gyas Ufens. The Augur's self Tolumnius falls, who first had hurled his Lance against the adverse Foes. To Heaven a Shout of Joy on the Trojans Side is raised; and now the Rutulians routed in their Turn shew their Backs involved in Dust all over the Field. Æneas himself deigns neither to put the Fugitives to Death; nor those pursues who engage in close Fight, or who at Distance throw the Javelin: Turnus alone, with accurate Survey, he searches out amidst the thick Clouds of Dust, him alone he demands to the Combate.

With Dread of this the warlike Maid Juturna struck to the Heart, overthrows Metiscus, Turnus's Charioteer, between the Harness, and leaves him far behind fallen from the Beam. Herself succeeds, and with her Hands guides the waving Reins, assuming all, both the Voice, and Person, and Arms of Metiscus. As

NOTES.

464. *Aversos*. Thus Pierius amends the Text according to the Roman Manuscript, and it appears to be the genuine Reading; for the Poet is here to signify that Æneas disdained to fight with any of the Rutulian Army but Turnus alone. This he does by a Circumlocution, di-

viding the Rutulian Army into three Denominations. 1. The *aversos*, or those who were upon the Flight. 2. The *congressos æquo pede*, or those who were ready to engage in close Fight. And lastly, The *tela ferentes*, or those who fought with missile Weapons. 473. *Ar-*

Nigra velut magnas domini cum divitis ædes
Pervolat, et pennis alta atria lustrat hirundo,
Pabula parva legens, nidisque loquacibus ef-
cas ;

475

Et nunc porticibus vacuis, nunc humida circum
Stagna sonat : similis medios Juturna per hostes
Fertur equis, rapidoque volans obit omnia curru :
Jamque hic germanum, jamque hic ostendit o-
vantem ;

Nec conferre manum patitur : volat avia lon-
gè.

480

Haud minus Æneas tortos legit obvius orbes,
Vestigatque virum, et disjecta per agmina
magnâ

Voce vocat. Quoties oculos coniecit in hos-
tem,

Alipedumque fugam cursu tentavit equorum ;
Aversos toties currus Juturna retorfit.

485

Heu, quid agat ? vario nequicquam fluctuat
æstu :

*Velut cum nigra hirundo per-
volat magnas ædes divitis domini,
et lustrat alta atria pennis, le-
gens parva pabula, et asque lo-
quacibus nidis ; et sonat nunc va-
cuus porticibus, nunc circum hu-
mida stagna : Juturna, similis
huic avi, fertur equis per medios
hostes, volansque obit omnia ra-
pido curru : jamque hic, jamque
hic, ostendit germanum Tu. num
ovantem ; nec patitur eum con-
ferre manum : volat avia longè.*

*Haud minus Æneas, obvius,
legit tortos orbes, vestigatque vi-
rum, et vocat eum magna voce
per disjecta agmina. Quoties
coniecit oculos in hostem, cursuque
tentavit fugam alipedum equo-
rum ; toties Juturna retorfit a-
versos currus. Heu, quid agat ?
nequicquam fluctuat vario æstu :*

TRANSLATION.

when throughout the spacious Mansions of *some* wealthy Lord the sable Swallow
flutters, and on the Wing traverses the lofty Courts, picking up her scanty Fare,
and Food for her loquacious Young ; and now in the empty Cloisters, now about
the liquid Pools chatters : In like Manner through the Midst of the Foes Juturna
rides, and, flying in her rapid Chariot, circuits all *the Plain* : And now here,
now there, exhibits her Brother in Triumph ; nor suffers him to engage in *single*
Combat : But far from Æneas devious flies.

But Æneas with no less Eagerness unravels mazy Orbs to intercept him, traces
out the Warrior, and with a loud Voice calls after him through the broken *dis-
persed* Troops. As often as he cast his Eyes on the Foe, and by his Agility attempt-
ed the winged Courser's Speed ; so often Juturna wheeled about the Chariot,
turning it from him. Alas, what can he do ? In vain he fluctuates with a Tide

NOTES.

473. *Nigra*. This Epithet, Scaliger observes, is added to distinguish this Kind of Swallow from those which haunt the Banks of Rivers, and are of a sandy Colour. For the same Reason Petronius calls it *Urbana Progne*, because it loves to frequent Towers and such stately Build-ings as are in Cities.

481. *Legit tortos orbes, &c.* Is, traces out the mazy Orbs and Windings of *Juturna* ; and the Meaning of *obvius* seems to be either in or-der to overtake him, or rather *subverting the con-
trary Way*, i. e. as to intercept him. That this last

is the Sense, appears from Verse 483, *quoties oculos, &c.* i. e. *Still as Æneas came up, fac-
ing the Chariot, Juturna turned it about, and
wheeled back.*

486. *Heu, quid agat ?* This Dr. Trapp ex-
plains of *Juturna* ; but besides that the whole
Passage would lead one naturally to understand
it of Æneas, since it is he who is disappointed
and crosled in his Design ; the *hui* in Verse 483,
which can mean no other than Æneas, evident-
ly shews that he must be the Person spoken of
immediately before.

diversæque curæ vocant animum in contraria. Messapus, uti forte levis cursu gerebat lævâ manu duo lenta bastilia præfixa ferro, contorquens unum horum certo ictu, dirigit illud huic Æneæ. Æneas substitit, et collegit se in arma, subsidens poplite: tamen hasta incita tulit summam apicem, excussitque summam cristas vertice. Tum verò iræ assurgunt, subactis que insidiis, ubi sensit equos, currumque referri, multa testatur Jovem, et aras læsi fœderis. Jam tandem invadit eos medius, et terribilis secundo Marte, suscitatur foras cædem nullo discrimine, effunditque omnes habenas irarum.

Nunc quis Deus, quis expediat mihi carmine tot acerba, diversas cædes, obitumque ducum, quos nunc Turnus, nunc e Teiheros invicem a toto sequere? Jupiter, placuit tibi, gentes, futuras in æternâ pace, concurrere tanto motu?

Diversæque vocant animum in contraria curæ.
Huic Messapus, uti lævâ duo forte gerebat
Lenta levis cursu præfixa hastilia ferro,
Horum unum certo contorquens dirigit ictu. 490
Substitit Æneas, et se collegit in arma,
Poplite subsidens: apicem tamen incita summum

Hasta tulit, summasque excussit vertice cristas.
Tum verò assurgunt iræ, insidiis que subactis,
Diversos ubi sensit equos, currumque referri, 495
Multa Jovem, et læsi testatur fœderis aras.
Jam tandem invadit medios; et Marte secundo
Terribilis, sævam nullo discrimine cædem
Suscitatur, irarumque omnes effundit habenas.

Quis mihi nunc tot acerba Deus, quis carmine
cædes 500

Diversas, obitumque ducum, quos æquore toto
Inque vicem nunc Turnus agit, nunc Troïus
heros,
Expediat? tanton' placuit concurrere motu,
Jupiter, æternâ gentes in pace futuras?

TRANSLATION.

of various Passions, and Diversity of Cares urge his Mind on opposite Schemes. At him Messapus, as in his swift Career he chanced in the Left hand to wield two Javelins pointed with Steel, levels one of them, hurling it with a well-aimed Wound. Æneas stopped short, and shrunk himself up behind his Shield, stooping on his Knee: Yet the impetuous Dart bore away the tufted Top of the Helmet, and from his Head struck off the towering Crest. Then indeed his Rage swells high, and by the fraudulent Arts of his Foe forced to Extremity, when he perceived the Steeds and Chariot were driven back in a different Career, he makes large Protestations to Jove and the Altars of the broken League. At length he rushes into the Midst of the Lines, and, under the auspicious Influence of Mars, arrayed in Terrors, ushers in a hideous undistinguished Slaughter, and gives loose Reins to all his Fury.

What God in Song can now to me unfold so many disastrous Scenes, who the various Havock and Deaths of the Chiefs, whom by Turns now Turnus, now the Trojan Hero chaces over all the Plain? Was it thy Pleasure, great Jove, that Nations, which were one Day to be joined in everlasting Peace, should with such

NOTES.

491. *Et se collegit in arma.* Literally, and collected or contracted himself into his Arms. The Sense is the same with that of *Statius*, 2 Theb. In *Aspeum turbatus colligit aras*. Tho' the Word *arma* is here mentioned in general, yet it must be restricted to the Shield, as appears both from this Passage in *Statius*, and from other

Places in *Virgil*, where the Word *arma* is the same Way used.

496. *Testatur.* This is the Reading in almost all the ancient Manuscripts, and it seems preferable to *testatur*, which makes the Sentence run out to too great a Length.

[10]. *Et*

Æneas Rutulum Sucronem (ea prima ruentes
Pugna loco statuit Teucros) haud multa mo-
ratus, 506

Excipit in latus, et, quâ fata celerrima, crudum
Transadigit costas et crates pectoris ensem.

Turnus equo dejectum Amycum, fratremque
Diorem

Congressus pedes, hunc, venientem cuspide
longâ, 510

Hunc mucrone ferit; curruque abscissa duorum
Suspendit capita, et rorantia sanguine portat.

Ille Talon, Tanaimque neci, fortemque Ce-
thegum,

Tres uno congressu, et mœstum mittit Onyten;
Nomen Echionium, matrisque genus Peridiæ.

Hic fratres Lyciâ missos et Apollinis agris, 516
Et juvenem exosum nequicquam bella Menœten

Arcada; piscosæ cui circum flumina Lernæ
Ars fuerat, pauperque domus; nec nota poten-
tium

Æneas, haud moratus multa, excipit Rutulum Sucronem in latus (ea pugna prima statuit loco Teucros ruentes) et, quâ fata erant celerrima, adigit crudum ensem trans costas et crates pectoris. Turnus, equo dejectum Amycum, fratremque Diorem, ferit hunc venientem longâ cuspide, ferit hunc mucrone; suspenditque abscissa capita duorum curru, et portat ea rorantia sanguine. Ille Æneas mittit Talon Tanaimque neci, fortemque Cethegum, tres uno congressu, et mœstum Onyten; Echionium nomen, genusque matris Peridiæ. Hic Turnus interfecit fratres missos à Lyciâ et agris Apollinis, et Menæten Arcada, juvenem nequicquam exosum bella; cui fuerat ars, pauperque domus circum flumina piscosæ Lernæ; nec limina potentum erant nota ei;

TRANSLATION.

fierce Commotion engage? Æneas, not losing Time, full in the Side smote Scuro the Rutulian (this Combate first checked the Trojans in their Career) and, where lies the Way to speediest Death, through the Ribs and wattled Fences of his Breast drives home the cruel Blade. Turnus on Foot encountering Amycus from his Horse overthrown, and his Brother Diore, the one with his long Spear, as he comes up, the other with his Sword he smites; and, having cut off the Heads of both, suspends them on his Chariot, and bears them along bedewed with Blood. The other Hero dispatches Talos, Tanais, and stout Cethegus, all three at one Assault, and dejected Onytes, of Theban Extraction, the Son of Peridia. Turnus again overthrowes the Brothers sent from Lycia and Apollo's Lands, and Menœtes, an Arcadian Youth, in vain to War averse; whose Art and poor Abode had been about the Streams of fishy Lerna; a Stranger to the Levees of the Great, and in farmed Land his Father sowed. And as two Fires let

NOTES.

505. *Ea prima ruentes pugna loco statuit Teucros.* i. e. This Opposition from so brave a Man as Suro checked the Trojans, who were before rushing on the Foe without Controul: Or, according to others, This Assault of Æneas on Suro first made the flying Trojans rally and stand their Ground.

508. *Crates pectoris.* The Ribs, so called, because they extend across the Breast in form of Hurdles.

515. *Nomen Echionium.* i. e. *Whose Name spoke him an Echionian or Theban, one of the Descendants of Echion the Theban, who ac-*

companied Cadmus at the Building of Thebes in Boetia.

519. *Nec nota potentum limina.* This Ursinus affirms to be the Reading of a most ancient Manuscript, *Liber Colosianus vetustissimus*, and makes no doubt of its being the true Reading, agreeable to that in *Horace*, *Epod. II. 7, 8.*

Forumque vitat, et superba ciuium Potentiorum limina.

Besides it is not very easy to make Sense of *mentera*, which is the common Reading.

527. *Rum-*

paterque serebat conductâ tellure.
 Ac velut ignes immissi è diversis
 partibus in arentem silvam, et
 virgulta è lauro sonantia ; aut
 ubi spumosi amnes, fluentes ra-
 pido cursu de altis montibus, dant
 sonitum, et currunt in æquora ;
 quisque amnis populatus suum i-
 ser : non segniùs ambo duces,
 Æneas Turnusque, ruunt per
 prælia : nunc, nunc ira fluctuat
 intus : pectora nescia vinci rum-
 puntur : nunc itur totis viribus
 in vulnera. Hic Æneas, scopu-
 lo atque turbine ingentis saxi,
 excutit præcipientem, effunditque
 solo Murranum, sonantem atavos
 et antiqua nomina avorum, om-
 neque genus actum per Latinos
 reges, rotæ provolvere hunc
 subter lora et juga : super
 ungula equorum, nec memo-
 rum domini, incita proculcat e-
 um crebro pulsu. Ille Turnus
 occurrit illo ruenti, sementique
 immane animis, torquetque telum
 ad aurata tempora : hasta stetit
 olli in cerebro fixo per galeam.
 Nec tua dextera eripuit te Tur-
 no, ô Creteu, fortissime Graiûm :

Limina : conductâque pater tellure serebat. 520
 Ac velut immissi diversis partibus ignes
 Arentem in silvam, et virgulta sonantia lauro ;
 Aut ubi decursu rapido de montibus altis
 Dant sonitum spumosi amnes, et in æquora cur-
 runt ;

Quisque suum populatus iter : non segniùs am-
 bo 525

Æneas Turnusque ruunt per prælia : nunc,
 nunc

Fluctuat ira intus : rumpuntur nescia vinci

Pectora : nunc totis in vulnera viribus itur.

Murranum hic, atavos et avorum antiqua son-
 nantem

Nomina, per regesque actum genus omne La-
 tinos, 530

Præcipientem scopulo, atque ingentis turbine saxi

Excutit, effunditque solo. Hunc lora et juga
 subter

Provolvere rotæ, crebro super ungula pulsu

Incita nec domini memorum proculcat equorum.

Ille ruenti illo, animisque immane frementi 535

Occurrit, telumque aurata ad tempora torquet :

Olli per galeam fixo stetit hasta cerebro.

Dextera nec tua te, Graiûm fortissime Creteu,

TRANSLATION.

loose from different Quarters upon a withered Copse, and crackling Laurel Groves ;
 or when with impetuous Downfal from the steep Mountains two foamy Rivers
 roar along, and roll to the Sea, each laying his Passage waste ; with no less Im-
 petuosity Æneas and Turnus both rush through the embattelled Plain : Now,
 now their Rage boils up within : Their invincible Breasts are ready to burst with
 Fury : Now with full Career they drive into the Midst of Wounds and Slaughter.
 The one (Æneas) with a Rock and the whirling Force of a huge Stone over-
 throws headlong, and at his Length stretches on the Ground Murranus, vaunting
 loud his Ancestry and the ancient Names of his Forefathers, and his whole Line
 through the Latin Kings derived ; him beneath the Harness and Yoke the Wheels
 tumbled along, and with Rap on Rap the rapid Hooves of his Steeds, now regardless
 of their Master, trample upon him. The other (Turnus) encounters Hylus rushing
 on, and storming hideous with Ire, and against his gilded Temples hurls a Jave-
 lin : Through his Helmet transfixing his Brain the Spear stood quivering. Nor
 thee thy Right hand, O Creteus, bravest of Greeks, could save from Turnus :

NOTES.

527. *Rumpuntur nescia vinci pectora.* i. e. They pant and heave as if they would burst their Sides. Others explain it in Mr. Dryden's Sense :

And Hearts are pierc'd, unknowing how to yield.
 536. *Aurata tempora.* i. e. His Temples decked with the gilded Helmet.

Eripuit Turno : nec Di texere Cupencum,
 Æneâ veniente, sui. Dedit obvia ferro 540
 Pectora : nec misero clypei mora profuit æris.
 Te quoque Laurentes viderunt, Æole, campi
 Oppetere, et latè terram consternere tergo.
 Occidis, Argivæ quem non potuere phalanges
 Sternere, nec Priami regnorum everfor Achilles.
 Hic tibi mortis erant metæ : domus alta sub
 Idâ, 546
 Lyrnessi domus alta, solo Laurente sepulcrum.
 Totæ adeò conversæ acies, omnesque Latini,
 Omnes Dardanidæ : Mnestheus, acerque Se-
 restus,
 Et Messapus equûm domitor, et fortis Asylas,
 Tuscorumque phalanx, Evandrique Arcadis a-
 læ, 551
 Pro se quisque viri, summâ nituntur opum vi.
 Nec mora, nec requies ; vasto certamine ten-
 dunt.
 Hic mentem Æneæ genetrix pulcherrima
 misit,
 Iret ut ad muros, ubique adverteret agmen 555
 Ocius, et subitâ turbaret clade Latinos.

nec sui Di texere Cupencum, Æ-
 nea veniente. Dedit pectora ob-
 via ferro, nec mora æris clypei
 profuit misero. Laurentes campi
 viderunt te quoque, Æole, oppe-
 tere mortem, et consternere ter-
 ram latè tergo. Occidis, quem
 Argivæ phalanges non potuere
 sternere, nec Achilles everfor
 regnorum Priami. Hic erant
 tibi metæ mortis : erat alta do-
 mus sub Idâ, alta domus Lyr-
 nessi, sepulcrum in Laurente solo.
 Adde totæ acies sunt conversæ,
 omnesque Latini, et omnes Dar-
 danidæ : Mnestheus, acerque Se-
 restus, et Messapus, domitor e-
 quûm, et fortis Asylas, phalanx-
 que Tuscorum, atque Evandri
 Arcades, viri, quisque pro se,
 nituntur summâ vi opum. Nec
 est mora, nec requies ; tendunt
 vasto certamine.

Hic pulcherrima genetrix Ven-
 us misit mentem Æneæ, ut iret
 ad muros, adverteretque agmen
 urbi ocius, et turbaret Latinos
 subitâ clade.

TRANSLATION.

Nor did his own Gods protect Cupentus from the Assault of Æneas. His Sword found easy Access to his Heart : Nor aught the Resistance of the brazen Shield availed its hapless Owner. Laurentum's Fields, O Æolus, saw thee too full, and stretched on thy Back cover the Earth full wide. Here thou, whom neither the Grecian Squadrons overthrow, nor Achilles, the Destroyer of Priam's Empire, meetest thy Doom. Here were the Boundaries of thy Life : Under Mount Ida thy stately Palace, in Lyrnessus thy stately Palace stood, all these you now resign for a Grave in Laurentine Ground. Thus now both Hosts are on each other turned, both Latins and Trojans all Mnestheus, and stern Serestus, and Messapus, an Horseman renowned, and gallant Asylas, the Tuscan Phalanx, and Arcadian Evander's Horse, the Warriors each to his Power their utmost Efforts exert. No Stop, no Stay : with vast Emulation they strain their utmost.

Here his lovely Parent, Venus, inspired Æneas with the Resolution to march to the Walls, and forthwith advance his Army against the City, and with an unexpected Blow confound the Latins. While through the various Ranks in quest

NOTES.

541. *Æris*. This Reading *Prius* found in all the Copies he examined, instead of *æris* in the common Editions.

543. *Oppetere*. Is *passi ore petere terram*; so that this Word properly signifies to die like a lion.

ro in the Field of Battle. As we say in English, to bite the Grass.

546. *Mnestheus*. In Imitation of Homer, who calls the Trojan King, Mnestheus, which is a Greek Name.

547. *Asylas*.

*Ille Æneas, ut circumtulit acies
oculorum huc atque huc, vestigans
Turnum per diversa agmina,
aspicit urbem immunem tanti
belli, atque quietam impune.
Continuò imago majoris pugne
accendit eum. Vocat Mnesthea,
Sergestumque fortemque Serestum
ductores, capitque tumulum; quò
cætera legio Teucrum concurrat,
nec densi deponunt scuta aut spicula.
Ipse stans medius fatur à
celso aggere: ne esto qua mora
meis dictis: Jupiter stat hæc
parte pro nobis: neu quis ito seg-
nior mihi ob subitum inceptum.
Hodie erzam urbem, causam belli,
regna ipsa Latini, ni hostes
victi farentur accipere frænum,
et parere: et ponam ejus culmina
fumantia æqua solo. Scilicet ex-
spectem dum libeat Turno pari
nostra prælia, viuisque rursus
velit concurrere? ô cives, hoc
est caput, hæc summa nefandi
belli. Ferte faces propere, repo-
sciteque fœdus flammis. Dixe-
rat: atque animis pariter cer-
tantibus omnes*

*Ille, ut vestigans diversa per agmina Turnum
Huc atque huc acies circumtulit, aspicit ur-
bem*

*Immunem tanti belli, atque impune quietam.
Continuò pugnae accendit majoris imago: 560
Mnesthea, Sergestumque vocat, fortemque Se-
restum,*

*Ductores, tumulumque capit; quò cætera Teu-
crum*

*Concurrit legio; nec scuta, aut spicula densi
Deponunt. Celso medius stans aggere fatur:
Ne qua meis esto dictis mora: Jupiter hæc
stat: 565*

*Neu quis ob inceptum subitum mihi segnior ito.
Urbem hodie, causam belli, regna ipsa Latini,
Ni frænum accipere, et victi parere farentur,
Eruam, et æqua solo fumantia culmina ponam.
Scilicet expectem, libeat dum prælia Turno 570
Nostra pati, rursusque velit concurrere victus?
Hoc caput, ô cives, hæc belli summa nefandi.
Ferte faces propere, fœdusque reposcite flam-
mis.*

*Dixerat: atque animis pariter certantibus om-
nes*

TRANSLATION.

of Turnus he rolled his Eyes hither and thither around, he sees the City exempt from the disastrous War, and in Safety undisturbed. Instantly the Image of a more decisive Battle inflames his Soul: He calls the Chiefs, Mneitheus, Sergestus, and brave Serestus, and takes a rising Ground, whither the rest of the Trojan Army assemble in thick Array, nor lay their Targets nor their Darts aside. He in the Center, posted on the high Eminence, thus bespeaks them: No Obstruction be given to my Proposal: For Jove himself stands by us, and he directs our Counsels: Nor, because the Design is sudden, let me find any the more backward in its Execution. The City, the Cause of the War, and the Empire itself of Latinius, unless they consent to receive our Yoke, and vanquished to submit, this Day will I overturn, and lay their smoking Towers level with the Ground. Am I forsooth to wait till Turnus deign to accept our offered Challenge, and so often beat he again disposed to take the Field? No, no, my Fellow-Citizens, on this City let us turn our Arms, this is the Source, this the great Hinge of the execrable War. Quick fetch flaming Brands, and with Fire and Sword reassert the violated League. He said: And all at once with emulous Ardour form the

NOTES.

568. *Acies*. Some take this to mean the various Parts of the Army; but *Servius* more naturally understands by it *acies oculorum*, his Eye-sight.

563. *Nec scuta—deponunt*. According to the Custom of the Roman Soldiers, who were wont to be drawn up in Arms before their General when he harangued them.

Dant cuneum; densâque ad muros mole feruntur. 575

Scalæ improvisò, subitusque apparuit ignis.

Discurrunt alii ad portas, primosque trucidant:

Ferrum alii torquent, et obumbrant æthera telis.

Ipse inter primos dextram sub mœnia tendit

Æneas, magnâque incusat voce Latinum; 580

Testaturque Deos, iterum se ad prælia cogi;

Bis jam Italos hostes; hæc altera fœdera rumpi.

Exoritur trepidos inter discordia cives:

Urbem alii referare jubent, et pandere portas

Dardanidis, ipsumque trahunt in mœnia Regem. 585

Arma ferunt alii, et pergunt defendere muros.

Inclusas ut cum latebroso in pumice pastor

Vestigavit apes, fumoque implevit amaro;

Illæ intus trepidæ rerum per cerea castra

Discurrunt: magnisque acuunt stridoribus iras. 590

Volvitur ater odor testis: tum murmure cæco

Inter faxa sonant: vacuas it fumus ad auras.

TRANSLATION.

wedged Battalion, and to the Walls in a condensed Body move. On a sudden the scaling Ladders, and unexpected Flames appear. Some fly to the Gates, and butcher the first *they meet*: Others hurl the *missive* Steel, and darken the Sky with *Showers of Darts*. Æneas himself among the foremost beneath the Walls extends his Hand, and with a loud Voice accuses *King* Latinus; the Gods he calls to witness, that he is a second Time compelled to the Fight; that the Latins are now twice *become* his Foes, and this the second League they broke. Among the trembling Citizens Dissension arises: Some press to dismantle the Town, and expand the Gates to the Trojans, and drag the King himself to the Ramparts. Others take up Arms, and march on to defend the Walls. As when a Shepherd hath traced out a *Swarm of Bees* inclosed in *some* harbouring Cleft, and filled *their Cells* with bitter *suffocating* Smoke; they within alarmed for their *little* State in Trepidation run hither and thither through the waxy Camp, and with loud Buzzings whet their Rage. Through their Cells the black baneful Stench is rolled: Then with faint Murmur the Caverns within rebound: *While* to the empty Regions of Air the Smoke ascends.

NOTES.

575. *Dant cuneum.* They form themselves into the military Wedge, which draws to a Point in the Front, and still widens and dilates itself more and more towards the Rear. See *Lipsius de militia*, Lib. IV. 7.

582. *Altera fœdera.* The first was when

Latinus had solemnly promised to *Moncus* to take *Æneas* for his Ally and Son-in-law, *Æn.* VII. 259. The second that which ratified the single Combat between *Æneas* and *Turnus*, Verse 195.

592. *Vacuas.* The Air or airy Regions are called

M m m

Hæc fortuna etiam accidit fessis Latinis, quæ funditus concussit totam urbem Latiæ. Ut Regina prospicit hollem venientem testis, muros incesse, ignes volare ad testæ; Rutulas acies comparere nusquam contra, nulla agmina Turni; infelix credit juvenem Turnum extinctum in certamine pugne, et, turbata quoad mentem subito dolore, clamat se esse causam, crimenque, caputque malivum: demensque effata multa per mœstum furorem, discindit purpureos amictus manu mortalis, et necit nudum informis lethi ab aliâ trabe. Quam cladem postquam misere accepere Latinæ, Læonia prima est laniata quædam flavos crines et roseas genas: tum cætera circum Turba furit. Resonant latè plangoribus. Hinc infelix fama vulgatur per totam urbem. Demittunt mentes. Latinus it scissâ veste, attonitus satis conjugis, ruinæque urbis,

Accidit hæc fessis etiam fortuna Latinis, Quæ totam luctu concussit funditus urbem. Regina ut testis venientem prospicit hostem, 595 Incesse muros, ignes ad testæ volare; Nusquam acies contra Rutulas, nulla agmina Turni;

Infelix pugne juvenem in certamine credit Extinctum, et, subito mentem turbata dolore, Se causam clamat, crimenque, caputque malivum: 600

Multaque per mœstum demens effata furorem, Purpureos moritura manu discindit amictus; Et nodum informis lethi trabe necit ab altâ. Quam cladem misere postquam accepere Latinæ,

Filia prima manu flavos Lavinia crines, 605 Et roseas laniata genas: tum cætera circum Turba furit. Resonant latè plangoribus ædes. Hinc totam infelix vulgatur fama per urbem. Demittunt mentes. It scissâ veste Latinus, Conjugis attonitus fatis, urbisque ruinâ, 610

TRANSLATION.

This new Disaster too befel the distressed Latins, which with *overwhelming* Woe shook the whole City to the Foundation. The Queen, soon as she saw the Enemy advancing to the Town, the Walls assailed, the Flames flying up to the Roofs; no where the Rutulian Bands, no Troops of Turnus to be seen; had the Misfortune to believe the Youth slain in the Heat of Battle, and, with sudden Grief distracted, cries, that she had been the Cause, the criminal Author, and Source of *all their* Woes; and frantic in her raving Anguish, pouring forth many *wild* Exclamations, with her *own* Hands in Despair asunder tears her purple Robes, and from a lofty Beam ties the *fatal* Nooze of her unseemly Death. Which Disaster, soon as it reached the unhappy Latin Dames, first her Daughter Lavinia, tearing her golden Tresses and rosy Cheeks with her Hands, then all the rest run madding about. With Shrieks the Palace far and wide resounds. Hence the doleful News is blazed through all the Town. Their Souls despond. Latinus, thunderstruck with the *woeful* Destiny of his Queen, and the Ruin of his City, goes about tearing his Robe, deforming his hoary Locks, sprinkled over

NOTES.

called *vacuus*; because it appears to the Eye quite void of Matter.

601. *Blæstum per furorem.* Literally, *in her mœstful Fury.*

605. *Nudum necit.* This kind of Death was not uncommon in old Times even among Persons of the first Rank. Thus *Plebeia* in Euripides, *Jocasta* in *Sophocles*, and the Wife of *Antiochus* in *Pistarch*, made away with them-

selves.

605. *Flavos—crines.* Servius chooses to read *flavos* or *flavos*, in Imitation of *Ennius*. But, as there is no Authority to support this Reading, there is no Manner of Necessity for such an Alteration; yellow or golden Hair was the Colour most admired and celebrated in ancient Times, *Æn.* IV. 559.

616. *Jam*

Canitiem immundo perfusam pulvere turpans :
 Multaque se incusat, qui non acceperit ante
 Dardanium Ænean, generumque asciverit ul-
 tro.

Interea extremo bellator in æquore Turnus
 Palantes sequitur paucos, jam segnior ; atque
 Jam minus atque minus successu lætus equo-
 rum. 616

Attulit hunc illi cæcis terroribus aura
 Commistum clamorem, arrectasque impulit au-
 res

Confusæ sonus urbis, et illætabile murmur.
 Hei mihi ! quid tanto turbantur mœnia luctu ?
 Quisve ruit tantus diversâ clamor ab urbe ? 621
 Sic ait, adductisque amens subsistit habenis.

Atque huic, in faciem Soror ut conversa Me-
 tisci

Aurigæ, currumque et equos et lora regebat,
 Talibus occurrit dictis : Hac, Turne, sequa-
 mur 625

Trojugenas, quâ prima viam victoria pandit ;
 Sunt alii, qui testâ manu defendere possunt :

TRANSLATION.

with fardil Ashes ; and much himself accuses, for not having before received the Trojan Prince Æneas, and cordially admitted him his Son-in-law.

Meanwhile the Warrior Turnus in the Extremity of the Field pursues a few straggling Troops, now more languid, and less and less elated with the cheap Victory of his Horse. The Wind wasted to him this distant Outcry mingled with unseen Terrors, the Din and unjoyous Murmurs of the distracted City struck his listening Ears. Ah me ! why with such Shrieks of Woe are our Walls disturbed ? What alarming Shouts burst from the various Quarters of the Town ? He said, and pulling in the Reins stands listening in Amazement lost. When his Sister, now that she was transformed into the Figure of the Charioteer Metiscus, and guided the Chariot, the Horses and the Reins, in these Words replies : This Way, Turnus, let us pursue the Sons of Troy, where our first Conquest opens the Way. Others there are who by their Prowess can defend the Walls : Æneas assails the

NOTES.

616. Jam minus, &c. Servius, and, I think, all the Interpreters after him, take the Meaning to be, that Turnus was now less pleased with his Steeds, because they were quite breathless and fatigued. But how poor a Sense is this ! It seems much more natural to understand it of his being less and less pleased with the cheap Victory he gained, now that Æneas was retired, and only a few straggling Troops left in the Field. This agrees with the Expressions

turpans canitiem perfusam pulvere immundo pulvere : incusatque se per multa verba, qui non acceperit Dardanium Ænean ante, asciveritque eum generum ultero.

Interea bellator Turnus sequitur paucos palantes in extremo aequore, jam segnior ; atque jam minus atque minus lætus successu equorum. Aura attulit illi hunc clamorem commixtum cæcis terroribus ; sonusque confusæ urbis, et illætabile murmur impulit arrectas aures. Hei mihi ! quid mœnia turbantur tanto luctu ? quisve tantus clamor ruit ab diversâ urbe ? Sic ait, amensque subsistit habenis adductis. Atque Soror, ut conversa in faciem Metisci aurigæ, regebat currumque et equos et lora, occurrit huic talibus dictis : Turne, sequamur Trojugenas hæc paucos, quâ victoria prima pandit viam ; sunt alii, qui possunt defendere testâ manu :

paucos palantes, successu equorum ; the last particularly intimates, that the Victory he gained was now so cheap, that he had only to drive the Foes before his Chariot without meeting with any Resistance.

617. Cæcis terroribus, i. e. Terrors whose Cause was unknown. For a. is significant both what cannot see, and what cannot be seen or known.

*Æneas ingruit Italis, et miscet
prælia. Et nos mittamus sæva
funera Teucris manu: recedes
nec inferior nu-ero, nec honore
pugnæ. Turnus respondit ad
hæc: O foror, et dudum agnovi,
cum prima turbasti fœdera per
artem, dedisti que te in bæ bella:
et nunc Dea nequicquam fallis
me. Sed quis voluit te demissam
Olympo ferre tantos labores? an
ut vide-es crude-le lethum miseri
fratris? nam quid ago? aut quæ
fortuna jam spondet salutem mi-
hi? Ipse vidi Murranum, quo
non alter superat carior mihi,
vocantem me voce, ingentem, at-
que victum ingenti vulnere, op-
petere mortem ante meos oculos.
Infelix Ufens occidit, ne aspi-
ceret nostrum dedecus: Teucris po-
tuntur ejus corpore et armis,
Perpetiarne domos excindi? id
unum defuit miseris rebus; nec
refellam dicta Drancis dextrâ?
dabo terga? et hæc terra vide-
bit Turnum fugientem?*

Ingruit Æneas Italis, et prælia miscet:
Et nos sæva manu mittamus funera Teucris:
Nec numero inferior, pugnae nec honore rece-
des. 630

Turnus ad hæc:

O foror, et dudum agnovi, cum prima per ar-
tem

Fœdera turbasti, teque hæc in bella dedisti:

Et nunc nequicquam fallis Dea. Sed quis O-
lympo

Demissam tantos voluit te ferre labores? 635

An fratris miseri lethum ut crudele videres?

Nam quid ago? aut quæ jam spondet fortuna
salutem?

Vidi oculos ante ipse meos me voce vocantem
Murranum, quo non superat mihi carior alter,
Oppetere ingentem, atque ingenti vulnere vic-
tum. 640

Occidit infelix, ne nostrum dedecus Ufens

Aspiceret: Teucris potuntur corpore, et armis.

Excindine domos (id rebus defuit unum)

Perpetiar? dextrâ nec Drancis dicta refellam?

Terga dabo? et Turnum fugientem hæc terra
videbit? 645

TRANSLATION.

Latins, and with them joins Battle. Let us too, by exerting our Activity, dis-
pense Deaths to the Trojans without Pity: Nor shall you quit the Field inferior
to him in the Number of the Slain, nor in the Honour of the Fight. To this
Turnus: O Sister, think not to impose on me; I knew you long ago, when first
by Artifice you broke the Truce, and engaged yourself in these Wars: And now,
tho' a Goddess, in vain you wear Disguise. But say what God commissioned you
to quit the Skies in order to sustain such Toils? Are you come to be Witness of
your unhappy Brother's cruel Death? For what can I do? Or what Success now
can Fortune promise, now that I have lost the dearest of my Friends? Myself be-
fore my Eyes saw Murranus, than whom there survives not one to me more
dear; I saw him fall as he called on me with his expiring Breath, mighty the
Man, and with a mighty Wound subdued. Ill-fated Ufens fell, that he might
not be a Spectator of my Disgrace: The Trojans are in Possession of his Corpse
and Arms. Shall I suffer our City to be razed, the only Thing that was want-
ing to complete our Distress? Nor by this Right-hand refute the Calumnies of
Drances? Shall I turn my Back? And shall this Earth see Turnus fly? Is it then

NOTES.

630. Numero. i. e. Numero occisorum, accord-
ing to Servius, and all the Interpreters.

638. Murranum. One of the Italian Princes
slain by Æneas, Verſe 529.

648. Ipsius

Uſque adædne mori miſerum eſt ? vos ô mihi
Manes

Eſte boni ; quoniam Superis averſa voluntas.
Sancta ad vos anima, atque iſtius inſcia culpæ,
Descendam, magnorum haud unquam indignus
avorum.

Vix ea fatus erat ; medios volat ecce per hoſ-
tes

Vectus equo ſpumante Sages, adverſa ſagittâ
Saucius ora, ruitque implorans nomine Turnum :
Turne, in te ſuprema ſalus ; miſerere tuorum
Fulminat Æneas armis ; ſummaſque minatur
Dejecturum arces Italum, excidioque daturum
Jamque faces ad teſta volant. In te ora Latini,
In te oculos referunt : muſſat rex ipſe Latinus,
Quos generos vocet, aut quæ ſeſe ad ſœdera
ſpectat.

Præterea Regina, tui fidiffima, dextrâ
Occidit ipſa ſuâ, lucemque exterrita fugit.
Soli pro portis Meſſapus et acer Atinas
Suffutant aciem. Circùm hos utrinque pha-
langes

Stant denſæ, ſtriſtiſque ſeges mucronibus horret

TRANSLATION.

ſo grievous an Ill to die ? Oh infernal Powers befriend me, ſince the Powers above
prove ſo unkind. To you I ſhall deſcend a ſpotleſs Soul, and, from that Imputa-
tion clear, at no Time degenerate from my great Anceſtors.

Scarce had he ſaid, when lo Sages, rapt by his foaming Steed, flies through
the Miſt of the Foes, wounded with an Arrow athwart the Face, and implor-
ing Turnus by Name he ruſhes forward : Turnus, on thee our laſt Relief depends ;
have Pity on thy own. Æneas thunders in Arms, and threatens to overthrow
the ſtately Towers of Latium, and raze them to the Ground : And now to our
Roofs the Firebrands fly. On thee their Eyes, on thee their whole Regard the
Latins turn : King Latinus himſelf demurs, whom to call his Son-in law, or to
which Alliance to incline. Beſides, the Queen, moſt faithful to your Intereſt, is
fallen by her own Hand, and, abandoned to Deſpair, is fled from Life. Before
the Gates Meſſapus and brave Atinas alone ſuſtain the Fight. Around thoſe on
either Side the Battalions ſtand in thick Array, and an Iron Crop of naked
Swords ſhoots a horrid Glare : Yet, during theſe public Alarms, you are wheeling

NOTES.

648. *Iſtius culpæ*. i. e. Of flying or deſerting
my Country in their Diſtreſs.

647. *Muſſat*. This Word ſtrongly marks the
Perplexity of Latinus's Mind. On the one
Hand he was inclined to match his Daughter to

Æneas, and ſuſſi his Engagements. On the
other Hand he was over-awed by Turnus, and
durst not openly declare his Sentiments, but
ſaintly hinted them, like one who mutters what
he is afraid to ſpeak out.

tu verfas curram in deserto gramine.

Turnus, confusus variâ imagine rerum, obstupuit, et stetit tacito obtutu. Ingens pudor æstuat in tui corde, insaniq; misto luctu, et amor agitata furii, et conscia virtus. U. primum umbræ sunt discussæ, et lux est reddita menti, turbidus rorsit ardentis orbes oculorum ad mœnia, æque rotis respexit ad magnam urbem. At tem ecce vortex de flammis, volutus inter tabulata, undabat ad cælum, tenebatque turrim, quam turrim ipse eduxerat compactis trabibus, subdideratque rotas, infraxeratque altos pontes. Soror, jam jam Fata superant; absiste morari me: sequamur quod Deus, et quod dura Fortuna vocat. Consilium stat conferre manum Æneæ; stat patitur quicquid a urbi est in morte: nec, Germani, videbimur indecorem amplius. Ora, sine me furere hunc furorem ante mortem.

Ferrea: tu curram deserto in gramine verfas.

Obstupuit variâ confusus imagine rerum 665
Turnus, et obtutu tacito stetit. Æstuat ingens
Imo in corde pudor, mistoque insania luctu,
Et furiis agitatus amor, et conscia virtus.

Ut primum discussæ umbræ, et lux reddita menti est,

Arduentes oculorum orbes ad mœnia rorsit 670
Turbidus, æque rotis magnam respexit ad urbem.

Ecce autem flammis inter tabulata volutus
Ad cælum undabat vortex, turrimque tenebat,
Turrim compactis trabibus quam eduxerat ipse,
Subdideratque rotas, pontesque infraxerat altos.

Jam jam Fata, Soror, superant; absiste morari: 675
Quod Deus, et quod dura vocat Fortuna, sequamur.

Stat conferre manum Æneæ; stat, quicquid accerbi est,

Morte pati: nec me indecorem, Germana, videbis

Amplius. Hunc, oro, sine me furere ante furorem. 680

TRANSLATION.

your Chariot along the desert Field.

Confounded with the various Image of Distress Turnus was stunned, and in silent Gazing stood. Deep in his Breast boils overwhelming Shame, and frantic Rage with intermingled Grief, and Love racked with furious Despair, and conscious Worth. Soon as the Clouds were dispelled, and Light to his Mind restored, towards the Walls he rolled his flaming Eye-balls in Turbulence of Soul, and from his Car surveyed the spacious City. When, lo, among the Planks a whirling Torrent of Flames in rolling Waves ascended to Heaven, and had seized the Tower, the Tower which himself of jointed Beams had reared, and underneath it Wheels applied, and with stately Bridges overlaid. Sister, he cries, now now Destiny prevails; forbear to stop me: Let us follow where the God *within me*, and rigid Fortune calls. I am resolved to enter the Lists with Æneas: Whatever Bitterness is in Death, I am resolved to bear it: Nor, Sister, shall you see me longer in Disgrace. Permit me first, I pray, to give this Fury Vent.

NOTES.

666. *Æstuat ingens.* This same Tumult of mingled Passions is applied to *Mecæneus* in the same Words, *Æn.* X. 870.

672. *Ecce autem flammis inter tabulata.* Almost all the Fortifications and Walls of ancient Cities were built of Timber.

680. *Furere furorem.* This is a Greek Idiom,

well enough known to those who have any Acquaintance with that Language. Some however construe the Words as they stand: *Sine me furere ante furorem*; i. e. *Suffer me to indulge Fury before that which will be my last.* But this appears forced.

687. *Im-*

Dixit, et è curru saltum dedit ocus arvis;
Perque hostes, per tela ruit, mœstamque so-
rorem

Deferit, ac rapido cursu media agmina rumpit.
Ac veluti montis faxum de vertice præceps
Cum ruit avulsum vento, seu turbidus imber 685
Proluit, aut annis solvit sublapsa vetustas;
Fertur in abruptum magno mons improbus actu,
Exultatque solo, silvas, armenta, virosque
Involvens secum: disjecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso 690
Sanguine terra madet, stridentque hastilibus
auræ:

Significatque manu, et magno simul incipit ore:
Parcite jam, Rutuli, et vos tela inhibete, La-
tini:

Quæcunque est Fortuna, mea est: me verius
unum

Pro vobis foedus luere, et decernere ferro. 695
Discessere omnes medii, spatiumque dedere.

At pater Æneas, audito nomine Turni,
Deferit et muros, et summas deferit arces,
Præcipitatque moras omnes: opera omnia rum-
pit;

TRANSLATION.

He said, and instant from his Chariot sprung with a Bound upon the Plain;
through Foes, through Darts he rushes, and leaves his mourning Sister, and with
rapid Speed bursts through the middle Ranks. And as when a Rock tumbles
precipitantly down from a Mountain's Top, torn by the Winds, whether furious
Rains have washed it *by Degrees* away, or undermining Time by Length of Years
hath loosened; down the Precipice abrupt the pertinacious *Fragment of the Moun-*
tain with vast Impulse is hurried, and bounds over the Ground, sweeping away
with it Woods, and Flocks, and Men: Just so through the broken Troops Tur-
nus rushes to the Walls of the City, where to a vast extent the Earth is drenched
in effused Blood, and the Air hisses with Javelins: With his Hand he makes a
Sign, and at the same Time thus with a loud Voice begins: Now Rutulians forbear,
and ye Latins withhold your Darts: Whatever Fortune of the War remains, is
mine: 'Tis more equitable that I alone atone the *violated League* in your Stead,
and by the Sword decide the Strife. *At this* the whole Troops retired from be-
tween them, and made Room for the *Combat*.

But Prince Æneas, having heard Turnus's Name, forsakes the Walls, and
forsakes the lofty Towers, and flings away all Delays: All his *beun* Lutterprizes

NOTES.

687. *Improbis*, i. e. *Quod inflat etiam probi-*
benti, as *Ufidrus*; that rushes on with uncon-

trouable Force,
694. *Verius*. Here has the Signification of

Dixit, et dedit saltum ocus è
curru arvis; ruitque per hostes,
per tela, deferitque mœstam so-
rorem, ac rumpit media agmina
rapido cursu. Ac veluti cum fax-
um ruit præceps de vertice mon-
tis, avulsum vento, seu turbidus
imber proluit, aut et stras sub-
lapsa solvit illud arvis; impro-
bis mons fertur in abruptum lo-
cum magno actu, exultatque
solo, involvens silvas, armenta,
virosque secum: sic Turnus ruit
per disjecta agmina ad muros ur-
bis, ubi plurima terra madet san-
guine fuso, auræque strident has-
tilibus: significatque manu, et
simul incipit magno ore: Rutuli
jam parcite, et vos, Latini, in-
hibete tela: quæcunque est For-
tuna hujus pugnae, est mea: est
verius me unum luere foedus pro
vobis, et decernere ferro. Omnes
medii discessere, dedereque spati-
um.

At pater Æneas, nomine Tur-
ni audito, et deferit muros, et
deferit summas arces, præcipi-
tatque omnes moras; rumpit om-
nia opera;

æquius, as Lily uses verum for æquum, Lib.
XXXII. 33. Sutorum audiri postulata verum
esse.

701. *Arbitr.*

exultans lætitiâ, intonatque horrendum armis. Tantus quantus est Athos, aut quantus est Eryx, aut quantus est pater Apenninus ipse, cum fremitu celsis illicibus, gaudetque attollens se nivali vertice ad auras. Jam verò et Rutuli certatim, et Troes, et omnes Itali convertere oculos, quique tenebant alta mœnia, quique pulsabant imos muros arietis: deposcereque arma humeris. Latinus ipse stupet, ingentes viros, genitos diversis partibus orbis, coisse inter se et cernere ferro. Atque illi, ut campi patuerunt vacuo æquore, basibus conjectis eminus rapido procursu, invadunt Martem clypeis atque sono ære. Tellus dat gemitum: tum congeminant crebros ictus ensibus in unum. Ac velut in ingenti Silâ, summove Taburno,

Lætitiâ exultans, horrendumque intonat armis. Quantus Athos, aut quantus Eryx, aut ipse coruscis

701

Cum fremitu illicibus quantus, gaudetque nivali Vertice se attollens pater Apenninus ad auras. Jam verò et Rutuli certatim, et Troes, et omnes

704

Convertere oculos Itali; quique alta tenebant Mœnia, quique imos pulsabant ariete muros: Armaque deposcere humeris. Stupet ipse Latinus,

Ingentes genitos diversis partibus orbis Inter se coisse viros, et cernere ferro.

Atque illi, ut vacuo patuerunt æquore campi, Procursu rapido conjectis eminus hastis,

711

Invadunt Martem clypeis atque ære sonoro. Dat gemitum tellus: tum crebros ensibus ictus Congeminant. Fors et virtus miscentur in unum.

Ac velut ingenti Silâ summove Taburno,

715

TRANSLATION.

he breaks off; exulting with Joy, and thunders dreadful in Arms. As grand and majestic as Athos, grand as Eryx, or grand as the Parent mountain Apenninus himself, when with his waving Oaks he roars, and glories in his snowy Top, exalting himself to the Skies. And now both Rutulians, and Trojans, and the Italians, all eagerly turned their Eyes; both those who on high guarded the Battlements, and those who with the Ram battered the Walls below: Their Arms they laid down from their Shoulders. Latinus himself with Amazement views the mighty Heroes born in distant Quarters of the Globe encountering each other, and decide their Quarrel with the Sword. They, soon as the Lists in the spacious Plain were cleared, having with rapid Onset flung their Javelins from far, rush on the Combate with Shields and Arms of Brass resounding. Earth gives a Groan: Then Stroke on Stroke they redouble. Chance and Courage are blended together. And as in Sila's spacious Grove, or lofty Mount Taburnus,

NOTES.

701. *Athos*. A Mountain of *Maedonia*, now called *Monte Santo*, from the great Number of Monasteries there erected. *Eryx* again is a Mountain in *Sicily*, its modern Name *Monte di Trapani*.

703. *Pater Apenninus*. Mount *Apennine* is called *Pater*, either as being the Parent of so many noble Woods and Rivers; or by way of Dignity, as being the greatest and most venerable Mountain in *Italy*.

708. *Genitos*, &c. 'Tis natural enough for old Men to take Notice of such minute Circumstances.

715. *Silâ—Taburno*. *Sila*, a vast Forest, or a Tract of Hills cloathed with Wood, that form a Part of the *Apennine* Mountains in *Colabria*, which retains its ancient Name. *Taburnus* again is a Mountain on the Confines of *Campania*, that blocks up the famous Streights of *Caudium* on the North.

Cum duo conversis inimica in prælia tauri
Frontibus incurrunt; pavidi cessere magistri;
Stat pecus omne metu mutum, mussantque ju-
vençæ,

Quis pecori imperitet, quem tota armenta se-
quantur:

Illi inter sese multâ vi vulnera miscent, 720

Cornuaque obnixa infigunt, et sanguine largo

Colla armosque lavant: gemitu nemus omne
remugit:

Haud aliter Tros Æneas et Daunius heros

Concurrunt clypeis: ingens fragor æthera com-
plet.

Jupiter ipse duas æquato examine lances 725

Sustinet, et fata imponit diversa duorum;

Quem damnet labor, et quo vergat pondere le-
thum.

Emicat hic, impune putans, et corpore toto

Altè sublatum confurgit Turnus in enssem;

cum duo tauri incurrunt frontibus
conversis in inimica prælia, pa-
vidi magistri cessere; omne pecus
stat mutum metu, juvençæque
mussant, quis imperitet pecori,
quem tota armenta sequantur:
illi miscent vulnera inter se mul-
tâ vi, obnixaque infigunt cornua,
et lavant colla armosque largo
sanguine: omne nemus remugit
gemitu: baud aliter Tros Æ-
neas et Daunius heros concurrunt
clypeis: ingens fragor complet
æthera: Jupiter ipse sustinet
duas lances æquato examine, et
imponit diversa fata duorum;
quem labor damnet votis, et quo
pondere lethum vergat. Hic Tur-
nus emicat, et toto corpore con-
furgit in enssem sublatum altè,
putans futurum impune,

TRANSLATION.

when two Bulls with butting Fronts rush on the hostile Combate, the Shepherds in Consternation are fled; the whole Drove stands dumb with Fear, the Heifers faintly low, dubious which shall rule the Herd, whom the whole Drove are to obey: They with prodigious Force deal promiscuous Wounds to each other, and struggling keen infix their Horns, and with Profusion of Blood lave their Necks and Shoulders: The whole Grove with their Groans rebellows: Just so impetuous the Trojan Prince Æneas and Daunian Hero with Shields against each other tilting run: Their Arms loud clashing fill the Skies. Great Jove on high sustains two equally poised Scales, and puts into them the different Fates of both; to show whom the toilsome Combate destines to Victory, and in which Scale Death sinks down. Here Turnus, presuming he might with Safety, springs forth, and on his Tiptoes rises with the Force of his whole Body to his uplifted Sword, and dis-

NOTES.

725. *Æquato examine*, i. e. *Equally poised*, *examen* being the Tongue or Needle of the Balance, which, being exactly in *Equilibrium*, shews the Scales to be equal.

727. *Quem damnet labor*. Damnet here I Take in *Servius's* Sense, *quem felix labor damnet votis*, as in *Ecl. V. So. Damnis tu quæque votis*; i. e. *You too shall crown our Prayers with Success*, and so oblige us to the Performance of our Vows. Others however take both Parts of the Sentence to refer to one and the same Person thus: *Whom the Combate devotes to Ruin, &c.* This Circumstance is imitated from *Il.*

XXII. 209. where *Jupiter* in like Manner weighs the Fates of *Hector* and *Achilles*. And *Milton* has imprinted upon both in his *Paradise Lost*, B. IV. towards the End; where, in order to put an End to the Strife between *Gabriel* and *Satan*, he makes the Almighty hang out his Scales, wherewith the Event of the future Fight is weighed; and *Satan* no sooner looks up, and sees his Scale mounted aloft, than he betakes himself to Flight.

727. *Quo ponere*. Here signifies in *allib S. ale*, as *Cicer.* says: *Ego hoc meis ponderibus examnabo.*

et ferit Æneam. Troes exclamant, Latiniq[ue] trepidi, aciesq[ue] amborum arrectæ. At perfidus ensis frangitur, deseritq[ue] eum ardentem in medio ictu; ni fuga subeat subsidio. Fugit ocior Euro, ut aspexit capulum ignotum, dextramq[ue] inermem. Est fama, eum, cum conscendebat equos junctos in prima prælia, patrio mucrone relicto, dum trepidat, præcipitem rapuisse ferrum aurigæ Metisci: idque sufficit diu, dum Teucri dubant palantia terga: postquam est ventum ad Vulcania arma Dei, mortalis mucro dissiluit ictu, ceu fuitis glacies: fragmino resplendent fulvâ arenâ. Ergo Turnus, amens, petit diversa æquora fugâ, et impleat incertos orbis nunc huc, inde huc. Enim Teucri inclusere eum undique densâ coronâ; atque hinc vastâ palus, hinc ardua mœnia cingunt eum. Nec minus Æneas insequitur, quanquam genua, tardata sagittâ, interdum impediunt eum, recusantq[ue] eursum, servidusq[ue] urget pede pedem trepidi Turni. Veluti si quando canis venator, nactus

Et ferit. Exclamant Troes, trepidique Latini,

Arrectæque amborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu;
Ni fuga subsidio subeat. Fugit ocior Euro,
Ut capulum ignotum, dextramq[ue] aspexit inermem.

Fama est, præcipitem, cum prima in prælia junctos

Conscendebat equos, patrio mucrone relicto,
Dum trepidat, ferrum aurigæ rapuisse Metisci:
Idque diu, dum terga dabant palantia Teucri,
Sufficit: postquam arma Dei ad Vulcania ventum est,

Mortalis mucro, glacies ceu futilis, ictu
Dissiluit: fulvâ resplendent fragmina arenâ.

Ergo amens diversa fugâ petit æquora Turnus;
Et nunc huc, inde huc incertos implicat orbis.
Undique enim densâ Teucri includere coronâ;
Atque hinc vastâ palus, hinc ardua mœnia cingunt.

Nec minus Æneas, quanquam tardata sagittâ
Interdum genua impediunt, cursumque recusant.
Insequitur, trepidique pedem pede fervidus urget.
Inclusum veluti si quando in flumine nactus

TRANSLATION.

charges a Blow. The Trojans and trembling Latins shriek aloud, and both Armies are fixed in Suspense. But the treacherous Sword breaks short, and in the Middle of the Stroke leaves the inflamed Chief at the Mercy of his Foe, unless Flight succeeds to his Relief. Swifter than the Eastwind he flies, soon as he saw the Hilt of an unknown Sword, and his Right-hand disarmed. 'Tis said, that in his headlong Haste, when he mounted his yoked Steeds for the first Onset, while he is in Hurry and Trepidation, he snatched the Sword of his Charioteer Metiscus, leaving his Father's heavenly tempered Steel behind: And long that served his Purpose, while the Trojans offered to him their flying Backs: But, when it came to Vulcan's Arms divine, the mortal Blade, like brittle Ice, in Shivers flew with the Stroke: Along the yellow Sand its Splinters shine. Therefore Turnus, nonplussed, by Flight traverses the several Quarters of the Field, and now hither, then thither, wheels in uncertain Mazes. For on every Hand the Trojans in close circling Bands inclosed him; and on this Side a vast Morass, on that steep Mountains environ him. Nor less eagerly Æneas, tho' by the wounding Shaft disabled his weak Knees sometimes check and oppose his Speed, pursues, and fervent presses close upon the Heels of his trembling Foe. As a Hound what Time he

N O T E S.

734. Capulum ignotum. This is explained by the following Lines.

743. Implicat orbis. As Æn. V. Alternosq[ue] orbitibus orbis impediunt.

Cervum, aut puniceæ septum formidine pennæ,
Venator cursu canis et latratibus instat : 751

Ille autem insidiis, et ripâ territus altâ,
Mille fugit refugitque vias : at vividus Umber
Hæret hians, jam jamque tenet, similisque tenenti

Increpuit malis ; morsuque elusus inani est. 755
Tum verò exoritur clamor ; ripæque lacusque
Responsant circa, et cælum tonat omne tumultu.

Ille, simul fugiens, Rutulos simul increpat omnes,
Nomine quemque vocans, notumque efflagitat ensē.

Æneas mortem contra, præsensque minatur 760
Exitium, si quisquam adeat : terretque tremētes,

Excisurum urbem minitans, et saucius instat.
Quinque orbes explent cursu, totidemque retextunt

Huc, illuc. Nec enim levia aut ludicra petuntur

Præmia : sed Turni de vitâ et sanguine certant.
Forte facer Fauno foliis oleaster amaris 766

TRANSLATION.

has found a Stag inclosed by a River, or hedged around by the Terror of the crimson Plumes, pursues him with Speed and full Cry : While he, scared by the Toils and steep Bank, backward and forward flies a thousand Ways But the stanch Umbrian Dog him closes, with open Mouth, is just in act to gripe *his Prey* ; and, as if now he griped him, chides with *sounding* Jaws, and with delusive Bite is mocked. Then Shouts arise ; the Banks and Lakes around re-echoe, and the whole Sky thunders with Uproar. At once he (*Turnus*) flies, at once chides the Rutulians all, calling on each by Name, and unfortunately craves his *trusty* well known Sword. Æneas on the other Hand denounces Death and present Destruction, if any one approaches him, and overawes the trembling *Troops*, threatening to raze the City, and, wounded *as he was*, presses on *his Foe*. Five Rounds of the *lified Field* they finish in their Career, and trace back as many more, this Way and that Way. For no slight or frivolous Prize is fought ; but for the Life and Blood of Turnus they strive.

Sacred to Faunus here chanced to stand a wild Olive with its bitter Leaves, a

NOTES.

749. *Si quando in flumine.* The Roman Manuscript and some others leave out the *in*.

750. *Formidine.* As Dr. Trapp observes, was a Rope stuck with Fishers to inclose and fright

the Deer.

753. *Umbër.* A Hound from Umbria, in the North of Italy.

N n n 2

766. *Oleaster.*

cervum, inclusum in flumine, aut septum formidine puniceæ pennæ, instat ei cursu et latratibus : autem ille, territus insidiis et altâ ripâ, fugit et refugit per mille vias : at vividus Umber canis hians hæret i li, jam jamque tenet eum, similisque tenenti, increpuit malis ; estque elusus inani morsu. Tum verò clamor exoritur ; ripæque lacusque circa responsant, et omne cælum tonat tumultu. Ille Turnus simul est fugiens, simul increpat omnes Rutuli, vocans quemque nomine, efflagitatque notum ensē. Æneas contra minatur mortem præsensque exitium, si quisquam adeat Turnum : terretque eos tremētes, minitans se excisurum urbem, et saucius instat ei. Explent quinque orbes cursu, retextuntque totidem hæc, illuc. Nec enim levia aut ludicra præmia petuntur, sed certant de vitâ et sanguine Turni.

Forte oleaster amaris foliis, sacer Fauno,

steterat hic, olim lignum venerabile nautis : ubi illi, servati ex undis, solebant figere dona Laurenti Divo, et suspendere votas vestes. Sed Teucris sustulerant sacram stirpem nullo discrimine, ut possent concurrere puro campo. Hæstia Æneæ stabat hic : impetus detulerat illam fixam h. c. et tenebat eam in lentâ radice. Dardanides incubuit voluitque convellere ferrum mori ; sequique eum telo, quem non poterat prendere cursu. Tum vero Turnus, amens formidine, inquit, Faune, precor, miserere ; tuque optima terra, tene ferrum : si semper colui æstros homines, quos Æneadæ contra fecere profanos bello. Dixit, vocavitque opem Dei in vota non cassa. Namque Æneas luctans diu, moratusque in lento stirpe, baud valuit discludere morsus roboris ullis viribus. Dum acer nititur et instat, rursus Daunîa Dea Juturna, mutata in faciem aurigæ Metiscî,

Hic steterat ; nautis olim venerabile lignum :
Servati ex undis ubi figere dona solebant
Laurenti Divo, et votas suspendere vestes.
Sed stirpem Teucris nullo discrimine sacrum 770
Sustulerant, puro ut possent concurrere campo.
Hic hæstia Æneæ stabat : huc impetus illam
Detulerat fixam, et lentâ in radice tenebat.
Incubuit, voluitque manu convellere ferrum
Dardanides ; teoque sequi, quem prendere cursu
Non poterat. Tum verò amens formidine Turnus,
Faune, precor, miserere, inquit ; tuque optima
Terra tene : colui vestros si semper honores ;
Quos contra Æneadæ bello fecere profanos.
Dixit, opemque Dei non cassa in vota vocavit. 780
Namque diu luctans, lentoque in stirpe moratus,
Viribus baud ullis valuit discludere morsus
Roboris Æneas. Dum nititur acer, et instat,
Rursus in aurigæ faciem mutata Metiscî

TRANSLATION.

Tree by Seamen long revered : Where saved from the Waves they used to fix their Offerings to the Laurentine God, and suspend their devoted Garments. But the Trojans without Distinction had cut down the sacred Stock, that they might combat in the Field quite clear. Here stood the Spear of Æneas : Here fixed the hurling Force of his Right-hand had it conveyed, and riveted it in the tough Root. The Trojan stooped, and attempted with his Hand to wrench out the Steel, that with the missive Weapon he might pursue, whom by Speed he could not overtake. Then Turnus, with Fear distracted, cries : Oh Faunus, pity, I pray ; and thou propitious Earth detain the Weapon : If I have always held your Honours sacred, which on the contrary the Sons of Troy have by War profaned. He said, and invoked the Aid of the God by Vows not vain For Æneas long struggling, and after Loss of Time in essaying the tenacious Root, was unable by his utmost Efforts to disengage the firm Hold of the Wood. While he keenly

NOTES.

766. *Oleaster.* The wild Olive was frequently planted before Temples, to have the consecrated Offerings suspended upon its Boughs ; that Tree being very durable, and not apt to receive Damage, tho' ever so many Nails were stuck into its Wood.

771. *Puro campo.* i. e. Clear from all Rubs and Impediments. Thus Horace uses the Word,

Epist. Lib. II. 2. 71.

Puræ sunt plateæ, nihil ut meditantibus obstat,
See *Æn. XI. 711.*

782. *Discludere morsus.* He speaks of it as a fierce Dog or wild Beast, whose Tusks take so fast Hold of the Prey, that there is no Disengaging them.

Procurrit, fratrique ensem Dea Daunia red-
dit. 785

Quod Venus audaci Nymphæ indignata licere,
Accessit, telumque altâ ab radice revellit.

Olli, sublimes armis, animisque resecti,
Hic gladio fidens, hic acer et arduus hastâ,
Adfistunt contra certamine Martis anhelâ. 790

Junonem interea rex omnipotentis Olympi
Alloquitur, fulvâ pugnas de nube tuentem :
Quæ jam finis erit, conjux? quid denique re-
stat?

Indigetem Ænean scis ipsa, et scire fateris,
Deberi cœlo, Fatisque ad sidera tolli. 795
Quid struis? aut quâ spe gelidis in nubibus hæ-
res?

Mortalin' decuit violari vulnere Divum?
Aut ensem (quid enim sine te Juturna valeret?)
Ereptum reddi Turno, et vim crescere victis?
Desine jam tandem, precibusque inflectere nos-
tris : 800

Nec te tantus edat tacitam dolor : et mihi curæ
Sæpe tuo dulci tristes ex ore recurserunt.

TRANSLATION.

strains and presses, the Daunian Goddess, again transformed into the Shape of the Charioteer Metiscus, runs forward, and restores to her Brother the Sword. Venus, indignant that such License should to the audacious Nymph be given, approached, and from the deep Root tore up the Spear. The towering Chiefs, in Arms and Courage renewed, the one relying on his trusty Sword, the other stern and majestic with his Spear stand opposed to each other, breathless in the martial Combat.

Meanwhile the Sovereign of immense Olympus addresses Juno, as from a Cloud she viewed the Fight: Comfort, when shall this Strife be at an End? What farther *Enterprise* remains? You yourself know, and own you are not ignorant that Æneas is destined to be a Denizen of the Sky, and by the Fates is to be advanced to the Stars. What then do you propose? Or with what View are you hovering in the cold Clouds? Was it seemly for a God *elect* to be violated by a Wound from a Mortal? Or that Turnus (for without you what could Juturna?) should have his wrested Sword restored, and to the Vanquished new Strength accrue? Now at length desist, and be swayed by my Intreaty: Nor let such Discontent prey upon you in Silence, and often from those sweet Lips be your

NOTES.

785. *Dea Daunia*. Juturna, the Sister of Turnus, and Daughter of *Daunus*, Verse 139.

791. *Omnipotentis Olympi*. See the Note on Æn. X. 1.

794. *Indigetem*. The *Indigetes* are those whom the Greeks call ἀστυνόμοις, *deified Men*; or, in the modern Style, *canonized Saints*.

Est ventum ad supremum : potuisti agitare Trojanos terris vel potuisti accendere infandum bellum, deformare domum Latini, et miscere hymenæos luctu : veto te tentare ulterius. Sic Jupiter est orsus : contra Saturnia Dea sic respondit submisso vultu : magne Jupiter, quia quidem ista tua voluntas est nota mihi, invita reliqui et Turnum, et terras. Nec tu videres me nunc solam æriâ sede pati digna et indigna : sed cincta flammis flammis sub aciem ipsam, traheremque Teucros in inimica prælia. Fateor, suasi Juturnam succurrere misero fratri, et probavi eam audere majora pro vitâ ; tamen non ut contenderet tela, non ut contenderet arcum, adjuro implacabile caput Stygii fontis : quæ una superstîtio est reddita superis Divis. Et nunc cedo equidem, exosaque pugnas relinquo eas.

Ventum ad supremum est : terris agitare vel undis

Trojanos potuisti ; infandum accendere bellum, Deformare domum, et luctu miscere hymenæos : 806

Uterius tentare veto. Sic Jupiter orsus :

Sic Dea submisso contra Saturnia vultu :

Ista quidem quia nota mihi tua, magne, voluntas, 806

Jupiter, et Turnum, et terras invita reliqui.

Nec tu me æriâ solam nunc sede videres 810

Digna indigna pati : sed flammis cincta, sub ipsam

Starem aciem, traheremque inimica in prælia Teucros.

Juturnam misero, fateor, succurrere fratri

Suasi, et pro vitâ majora audere probavi ;

Non ut tela tamen, non ut contenderet arcum

Adjuro Stygii caput implacabile fontis : 816

Una superstîtio superis quæ reddita Divis.

Et nunc cedo equidem, pugnasque exosa relinquo.

TRANSLATION.

Fullen Cares to me imparted. Now Things are come to a Crisis: You have been impowered to harrafs the Trojans by Sea and Land ; to kindle execrable War, to intail Dishonour on the House of *Latinus*, and blend Sorrows with this *fatal* March of *Æneas* and his Daughter : Farther to attempt I forbid you. Thus Jupiter spoke : ' Thus on the other Hand the Saturnian Goddess with downcast Looks rejoined : I own, great Jove, it was, because I knew this to be your Will, that I, cross to my Inclination, from Turnus and the Earth withdrew. Nor had you seen me *else* now sitting *all alone* in this airy Recess, patient under such Spectacles of Indignity : But girt with *vengeful* Flames I had been planted in the very *Field of Battle*, drawing the Trojans on to adverse Fight. 'Tis true I advised Juturna to relieve her unhappy Brother, and I approved that for his Life she should make higher Attempts ; yet not that she should *throw* a Dart, or bend a Bow : *This* I swear by the inexorable Source of the Stygian Lake : Which is set forth the sole Object of religious Horror to the Gods above. And now for my Part I yield to *Fate*, and loathing renounce *all* Combates *for ever*. This *one Favour*, which

N O T E S.

804. *Accendere bellum.* By raising a Fury from the infernal Regions, who broke the League which *Latinus* had made with *Æneas*, *Æn.* VII. 323.

811. *Digna indigna pati.* Literally, *Submit to Things becoming or unbecoming.* A proverbial Way of speaking, the Import whereof is to *bear every Thing* even the greatest Insults and In-

dignities.

817. *Superstîtio reddita.* Servius explains *reddita* simply *data* : Others take it to mean, *retaliated on them by the infernal Gods* ; as if this made the Gods above subject in their Turn to the infernal Deities, as much as these are to those.

Illud te, nullâ fâti quod lege tenetur,
 Pro Latio obtestor, pro majestâte tuorum: 820
 Cum jam connubiis pacem felicibus, esto,
 Component, cum jam leges et fœdera jungent;
 Ne vetus indigenas nomen mutare Latinos,
 Neu Troas fieri jubeas, Teucrosque vocari,
 Aut vocem mutare viros, aut vertere vestes. 825
 Sit Latium; sint Albani per secula reges;
 Sit Romana potens Italâ virtute propago:
 Occidit, occideritque finas cum nomine Troja.
 Olli subridens hominum rerumque repertor:
 Et germana Jovis, Saturnique altera proles, 830
 Irarum tantos volvis sub pectore fluctus?
 Verùm age, et inceptum frustra submitte furo-
 rem.

Do, quod vis; et me victusque volensque re-
 mitto.

Sermonem Ausonii patrium moresque tenebunt:
 Utque est, nomen erit: commisti corpore tan-
 tum 835

Subsident Teucri: morem ritusque sacrorum
 Adjiciam, faciamque omnes uno ore Latinos.

Obtestor te concedere illud pro Latio, pro majestâte tuorum, quod tenetur nullâ lege fâti: cum jam component pacem felicibus connubiis, esto, cum jam jungent leges et fœdera; ne jubeas Latinos indigenas mutare vetus nomen, neu fieri Troas, vocarique Teucros, aut viros mutare vocem, aut vertere vestes. Sit Latium in æternum; sint Albani reges per secula; sit Romana propago potens Italâ virtute: Troja occidit, sinasque ut occiderit cum nomine. Repertor hominum rerumque, subridens olli, ait: tu et germana Jovis, alteraque proles Saturni, an volvis tantos fluctus irarum sub pectore? verùm age, et submitte furorem inceptum frustra. Do, quod vis; et victusque tuis precibus, volensque remitto me. Ausonii tenebunt patrium sermonem moresque: nomenque erit ut est: tantum Teucri commixti corpore subsident: adjiciam morem, ritusque sacrorum, faciamque omnes Latinos uno ore:

TRANSLATION.

by no Law of Fate is withheld, I implore of thee in Behalf of Latium, and for the Honour of *its Princes*, thy own *Blood*: That when now by this auspicious Match, so be it, they shall establish Peace, when now they shall unite in Laws and Leagues; you would not command the Natives of Latium to change their ancient Name, nor to become Trojans, and be called Teucri, or that they should change their Language, or alter their Dress. Let Latium subsist; let the Kings of Alba subsist through Ages; let the Sons of Rome rise to imperial Power by Means of the Italian Valour: Troy is perished, and suffer it to perish with its Name for ever. To her the Founder of Men and Things thus smiling *spoke*: Sister of Jove, and Saturn's other Offspring, do you *still* roll in your Breast such Tides of Passion? But come *now*, and at length quell that Fury indulged in vain. I grant what you desire; *by your Prayers* I am subdued, and willingly myself resign. Their native Language and Customs the Ausonians shall retain: And, as it *now* is, the Name shall be: Only incorporated with them the Trojans shall settle in *Latium*: The Institutions and Ceremonials of Religion I will add, and make them all Latins of

NOTES.

827. *Sit Romana potens, &c. i. e. Let all the future Glory and Grandeur of the Romans be grafted on the Valour of the Latins.*

830. *Et germana Jovis, &c. Others read et, as if he had said, Now I know thee to be the true Sister of Jove, and genuine Offspring of Sa-*

turn, that ch. leric wrathful Deity. But it is hardly probable that Virgil would put such indecent Language in the Mouth of Jupiter, and make him speak reproachfully both of Saturn and himself.

840. *Nec*

Videbis genus ortum hinc, quod, mixtum Ausonio sanguine, surget, ire supra homines, supra Deos pietate: nec ulla gens æquè celebrabit tuos honores. Juno annuit his, et lætata retorfit mentem. Interea illa excedit cælo, reliquitque nubem.

His actis, genitor Deorum ipse volutat aliud secum; paratque dimittere Juturnam ab armis fratris. Dicuntur esse geminæ pestes, Diræ cognomine; quas, et tartaream Megaram intempesta nox, tulit uno eodemque partu: revinxitque eas paribus spiris serpentum, addiditque ventosas alas. Hæ apparent ad solium Jovis inque limine sævi regis, acuuntque metum mortalibus ægris, Si quando lethum horrificum morbosque Deum rex 851

Hinc genus, Ausonio mistum quod sanguine surget,

Supra homines, supra ire Deos pietate videbis: Nec gens ulla tuos æquè celebrabit honores. 840 Annuit his Juno, et mentem lætata retorfit. Interea excedit cælo, nubemque reliquit.

His actis, aliud genitor secum ipse volutat; Juturnamque parat fratris dimittere ab armis. Dicuntur geminæ pestes, cognomine Diræ; 845 Quas, et tartaream Nox intempesta Megaram, Uno eodemque tulit partu: paribusque revinxit Serpentum spiris, ventosasque addidit alas. Hæ Jovis ad solium, sævique in limine regis Apparent, acuuntque metum mortalibus ægris, Si quando lethum horrificum morbosque Deum

rex 851
Molitur, meritas aut bello territat urbes. Harum unam celerem demisit ab æthere summo Jupiter, inque omen Juturnæ occurrere jussit.

TRANSLATION.

one Speech. Hence a Race mingled with Ausonian Blood shall rise, which by their Piety you shall see exalted above Men, above Gods: Nor shall any Nation with equal Zeal celebrate your Honour. To these Intimations Juno assents, and filled with Complacency gave her Mind a contrary Byas. Meanwhile she quitted the Sky, and from the Cloud withdrew.

This done, the Almighty Sire revolves another Purpose with himself; and meditates to dismiss Juturna from aiding her Brother's Arms. Two Pests there are, the Dire Sisters called; whom, with hellish Megæra, joyless Night at one Birth brought forth, and bound with equal Spires of Serpents, and added to them Wings swift as the Wind. These at the Throne of Jove, and in the Court of the incensed Sovereign of Heaven, wait as Ministers of his Wrath, and awaken Terror in the Minds of feeble Mortals, what Time the King of Gods prepares baleful Death and Diseases against the Earth, or terrifies guilty Cities with War. Of these Jove sends down one in Haste from the lofty Sky, and bids her before Juturna stand as a portentous Sign. She flies, and in a rapid Whirlwind to Earth

NOTES.

840. *Nec gens, &c.* Juno was peculiarly honoured among the Romans, especially by the Ladies of the first Quality. She had a magnificent Temple on the *Aventine Mount*, whither *Scipio* brought her Statue from *Carthage*.

846. *Nox intempesta.* Dead inactive Night, unseasonable for Business, and when there is nothing stirring.

848. *Ventosas alas.* Wings of the Wind, or

swift as Wind. Hence it is said afterwards,—*celerique ad terram turbine fertur.*

849. *Sævi.* Is not his habitual Character, but what he assumes at Times; so that the Meaning is, *vulgar Time he is in Wrath.*

850. *Apparent.* They give their Attendance as his *Apparitores*, the Ministers of his Will.

Illa volat, celerique ad terram turbine fertur :
Non fecus ac nervo per nubem impulsa sagitta,

856

Armatam sævi Parthus quam felle veneni,
Parthus, five Cydon, telum immedicabile torfit,
Stridens, et celeres incognita transilit umbras;
Talis se fata Nocte tulit, terrasque petivit. 860
Postquam acies videt Iliacas, atque agmina
Turni;

Alitis in parvæ subito collecta figuram,
Quæ quondam in bustis aut culminibus desertis
Nocte fedens, serum canit importuna per umbras :

Hanc versa in faciem, Turni se pestis ob ora
Fertque refertque sonans; clypeumque everberat
alis.

866

Illi membra novus solvit formidine torpor,
Arrectæque horrore comæ, et vox faucibus hæsit.

At, procul ut Diræ stridorem agnovit, et alas,
Infelix crines scindit Juturna solutos, 870
Unguibus ora foror scedans, et pectora pugnīs:
Quid nunc te tua, Turne, potest germana juvare?

TRANSLATION.

is borne: Just as through a cloudy Sky an Arrow shot from the String, which tinged with the Quintessence of malignant Poison a Parthian, a Parthian or Cydonian hath hurled an incurable Dart, flies hissing and unseen athwart the fleeting Shades. In like Manner the Offspring of Night shot away, and hied her to the Earth. Soon as she sees the Trojan Battalions and the Troops of Turnus, suddenly shrunk up into the Form of the little Fowl, which at Times sitting by Nights on Tombs, or desolate Towers, late inauspicious hoots amidst the Shades; into this Shape transformed, the Fiend in Sight of Turnus flies backward and forward screaming, and flaps on his Buckler with her Wings. Unusual Number relaxed his Limbs with Fear, his Hair with Horror stood on End, and his Speech clove to his parched Jaws. But, soon as his Sister Juturna at Distance knew the Stridour and the Fury's Wings, in deep Distress she tears her dishevelled Tresses, mangling her Face with her Nails, and her Breasts with her Fists: Oh Turnus, what can thy Sister now avail thee? Wretch that I am, what Ex-

NOTES.

864. *Serum canit.* The Owl, which is the only Fowl that sings only by Night; especially in the Dusk of the Evening, which seems to be the Meaning of *serum*. At Geor. l.

Vol. II.

Illic fera rubens accendit lumina resper.

869. *Stridorem et alas.* Is equivalent to *stridorem alarum*, by an usual poetical Figure.

O o o

875. *Fam,*

art quid jam superat mihi miseræ? quâ arte morer lucem vitæ tibi? possumne opponere me tali monstro? jam jam linquo acies. Obscæne volucres, ne terrete me jam tinentem: nescio verbera alarum, lethalemque sonum earum: nec superba iussa magnanimi Jovis fallunt me. Repone hæc mihi pro virginitate erepta? Quod dedit mihi æternam vitam? cur conditio mortis est adempta mihi? nunc certè possem finire tantos dolores, et ire comes misero fratri per umbras. Egone immortalis! Aut quicquam meorum, frater, erit dulce mihi sine te! O quæ terra satis ima dehiscat mihi, demittatque me Deam ad imos Manes! Dea, effata tantum, contexit caput glauco amictu, gemens multa, et condidit se alto fluvio.

Contra Æneas instat, coruscatque ingens arboreum telum, et sic satur sœvo pectore: nunc deinde quæ est mora? aut quid jam retractas, Turne?

Aut quid jam miseræ superat mihi? quâ tibi lucem

Arte morer? talin' possum me opponere monstro? Jam jam linquo acies. Ne me terrete timentem

875

Obscæne volucres: alarum verbera nosco, Lethalemque sonum: nec fallunt iussa superba Magnanimi Jovis. Hæc pro virginitate reponit?

Quò vitam dedit æternam? cur mortis adempta est

Conditio? possem tantos finire dolores

880

Nunc certè, et misero fratri comes ire per umbras.

Immortalis ego! aut quicquam mihi dulce meorum

Te sine, frater, erit! ô quæ satis alta dehiscat

Terra mihi, Manesque Deam demittat ad imos?

Tantum effata, caput glauco contexit amictu,

885

Multa gemens, et se fluvio Dea condidit alto.

Æneas instat contra, telumque coruscat

Ingens arboreum, et sœvo sic pectore satur:

Quæ nunc deinde mora est? aut quid jam, Turne, retractas?

889

TRANSLATION.

pedient have I now left? By what Art can I prolong thy Life? So rueful a Monster can I withstand? Now, now I quit the Field. Add not Terror to my Fear ye inauspicious Fowls: The Beating of your Wings, your deadly Screams I know: Nor am I a Stranger to the stern Mandates of imperious Jove. Are these the Returns he makes for my Virginity? Why gave he me immortal Life? Why was I exempt from the Law of Mortality? Sure now I might have put a Period to such oppressive Woes, and accompanied my wretched Brother through the Shades below. I immortal! Or can I, Brother, relish aught of my Enjoyments without thee! Oh what Earth to me will yawn full deep, and dispatch a Goddeß to the Shades below? This said, she muffled up her Head in a Sea-green Veil, fetching many a Groan, and the Goddeß plunged herself into the deep River.

On the other Hand Æneas urges the Attack, majestic waves his massy Spear, and thus with wrathful Soul bespeaks his Foe: What means this Delay now after all? Or why, O Turnus, do you now decline Battle? 'Tis not at Running we

NOTES.

875. Jam, jam, &c. In Imitation of Homer, who in like Manner makes *Apollo* quit the Field just before *Hector* falls by *Achilles*, II. XXII.

883. Arboreum. Massy as a Tree; the ingens refers, with *Servius*, to *Æneas*.

899. Bis

Non curfu, sævis certandum est cominus armis.
Verte omnes tete in facies, et contrahe quic-
quid

Sive animis, sive arte vales : opta ardua pennis
Astra sequi, clausumque cavâ te condere terrâ.
Ille caput quassans : Non me tua fervida
terrent 894

Dicta, ferox : Dî me terrent, et Jupiter hostis.
Nec plura effatus, saxum circumspicit ingens :
Saxum antiquum, ingens, campo qui forte ja-
cebat

Limes agro positus, litem ut discerneret arvis.
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus.
Ille, manu raptum trepidâ, torquebat in hostem,
Altior insurgens, et cursu concitus heros. 902

Sed neque currentem se, nec cognoscit euntem,
Tollentemve manu, saxumque immane moventem.

Genua labant : gelidus concrevit frigore sanguis.
Tum lapis ipse viri, vacuum per inane volu-
tus, 906

non est certandum cursu, sed sævis armis cominus. Verte tete in omnes facies, et contrahe quicquid vales, sive animis, sive arte : opta sequi ardua astra pennis, condereque te clausum cavâ terrâ. Ille Turnus quassans caput ait : ferox hostis, tua fervida dicta non terrent me : Dî et Jupiter hostis terrent me. Nec effatus plura, circumspicit ingens saxum. antiquum saxum, ingens, quod forte jacebat campo, positus limes agro, ut discerneret litem arvis. Vix bis sex lecti viri, qualia corpora hominum tellus nunc producit, subirent illud cervice. Ille heros, insurgens altior et concitus cursu, torquebat illud, raptum trepidâ manu in hostem. Sed neque cognoscit se currentem, nec euntem, tollentemve moventemque immane saxum. Genua labant : gelidus sanguis concrevit frigore. Tum lapis ipse viri, volutus per vacuum inane,

TRANSLATION.

must try our Skill, but in close Fight with rigid Arms. Turn thee into all Shapes, collect whatever Assistance you can draw, whether from Valour or from Artifice : Wish to reach on Wings the lofty Stars, or shut up within the hollow Earth to lie concealed. He shaking his Head replies : 'Tis not from thy boisterous Words, insulting *Foe*, my Fears arise : My Fears arise from the Gods, from adverse Jove. Nor more he said, but calls his Eye on a huge Stone, a Stone antique, of huge Dimensions, which in the Field by Chance was lying, set for a Land-mark, to distinguish the controverted Bounds of the Fields. Scarce would twelve chosen Men support it on their Shoulders, such Bodies of Men as Earth now-a-days produces. The Hero snatched it up with trembling Hand, then raising himself aloft, and, rushing on with Speed, hurled it against his *Foe*. But, so disordered in his Senses, he knows not within himself, whether he runs or goes, nor how he lifts up with his Hand, nor how he wields the enormous Stone. His Knees sink under him : His chill Blood with shuddering Terror is congealed. Then the Stone itself rolled through the empty Air, neither reached the Hero's

NOTES.

899. *Bis sex*. Here the Poet had two Passages of *Homer* in his Eye ; the one is *Il. V. 322*. where *Diomedes* throws a Stone at *Aeneas*, such as two Men in *Homer's* Days could hardly have wielded. The other is *Il. XXI. 405*. where *Minerva* gives *Mars* a Blow with a Stone that was set for a Land-mark. These, and some o-

ther Imitations, discover less Judgment and Correctness than is to be seen throughout the rest of *Virgil's* Works.

905. *Frigore*. Cold shuddering Fear, the Effect put for the Cause, as *Æn. I. 92*.

Exemplo Aeneas solvuntur frigore membra.

906. *Viri*. *Servius* joins *lapis* with *viri*, and admires

*nec evasit spatium, nec pertulit
 totum istum. Ac velut in som-
 nis, ubi languida quies preffit o-
 culos nocte, nequequam videmur
 velle extendere avidos cursus, et
 ægri succidimus in mediis conati-
 bus; lingua non valet, vires
 notæ non sufficiunt in corpore,
 nec vox aut verba sequuntur:
 sic Dea dira negat successum
 Turno, quæque virtute peti-
 vit viam. Tum variis sensus
 vertuntur pectore. Aspectat Ru-
 tulos et urbem, cunctaturque me-
 tu, tremescitque telum instare.
 Nec cernit quid eripiat se, nec
 quâ vi tendat in hostem, nec
 videt currus usquam, aurigamve
 sororem. Æneas coruscât fa-
 tale telum ibi cunctantem, forti-
 tus fortunam oculis, et eminus in-
 torquet illud toto corpore. Saxa
 concita murali tormento nun-
 quam sic fremunt, nec tanti crepitus
 assultant fulmine.*

Nec spatium evasit totum, nec pertulit istum.
 Ac velut in somnis, oculos ubi languida preffit
 Nocte quies, nequicquam avidos extendere
 cursus

Velle videmur, et in mediis conatibus ægri 910
 Succidimus; non lingua valet, non corpore
 notæ

Sufficiunt vires, nec vox aut verba sequuntur:
 Sic Turno, quacunque viam virtute petivit,
 Successum Dea dira negat. Tum pectore sen-
 sus 914

Vertuntur varii. Rutulos aspectat, et urbem,
 Cunctaturque metu, telumque instare tremescit.
 Nec quod se eripiat, nec quâ vi tendat in ho-
 stem,

Nec currus usquam videt, aurigamve sororem.
 Cunctanti telum Æneas fatale coruscât,
 Sortitus fortunam oculis, et corpore toto 920
 Eminus intorquet. Murali concita nunquam
 Tormento sic saxa fremunt; nec fulmine tanti
 Dissultant crepitus. Volat atrî turbinis instar

TRANSLATION.

whole Length, nor bore home the intended Blow. And as in Dreams by Night, when languid Sleep hath closed our Eyes, we seem in vain to make Effort to prolong a Race on which we are intent, and in Mid't of our Efforts sink down quite faint; nor Power is in the Tongue, nor in the Body Competency of wonted Strength, nor Voice nor Words obey the Dictates of our Will: Just so from Turnus the cursed Fiend withholds Success, by whatever Efforts of Valour he fought the Way. Then various Thoughts are rolling in his Breast. Now he turns his Eyes on the Rutulians, now on the City of Laurentum, now stands hovering in Dread, with his Eyes fixed on the Foe, and trembles for the Approach of his Dart. Nor perceives he whither he can fly, nor how he may make Head against his Foe, nor sees he any where the Chariot, nor his Sister Charioteer. In this Perplexity Æneas brandishes against him the Dart of Fate, having with his Eye marked out the destined Wound, and with the whole Force of his Body hurls it from far. Never did Stones shot from a battering Engine roar so loud,

NOTES.

906. *Parum per inane*. Inane here, as often in Lucretius, signifies the Air; yet it must be owned, that to join the two looks very like Tautology. But *vacuum* may signify spacious, as well where.

907. *Totum*. Ought to be joined with *spatium*, not with *istum*, as Ruens has it; for that would be to say it gave Æneas a partial Stroke; whereas the plain Meaning is, it did not hit him at all, since it did not so much as reach his Length.

920. *Sortitus fortunam oculis*. Servius explains it: *Non locum ad ferendum ictum elegit Æneas, quem fortuna destinaverat ictu*.

921. *Murali*. i. e. For battering the Walls.

Exitium dirum hasta ferens, orasque recludit
Loricæ, et clypei extremos septemplicis or-
bes :

Per medium fridens transit semur : incidit ictus
Ingens ad terram duplicato poplite Turnus.

Consurgunt gemitu Rutuli, totusque remugit
Mons circum, et vocem latè nemora alta remit-
tunt.

Ille, humilis, supplexque, oculos dextramque
precantem

Protendens, equidem merui, nec deprecor, in-
quit :

Utere forte tuâ. Miseri te si qua parentis
Tangere cura potest ; oro, (fuit et tibi talis
Anchises genitor) Dauni miserere senectæ :

Et me, seu corpus spoliatum lumine mavis, 935
Redde meis. Vicisti, et victum tendere pal-
mas

Ausonii videre : tua est Lavinia conjux.

Uterius ne tende odiis. Stetit acer in armis

Æneas, volvens oculos, dextramque repressit.

Et jam jamque magis cunctantem fluctere ser-
mo

Hasta, ferens dirum exitium, volat instar atri turbinis, recluditque oras lorice, et extremos orbes septemplicis clypei : fridens transit per medium semur. Ingens Turnus ictus incidit ad terram duplicato poplite.

Rutuli consurgunt gemitu, totusque mons circum remugit, et alta nemora remittunt vocem latè. Ille, humilis, supplexque quoad oculos protendensque dextram precantem, inquit : equidem merui, nec deprecor mortem, utera tuâ sorte. Si qua cura miseri parentis potest tangere te, oro, miserere senectæ Dauni (fuit et tibi talis genitor Anchises) et meis redde me, seu mavis, unum corpus spoliatum lumine. Tu vixisti, et Ausonii videre me visum tendere palmas tibi : Lavinia est tua conjux. Ne tende ulterius odiis. Æneas, acer in armis, stetit, volvens oculos, repressitque dextram. Et jam jamque sermo Turni ceperat fluctere magis eum cunctantem ;

TRANSLATION.

nor from the Thunder burst such mighty Peals. Like a black Whirlwind flies the Javelin winged with dire Destruction ; it opens a Passage through his Corset's Border, and the utmost Orb of his seven-fold Shield : Then hissing passes through his Mid-thigh : Down to Earth the mighty Turnus wounded suks on his doubled Knee.

Up rise the Rutulians together with a general Groan, and the whole Mountain around rebellows, and the deep Groves far and near return the Sound. He, humble, and in a suppliant Posture, stretching his Eyes and imploring Hand : I have indeed deserved *this Fate*, he says, nor do I deprecate *thy Vengeance* ; improve thy Fortune. Yet if any Regard to a wretched Father can move thee, (thou too hadst such a Sire, *thy own Anchises*) have Compassion, I pray thee, on the Age of Daunus : And me, or, if you rather choose *my Death*, this Body, despoiled of Life, unto my Friends restore. You have overcome, and the Ausonians have seen thy vanquished Foe stretch forth his *suppliant Hands* : Thine is Lavinia the *royal Bride*. Persist not farther in thy Hate. Æneas, fierce as he was, from the Heat of Action *passing* flood, rolling his Eyes, and repressed his *listless*

NOTES.

925. *Loricæ et clypei, &c.* In the Medicean Manuscript the Words run thus : *Loricæ clypei extremos septemplicis orbes, et medium fridens transit semur.*

935. *Supplex, &c.* In some Editions it

is *supplex orbi*, without the *que*. Some make the Construction to be *humilis supplexque quoad oculos, quibz humilis supplex orbi*. But *tendens*, or *protendens oculos*, is as much in Virgil's Style as *tendens dextram*. Thus An. 11.

cum infelix balteus pueri Pallantis apparuit in alto humero Turni, et ejus cingula fulserunt notis bullis: quem puerum victum Turnus straverat vulnere, neque gerebat inimicum insigne humeris. Postquam ille hausit oculis monumenta sævi doloris exuviasque, accensus furii, et terribilis irâ, ait: tunc indute poltis mearum sociorum eripiare sine mihi? Pallas, Pallas immolat te hoc vulnere, et sumit poenam ex scelerato sanguine. Dicens hoc, fervidus condit ferrum sub adverso pectore. Ast membra solvantur illi frigore, vitæque indignata fugit cum gemitu sub umbras.

Cœperat; infelix humero cum apparuit alto Balteus, et notis fulserunt cingula bullis Pallantis pueri: victum quem vulnere Turnus Straverat, atque humeris inimicum insigne gerebat.

Ille, oculis postquam sævi monumenta doloris

945

Exuviasque hausit, furii accensus, et irâ

Terribilis: Tune hinc spoliis indute meorum

Eripiare mihi? Pallas te hoc vulnere, Pallas

Immolat, et poenam scelerato ex sanguine sumit.

Hoc dicens, ferrum adverso sub pectore condit

950

Fervidus. Ast illi solvantur frigore membra,

Vitaque cum gemitu fugit indignata sub umbras.

TRANSLATION.

Hand. And still more and more his Speech had begun to move his wavering Mind; when on his high Shoulder the inauspicious Belt appeared, and with its well known Bosses the Girdle of youthful Pallas shone: Whom vanquished, and at his Mercy, Turnus with an ungenerous Wound had slain, and on his Shoulders wore the hostile Badge. Soon as the Hero spied the Memorials of his cruel Grief, and the Spoils of his Friend, inflamed with Fury, and terribly enraged: And shalt thou from me hence escape clad in the Spoils of my Friends? Thee Pallas, Pallas with this Wound a Victim makes, and takes Vengeance on thy devoted Blood. With these Words deep in his Bosom opposed to the Stroke he furious plunged the Sword. Then straight with mortal Cold are his Limbs relaxed, and with a Groan the Soul indignant fled down to the Stygian Shades.

NOTES.

405.

Ad cælum tendens ardentia lumina, &c.

And Catullus, LXII. 127.

Unde aciem in pelagi vastos protenderet æstus,

941. *Infelix*, i. e. Which was still unlucky to its Owner.

941. *Alto*. Others read *ingens*.

F I N I S.

I N D E X.

V. 1. denotes *Volume First*, and V. 2. *Volume Second*.
Letter B refers to the *Bucolics*, G to the *Georgics*, ae to the *Æneid*, and the Number to the *Page*.

A

- A**CHATES, *Æneas's* faithful Friend and Companion, strikes the Flint, and kindles a Fire, Vol. 1. ac. 15
— The first that discovers the Sight of *Italy*, v. 1. ac. 160
Acheron, a River in Hell, Vol. 2. ac. 135
Æneas and the *Trojans* lose Sight of *Sicily*, v. 1. ac. 6
— Are distressed by a terrible Hurricane, v. 1. ac. 9
— His moving Prayer and Lamentation in time of the Storm, v. 1. ac. 10
— Makes a Harbour on the Coasts of *Lybia*, v. 1. ac. 14
— Hunts down seven Deer, v. 1. ac. 16
— Cheers the disconsolate *Trojans*, v. 1. ac. 17
— *Venus's* heavy Complaint to *Jupiter* of his Misfortunes, v. 1. ac. 20
— *Jupiter* sends *Mercury* to procure him a kind Reception among the *Cartaginians*, v. 1. ac. 25
— Attended by *Achates*, meets his Mother in the Midst of a Wood disguised like a Huntress, v. 1. ac. 26
— Obtains from her a Detail of *Dido's* Misfortunes, v. 1. ac. 27
— He enters *Cartbage* covered with a thick Cloud, v. 1. ac. 32
— Sees the *Trojan Wars* delineated on the Walls of *Juno's Temple*, v. 1. ac. 35
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